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THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

JANUARY, 1845.

MEMORIALS OF THE ENGLISH MARTYRS.—No. XII.

BY THE REV. CHARLES B. TAYLER, M.A.

CAERMARTHEN.—CARDIFF.

ROBERT FERRAR, BISHOP OF ST. DAVID'S, MARTYR.

RAWLINS WHITE, MARTYR.

THE most sad and shameful day that ever dawned upon this fallen earth was the most glorious day that her children ever saw. A still more glorious day is yet to come, for He who came in deep humility, and expired under the hands of his murderers, and departed in that human body in which he had yielded to death, and in which he had, by yielding, conquered death, He will come again in His glory to sit upon the throne of his glory, and to take possession of His kingdom, and to reign in righteousness. He will then come to be glorified in His saints, and to be admired in all them that believe; and then will be the day of perfect glory for the church triumphant. Still that sad day of unspeakable suffering and shame and death, was the most glorious day this earth has ever yet seen. It was the day of glory to the church militant on earth—the day on which the great Shepherd and Bishop of our souls became the great martyr of the church, and this truth was propounded in the most affecting and astounding way to the world, that “the blood of the martyrs is the seed of the church.” For He who then agonized and bled was God as well as man—God manifest in the flesh—the foundation, rock, and the chief corner stone of His house, which is the church.

It was in like manner a glorious day for the reformed church established in this country, when many of her first bishops became her martyrs—when the Archbishop of Canterbury, and the Bishops of London, and of Gloucester, and of Worcester, went forth in meek and resolute spirit to the stake and to the flames, choosing the reproach of

1845.

Christ, and preferring rather to yield up their lives than to deny the faith. Thus they kept the truth which God had committed to them, pure and unadulterated, and thus the blood of our martyrs was indeed the seed of our church.

Wales had also her martyr-bishop, and we are now journeying, my reader, from the eastern county of Kent, and the celebrated city of Canterbury, to the western shores of our Island, to the town of Caermarthen, where the honoured name of Robert Ferrar, Bishop of St. David's, has given a mournful interest to the spot where he suffered with unshaken faith and constancy for the love of Christ, and the pure creed of the gospel.

I turn over the books of tourists among the wild mountain-scenery and the lovely vallies of Wales; but I look in vain in those volumes which I have seen for the name of the martyr-bishop, and for a memorial of his death. There is a groping for facts and narratives among the rubbish of old legendary histories, and an accurate detail of the improvements of modern times; an account of promenades and ball-rooms and races; but not a word of Bishop Ferrar's trial and burning at Caermarthen, nor of the imprisonment and the martyrdom of Rawlins White at Cardiff, and at Chepstow.

It was in this market place of Caermarthen, on the south side of that spot, where the high cross once stood, that the good Bishop, having been condemned and degraded by his false judge and accusers, was led forth to execution at the stake, and nobly gave up his life for the truth and the faith of our Lord Jesus Christ.

But let us turn aside from this busy throng of buyers and sellers crowding the market place, to the venerable church, where the Bishop underwent those final examinations which issued in his death. Though now almost in the centre of the town, this church formerly stood without the walls of the ancient Caermarthen. It is said to have been once a fine specimen of the early English style of architecture, and was built in the form of a cross; but it has been altered and modernized, and of the old building, only the chancel, the nave, and the south transept are standing, and even here these modern windows have greatly changed the character of the edifice.

At another time you may hear the story of Sir Rhys ab Thomas, whose tomb is the most noted of the ancient monuments of this church, and who fought under the Earl of Richmond at the battle of Bosworth-field, and is said to have slain Richard the third with his own hand, and was made Knight of the Garter on the spot. It is but very lately that a tablet has been put up here to the memory of the martyr-bishop of Wales.

Come, we will leave the town, and find some quiet spot where we may discourse together of that blessed man of God, Master Ferrar. I am a stranger here, but I have heard much of the beauties of the vale of the Towy. We have already caught some fine views of that noble river from the town, but if I mistake not, there is a pleasant lane leading from the high road which is now before us, and which will bring us to the point I wish to find. The sun is still high in the heavens, and the ascent is steep; but the thick foliage of the hedgerow-trees will shade us from its beams. Yes, this must be the lane, it leads only to the little church of Llangannor. Now we have gained the

summit of the hill. How lovely the view which bursts upon us! Well does it deserve the fame which has ranked it among the most beautiful vallies of this beautiful Wales. What luxuriant woods, what swelling hills rising on every side, how graceful the sweep of the shining river as it flows through the sweet valley beneath us, and what a noble object in the view is the town of Caermarthen, with its church-towers and its ruined castle, and its old bridge of many arches spanning the broad stream, where that tall vessel with her sails unfurled, and her light pennon floating in the breeze, wends her majestic way towards the sea.

It is with no overstrained fancy that we may picture to ourselves the good and simple-minded Bishop Ferrar leaving the town beneath us for such a spot as this—leaving behind him the din of slanderous tongues, and losing for a little while the disquietude of sorrowful thoughts, while gazing upon the natural beauties of this delightful scene. I see him wearing the broad hat and the flowing gown at which his malicious accusers loved to rail, as marks of his folly. His little son is with him, looking with innocent smiles into his father's mournful face, and I hear the sweet tones of the child's voice, as he tries to draw his father's attention to the various objects which attract his own notice. And now he rests upon this pleasant bank, and opens the clasped volume, which he takes from his bosom, and bids the playful boy sit down beside him, and reads to him of the early years of that wise and holy child who was found sitting among the doctors in the house of God both hearing them and asking them questions, while all who heard him were astonished at his understanding and answers, and who as He grew in stature also grew in grace, and in favour with God and man. And now all the cheerfulness of the sweet child is gone, while the father speaks to him of the sorrows and the sufferings of that child when he grew up to be a man; and tears are in the child's eyes, as he hears how Jesus was wounded in the house of his friends, and how he went to the place of his execution, toiling and fainting beneath the ponderous cross to which they nailed his sacred hands and feet, and on which he died—for he was never spared to see old age—but how he died breathing forth in tender love and pardon, prayers of intercession to his heavenly Father for the wretched men who murdered him, and mocked and taunted him in his dying agonies. And still he speaks of Jesus with all the glowing love of his full heart, as God as well as man, and as rising from the grave in the power of God, and saving by his death every dying sinner that looks to him as his Saviour and his God, and as he tells of his going up through the clear air, even till a cloud had hidden him from the sight of those who stood below; the child looks up into the deep blue of the heavens above him, his eyes beaming with admiring love, as if expecting to behold the ascending form of the triumphant Redeemer.

One of the bitter charges brought against this holy martyr, was, that he was a married man;—a strange charge for that church which has unduly exalted above his inspired brethren the only apostle, whose wife is spoken of in holy scripture. One of the demands which were tauntingly made upon him, was that he should repudiate his wife, and renounce the bonds of his chaste marriage vow.—‘You made a profession,’ said the insolent Gardiner, ‘to live without a wife.’ ‘No my Lord,’ replied Bishop Ferrar, ‘that did I never. I made a profession

to live chaste—not without a wife.’ Another of the accusations brought against this godly Bishop, was ‘that he used to whistle to his child, and that he said the boy understood his whistle when he was but three days old,’—and this absurd charge was gravely brought forward in court against him. He answered it in these beautiful words, ‘that he did use with gravity all honest-loving entertainment of his child, to encourage him hereafter willingly, at his father’s mouth, to receive wholesome doctrine of the true fear and love of God, and that he hath whistled to his child, but said not that the child understood him.’ When Bishop Ferrar was called upon to appear before the crafty Gardiner, Bishop of Winchester, in the company of Bishop Hooper, Master Rogers, Master Bradford, Master Sanders and others, he was not condemned with those noble martyrs, but remanded to prison again. He was afterwards closely questioned by Gardiner, and one of his examinations is given in the book of the Acts and Monuments of Foxe, a notable specimen of overbearing insolence on the part of Gardiner, and more in the style of the bold and blustering Bonner than of his usually assumed smoothness. The manly and Christian spirit of Bishop Ferrar was not, however, to be intimidated by the violence of the Chancellor. He stood his ground modestly, but firmly. When these examinations were ended, Bishop Ferrar was sent down to Caermarthen to be brought before a Commission, the authority of which he would not consent to acknowledge. It consisted of his former accusers, with the man who had been put as Bishop in his place; and in this mind he continued during the two first citations which he was called upon to attend. He was again summoned, and then with much gentleness, he humbly submitted himself, and agreed to receive the charges that were brought forward against him, but required a copy of the several articles, and a reasonable time to answer them. Those articles he refused to subscribe, and we cannot wonder when we read them. Our only astonishment is that any men professing to believe the true articles of the Christian faith could have had the hardihood to bring them forward. In those articles ‘the Bishop was required to renounce matrimony and to give up his wife. To grant the natural presence of Christ’s body and blood in the sacramental elements of bread and wine. To acknowledge the mass to be a propitiatory sacrifice for the quick and dead. To agree that general councils lawfully congregated never did and never can err. To acknowledge that men are not justified before God by faith only; but that hope and charity are necessarily required to justification. That the Catholic (or rather Romish) church, which only hath authority to expound scripture, and to define controversies of religion, and to ordain things appertaining to public discipline, is visible, and like unto a city set upon a mountain, for all men to understand.’

The Romish church, at the time of the Reformation, has here furnished to us a valuable document, or witness, from her own confession, to her most deadly and pernicious errors; for all these articles are utterly repugnant to the word of God, and are the very errors and heresies which all sound and Bible Christians from that day to the present have solemnly protested against.

The question has been very properly asked; ‘are any of these doctrines now disavowed by the church of Rome?’ I may add, ‘are any of

them to be found among the Articles of the church of England, and in fact of the Christian faith, as set before us in the only word of God's inspiration.'

Bishop Ferrar had been promoted to the see of St. David's, by the Duke of Somerset, when he was Lord Protector of England in the reign of Edward the sixth, but on the fall and death of the Protector he had been first summoned to answer numerous charges brought against him, as Foxe relates by certain covetous Canons of the Church of St. David's. The Martyrologist has given these several articles at full length, with the answers of the Bishop and an account of the various proceedings carried forward against him, and at the end of the tedious detail he adds, 'and thus you have heard the first trouble of this Blessed Martyr of the Lord in King Edward's days, with the whole discourses thereof: which we thought the rather here to express, to give other good Bishops warning to be more circumspect whom they should trust and have about them.'

When Queen Mary came to the throne, new troubles arose to the persecuted Bishop. He had been detained in London during the examination of the witnesses against him on the former charges, but graver accusations on points of doctrine were now brought against him, and his name is henceforth to be added to the devoted band of faithful confessors whose unflinching faith and pure doctrine on questions of vital importance brought them to the stake.

The Romanist Bishop who occupied the see of St. David's, from which Master Ferrar had never been lawfully ejected, summoned the poor prisoner once more to appear before him, and demanded of him for the last time 'whether he would renounce and recant his heresies, schisms, and errors (as he called them) which hitherto he had maintained, and if he would subscribe to the Catholic articles otherwise than he had done before. Bishop Ferrar made his appeal from the pretended Bishop to Cardinal Pole—but he did so in vain. He was excommunicated without delay as a heretic by the angry and violent man who occupied his rightful place, and delivered over to the secular power. He had been condemned on the 11th of March, 1555; on the 30th of the same month, which was the Saturday before Passion Sunday, he was led to the place where the stake was prepared for his burning. It was as we have already seen on the south side of the market cross at Caermarthen. He was faithful to the last—and his constancy was tested in a remarkable manner. There came to him shortly before his death, a knight's son named Richard Jones, lamenting over the painfulness of the suffering he was about to endure. The martyr, strong in that strength which is made perfect in weakness, replied to him, that if he should see him once to stir in the pains of his burning, he might then give no credit to his doctrine. Was there faith or presumption in this declaration? if the latter, it was surely pardoned—but we may trust it was not presumption, but faith which prompted this assured and confiding reply—faith, in the very present help of the Lord his righteousness and his strength. The noble martyr stood motionless in his heavenly patience, holding up the stumps of the hands which he had held up from the first as if welcoming the Lord in the fire, while he continued praying to Him for fresh and fresh supplies of strength and patience.

And so he continued, till a man that stood by, with a staff dashed him upon the head, and struck him down into the flames. And now my reader we will leave Caermarthen, and turn our steps towards the scene of another martyrdom which took place in the town of Cardiff, in the neighbouring county of Glamorgan. And here, not the shepherd, but one of the poor sheep of the flock fell under the cruel tyranny of those Romish heretics who ravaged the fair pastures of Christ's flock in the days of the infatuated Queen Mary.

We stand on the shore of the same waters in which the good old fisherman, Rawlins White often launched his little bark—and that stately castle has become the private residence of rank and wealth in these days of peaceful security. Its ancient keep, however, is still standing and was perhaps once the prison of the poor and persecuted servant of Christ. Here doubtless he has often sat mending his nets and listening to the sweet childish voice of that little son who was his constant companion, when he went forth to speak to all who in the neighbouring villages would hear his testimony to the goodness and the grace of His great Redeemer. Here he may have received, like the inspired Peter, who was also a fisherman, his Master's call, and felt willing to leave his nets and all that he possessed to follow Him.

He had been once ignorant, and superstitious, as the ignorant usually are—knowing nothing of the truth as it is in Jesus, but what he vainly sought for in the foolish legends and traditions of the corrupt church of Rome; but he had heard of a purer faith, and had begun to discover the errors of that apostate church, and to distrust the teaching to which he had hitherto blindly yielded, and he had become a diligent hearer and a great searcher out of the truth.

He had not had the advantage of education in his youth; he had not even learnt to read, and he was already much advanced in years—but he was heartily desirous to become acquainted with the word of God. The way that he took was a very simple one. Occupied probably himself during the whole of the day with his boat and his nets, in working to maintain his wife and children, he sent his son to school to learn to read English, and every night, throughout the year, so soon as the boy could read, the Bible was opened and a portion of the inspired word was read; and the father learnt from the lips of his child more and more of its wonderful truths. Thus he at length became a well-instructed scribe in the sacred volume. So delighted was he with the treasures of knowledge and wisdom which he thus acquired, that he went forth every where to endeavour to enrich others with the stores that he had received, and many were the souls that were brought out of the darkness of unbelief and sin by the blessing of God upon the teaching of the good old man. Every where his little son went with him, carrying the Holy Bible, and reading the passages to which the old man referred, and so extraordinary was his memory, so accurate his knowledge of the word of God that he would often cite the book, the leaf, the very sentence in that volume, in which he was quite unable to read a word.

After the death of the young and godly King Edward, the poor old fisherman found that it was necessary for him to be more circumspect in his proceedings; but his zeal for the glory of God and the salvation of his fellow-creatures burnt with even more intense fervour in the inmost depths of his heart. He felt even more forcibly the necessity of

letting that light which filled his own heart with its glorious effulgence shine forth in the darkness that was gathering around. He did not cease to speak of Christ to his benighted neighbours, but he was wisely guarded in his way of doing so; and in retired and secret places he would meet together with those who earnestly desired to know the way of life, and there he was wont to speak to them and to pray with them, and to lament over the sad state of religion in the land.

But that light cannot be hidden, neither can any faithful witness of the truth be long unknown. His friends perceived his danger—they warned him, while it was yet in his power—to withdraw to some distant place of safety. The old man was well aware that his life was in jeopardy, he looked every day to be apprehended and sent to prison—but he had counted the cost of the cause which he loved so dearly, and he was ready to lay down his life for his Saviour's sake. He told his kind friends plainly, that while he thanked them heartily for their good will, he had learnt one good lesson concerning the confession and denial of Christ, which was this:—that if he, upon their persuasions, should presume to deny his master Christ—Christ in the last day would utterly deny and condemn him; and 'therefore,' said he, 'I will by his favourable grace, confess and bear witness of Him before men, that I may find Him in everlasting life.'

The fears and forebodings of his friends were too well founded; the poor old fisherman was taken by the officers of the town as suspected of heresy. The Bishop of Llandaff was then at Chepstow, and to Chepstow the good Rawlins White was carried. There, after 'many combats and conflicts' as Foxe relates 'with the Bishop and his chaplains,' he was thrown into prison, but was so ill guarded, perhaps, as being too insignificant a person to be worthy of much care—that he might often have escaped with ease. You saw the dark dungeon in the castle of Chepstow, my reader, where the dim light only serves to make the gloom more dismal, as it marks out the groining of the vaulted roof, and reveals the rings in the damp walls to which the wretched prisoners were chained. You looked down through the narrow aperture by which that dim light is admitted upon the rolling waters below, and shuddered and grew dizzy as you looked down into that frightful abyss. It was doubtless there, that this poor innocent victim first learnt to familiarize himself with the horrors of a prison, and to acquaint himself more intimately with that gracious Master, whose presence gives liberty and light to the captive in the darkest dungeon. Rawlins White was removed to another prison—for a whole year he lay in the castle of Cardiff which is now before you.

I must refer you to the narrative of John Foxe for the detail of the story of his imprisonment and his examinations. I hope you will read the whole of the sad story. It was given to the honest martyrologist by one who was still alive when his work was published. A young man named John Dane, the son of a godly gentlewoman, who befriended the martyr when in prison, 'was almost continually with him during his trouble unto his death,' and took care to keep an account of all that took place. You will, I think, agree with me that few men among the martyrs of the Marian persecution were more meek in endurance—more bold for the truth, and more faithful unto death, than the poor old godly fisherman of Cardiff. You will read of his gentle and loving

spirit ; of his bold protest against the idolatry of the mass. Rawlins White had been forced to be present in the Bishop's chapel during the celebration of the mass, and had continued kneeling in a retired corner till the bell rang for the elevation of the host ; at the ringing of the bell he rose up and came to the choir door, and there standing awhile, turned himself to the people speaking these words, ' Good people, if there be any brethren among you, or at the least, if there be but one brother among you, the same one bear witness at the day of judgment that I bow not to this idol,' meaning the host that the priest held over his head. He had been summoned a second time to Chepstow, there he had been again brought before the Bishop and his chaplains, there, after his protest against the mass, and a further conference with the Bishop, he received his sentence, and was sent to die at Cardiff, being confined there till he was led forth to the stake, in a dark and filthy prison called Cockmarel. All his time in every prison where he lay, he spent in prayer and praise. His last message to his wife was to beg her to make and send to him his wedding garment,—for so he called his shroud—and the poor, sorrowing, but faithful woman was obedient to his request. Early in the morning of the day in which he died, this wedding garment was brought to him, and he received it joyfully. He put it on and went forth, when the appointed time was come. He looked about him, when he saw the great company of armed men that guarded him on every side, and said with meek astonishment, ' What meaneth all this ! all this needed not ! By God's grace, I will not start away, but I, with all my heart and mind, give unto God most hearty thanks, that He hath made me worthy to abide all this for His holy name's sake !'

Another sight now met his eyes, and the sudden shock almost overcame him. His poor wife and children had come to look upon him for the last time as he passed along ; and they stood weeping and making great lamentation. The tears trickled fast down the old man's face, but he went forward striving with the natural weakness of his loving heart. And he knew where to seek for strength, and strength was given him. ' Ah flesh, stayest thou me so,' he cried, striking his breast with his hand, ' Well, I tell thee, do what thou cans't, thou shalt not by God's grace have the victory.' He now came to the place where he was to die ; the stake was already set up, and the wood heaped up prepared for the fire. Boldly he went forward, and kneeling down kissed the ground. He rose up, and the earth sticking to his face, he said ' earth unto earth and dust unto dust—thou art my mother, and unto thee I shall return.' Then with a cheerful countenance he set his back to the stake and stood erect. But again his spirit sank, when seeing his faithful friend John Dane standing near, he said, ' I feel a great fighting between the flesh and the spirit, and the flesh would fain conquer, and therefore I pray you if you see me tempted, hold your finger up to me, and I trust I shall remember myself.' No such token however was needed. The martyr grew stronger and stronger in the faith for which he suffered. When chained to the stake he busied himself in gathering as far as his hands could reach, the wood and straw which they were bringing to the stake, and he arranged it around him.

When all was ready, a Romish priest mounted a platform which had

been raised opposite the martyr, and stood up to address the people who were gathered in crowds at the place, for it was market day. Rawlins White heard him quietly, till he began to bring forward scripture to support the perverted doctrine on the sacrament, which he preached. Then looking up, he solemnly rebuked him with such effect, that the priest was silenced. The fire was kindled, and the flames burnt fiercely, but the godly martyr stood erect, calmly and cheerfully enduring the agony of mortal suffering. His venerable countenance and white and flowing beard appearing above the fire, and his whole expression seeming to be altogether angelical. For awhile he bathed his hands in the flames till the sinews shrunk, and still while the fire raged, his voice was heard pouring forth this earnest godly prayer, 'O Lord, receive my soul! O Lord, receive my spirit,' until he could no longer open his mouth. He suffered long, but with unflinching courage and unshaken constancy. In patience he possessed his soul, till patience had her perfect work, and the martyr's spirit entered into rest.

CHARLES B. TAYLER.

*St. Peter's, Chester,
Dec. 1844.*

FAREWELL TO ROME:

By J. J. MAURETTE, Late Parish Priest of Serres, in France.

A REFLECTING Christian has said,
'Be not deceived by certain appearances. The community cannot be indifferent to the opinions of its members; it feels a desire to know the real motives that govern their actions. The community wants to know the conscience of the individual.'

I am but a simple and obscure individual; but having arrived at a very strong conviction, I think it right to make it known. A debt is not the less a debt for being a small one. I come forward therefore to discharge mine, to lay open my thoughts and my conscience, and to relate the conclusions to which this conscience has led me. God grant that these reflections may be the means of enlightening some of those into whose hands these simple pages may fall!

All that relates to myself may be reduced to this double declaration, viz., I SEPARATE MYSELF FROM THE POPE, TO ATTACH MYSELF TO JESUS CHRIST.

I separate myself from the Pope, because I say with St. Clement, Bishop of Rome, who died A.D. 81:

'Jesus Christ is with the humble only; He is not with those who exalt themselves above his flock. Our Lord Jesus Christ, notwithstanding his power, came not into the world in pomp and pride.' Rom. xvi.

I separate myself from the Pope, because I say with St. Ignatius, Martyr, Bishop of Antioch, A.D. 108:

'Whoever blindly follows those, who wander from the way of truth,
1845.

shall not inherit the kingdom of God ; and whoever is able to distinguish truth from error, but does not make use of this faculty, and abandon a teacher of lies, God will punish.'

I separate myself from the Pope, because I say with St. Justin, Martyr, A.D. 163 :

'He who is truly pious and wise, will value the truth which he has been led to discover above all things ; and reject the opinions of the ancients, (*majorum opiniones*), as soon as he perceives the falsity of them.'

I separate myself from the Pope, because I say with St. Cyprian, Bishop of Carthage, A.D. 258 :

'Neither ought any bishop in the world, to pretend to be a bishop of bishops, nor to exercise any constraint over the faith and actions of his colleagues by threats or punishment (*tyrannico terrore*) ; for every bishop has full liberty, and may use his spiritual power according to his own convictions ; and if he does so, he ought no more to be judged by another than to judge other bishops himself.'

I separate myself from the Pope, because I say with St. Hilary, Bishop of Poitiers, A.D. 369 :

'Because of that Antichrist, you do wrong to attach importance to the walls of temples, to regard a building as the Church of God, or to repeat the name of peace under their roofs. Is it then doubtful that Antichrist may not establish his throne there? the mountain, the forest, the lake, the prison, and the cave, are to me safer places.'

I separate myself from the Pope, because I say with St. Basil, Bishop of Cæsarea, A.D. 379 :

'Let us compare the discourses and writings of our teachers with the doctrines of the Bible, and accept only that which is conformable to the scriptures.'

I separate myself from the Pope, because I say with St. Ambrose, Bishop of Milan, A.D. 397 :

'The Lord has forbidden us to call any man master in matters of religion, because we have only one master, Jesus Christ the anointed one, who is always ready to enlighten our understandings, if we shut not out his light from our souls. Our faith in the Church, (*i. e.* in its visible heads,) must be tried by the declarations of scripture, and we must admit the church as our guide, only when it can be proved that Christ dwelleth in her.'

I separate myself from the Pope, because I say with St. Jerome, A.D. 420 :

'Bishops are all equal amongst themselves ; let no one imagine that the church of Rome differs essentially from any other church in the world : the Gauls, the Britons, the Africans, the Persians, the Indians, and the whole earth, in a word, all christian nations acknowledge the same Jesus Christ for their common Saviour, and have the same rule of faith, *viz.* the Bible. Whether a man be a bishop of the great city of Rome, or of the small town of Egubium, of insignificant Rhegium, or of despised Tanis, is of little importance ; the merit and the dignity are the same. Riches and power, poverty and lowliness, neither exalt a bishop nor disgrace him.'

I separate myself from the Pope, because I say with St. Augustine, A.D. 430 :

‘If disputes arise in the church, who shall be the arbitrator? none but Christ and the apostles, that is to say their written word.’

‘When Peter confessed that Jesus was the son of the living God, the Lord said to him: Upon this rock &c.; that is to say, he will build his Church, not *upon Peter*, but upon the faith that Peter had in the Rock and Corner-stone of the church, and this Rock was Christ himself.’

I separate myself from the Pope, because I say with Theodoret, Bishop of Cyricus, A.D. 460:

‘A blind faith is, on the contrary, the source of all the errors and all the evils of the church. Of all heresies, the worst and most dangerous is that, which is raising its head so high and so mighty in our days; that, which requires of man, with equal absurdity and injustice, to renounce his understanding, and not to examine his religion; and thus prevents him from ever attaining a firm and living faith. Faith is called a blind assent to dogmas, that have no force and are based upon no proof.’

I separate myself from the Pope, because I say with Gregory 1st, Bishop of Rome, A.D. 604:

‘If a bishop is called by the name of universal bishop, then when this bishop falls, the whole church must fall with him. Away with such folly, such levity, such blasphemy, which deprives all other priests of the honour, that one in his folly arrogates to himself alone. To accept such a title is no less than to make shipwreck of the faith.’

‘The Bishop of Constantinople’ (says the same writer) ‘has had the audacity to call himself Universal Pope, Catholic Father, Bishop of all the Bishops; but can this unexampled pride, this criminal ambition, be aught else than the fore-runner of Antichrist?’

I separate myself from the Pope, because the Word of God says to me—“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth.” 1 Tim. iv. 1, 5.

I separate myself from the Pope, because the Word of God says to me—“Come out of Babylon,” (the Church of Rome) “my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities.” Rev. xviii. 4, 5.

But, in separating myself from the Pope, I ATTACH MYSELF TO JESUS CHRIST.

I attach myself to Jesus Christ, because Simon Peter says, “I lay in Sion a chief corner-stone, elect, precious, and he that believeth on Him shall not be confounded.” 1 Peter ii. 6.

I attach myself to Jesus Christ, because St. Paul says, “According to the grace of God which is given unto me, as a wise master-builder, I lay the foundation, and another buildeth thereon. For other foundation can no man lay, than that is laid, which is Jesus Christ.” 1 Cor. iii. 10, 12.

I attach myself to Jesus Christ, because St. John says, “And now, little children, abide in him,” (in Jesus Christ,) “that when He shall

appear, we may have confidence, and not be ashamed before Him at his coming." 1 John ii. 28.

I attach myself to Jesus Christ, because He says Himself, "I am the way, the truth, and the life." John xiv. 6. "He that believeth on the Son hath everlasting life." John iii. 36. "Come unto me," saith again this good Saviour, "all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28.

* * * * *

And you, priests of Rome, my old colleagues, you, who know, as well as I do, where the truth is to be found ;

You, who feel, and even see, that the time given to the Church of Rome to finish her iniquity is drawing to an end ;

You, who know that there is but one sole and eternal sacrifice, offered by Jesus Christ *alone*, who is the true and only sacrificing priest ;

You, who know that the Bishop of Pamiers, and the Archbishop of Toulouse, believe that the mass is not necessary to the salvation of souls, because they authorize you not to celebrate mass on Sundays, if the Municipal Council will not vote you the sum of two hundred francs for the celebration ;

You, who know that we are justified only by faith in Jesus Christ, and that by grace alone we are saved ;

You, who know that after this life there are but two places, heaven and hell ;

You, who know that your ceremonies are unprofitable and your masses without efficacy ;

You, who know that you fulfil the functions of your ministry with pain, disgust, and weariness, unless there is a good 'casuel' attached to them ;

You, who know that you pay no regard to the sacerdotal ornaments, which the Pope and the bishops have imposed on you, and which they borrowed from Pagans, Jews, and idolaters ;

You, who know that you have no power to absolve nor to condemn ;

You, who know that you make a shameful traffic of souls ;

You, who know that Jesus Christ is not present with us corporeally ;

You, who know that you forget your consecrated hosts, and leave them in the tabernacle for six months in the year, and that you afterwards find this god of paste eaten up by worms ;

You, who do not observe the law of fasting, even on Good Fridays ; you, in fine, to sum up all in one word, who believe in none of the dogmas that the Pope and the bishops have imposed on the consciences of men, but who believe in Jesus Christ, according to the Gospel :—

Priests ! leave the house of bondage ; (Exod. xx. 2.) shake off the odious yoke under which you are groaning ; break the chains which enslave you. Take off those filthy garments that a strange sovereign, the Pope, has dipped in the blood of our fathers ; and the angel of the Lord will say to you, (as he did to Joshua the high priest,) "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech. iii. 4.

Priests of Rome ! leave the house of bondage ; for thus saith the

Lord, "In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages ; that thou mayest say to the prisoners, go forth ; to them that are in darkness behold the light." Isaiah xlix. 8, 9.

Priests ! leave the house of bondage ; enter freely and willingly into possession of the liberty, which Jesus Christ has purchased for you with his blood. Like the twelve apostles let us go forth amongst the people, without any other support than the holy word of Him, who moved by his great love for us was willing to be born in a manger and die upon the cross ; and this holy word will again dwell upon our lips in all its primitive force.

Priests ! leave the house of bondage. But they will persecute you—assuredly they will persecute you. I know it, because Jesus Christ predicts it, and his predictions must be accomplished. But, "be not afraid of them that kill the body, and after that have no more that they can do ; but fear Him who, after He hath killed, hath power to cast into hell ; yea, I say unto you, fear Him." Luke xii. 4, 5.

They will persecute you. Yes, certainly they will persecute you. Your enemies shall be even those of your own house. Matt. x. 36. I know it by my own experience. But after the example of St. Paul, who gloried in the stripes that the priests of the synagogue gave him, and the chains with which they loaded him, so do I also glory in the injuries, the follies, and the oppressions, which the priests of Rome have heaped upon me. "But blessed are ye," says the Saviour of the world, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven : for so persecuted they the prophets which were before you." Matt. v. 11, 12.

Priests ! come out of Babylon, (the Church of Rome,) that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. xviii. 4.

Come out ! wait not till the last day ; for then all the iniquities of Rome will be discovered. Woe to the priests ! who in that day are found in the train of the Whore ; for they shall not cease to curse the womb that bare them, and the paps that they sucked !

THE CLOUD.

"And they feared while they entered into the cloud."—*LUKE IX. 34.*

SOME traveller of distinction,—Sir William Jones, I think,—remarks that there is something melancholy to his feeling, in the unbroken sunshine of an Italian sky. In our clime, at least, every lover of nature knows how much the beauty of the scenery depends upon the clouds: the coming, going, ever-changing shadows, with all their effective tints, and lights and shades. Then how we love to watch those clouds themselves, more beautiful even than the beauty they impart: dissolving views, more exquisite than land or sea. Who that has looked upon the ominous sunset, the fleecy vermillion, the concentrated gold, the sea-green streaks, and jet-black line across it—or watched the moon on a tempestuous night, swift as the courser, driving through the clouds whose anger turns to beauty at her touch—has ever thought the pure clear sky as beautiful? It is well to borrow from God's works the lessons of his grace: He does it continually himself: Scripture imagery,—and there is no writing so figurative as the Holy Scriptures,—is principally taken from natural objects and appearances: the things unseen best known by the things seen: the immaterial best illustrated by the material: being as they are, the product of the same Almighty mind and hand: and fraught with analogies impossible to be overlooked by even the commonest minds: while only habit perhaps has made us insensible how almost wholly figurative our spiritual language is, and probably must be, while bound down by the present limitation of our senses.

"Cloud" is the emblematic word for sorrow—for gloom—for sadness—threatened evil, or departed good. It embosoms the lightning—it portends the storm—it darkens the sun-light, and hides the directing stars. Notwithstanding what we have said about their beauty, we let the emblem stand so, while we try to draw gracious lessons from the use made of the clouds in the sacred narrative.

Already our thoughts have run before our words to fix upon that most mysterious cloud, the presence once of Deity itself: "I come unto thee in a thick cloud"—the very dwelling place of the Most High—his only temple then upon the earth. Was it an emblem of sorrow?—Perhaps it was: but if it was, Oh! who would ask to have it taken away? "Before I was afflicted, I went astray," says the Psalmist: and how many more may say, that but for the darker providences that shut in their path, and went before them, and followed hard after them, they would have turned to the right or to the left,—“turned again to folly;” rushed into temptation: been overtaken by sin: mistaken their way and gone many miles about: perhaps have never reached the hill of Zion. For that the cloud was the abode of God himself, I am not sure that that disproves the emblem: for does He not say of the broken and contrite heart, that it is the place of his abode, his dwelling, his delight? Has not the suffering believer often seen God draw near just at the time that sorrow was at hand, as if his presence came in it? Have we not met him, as Moses, in the very bosom of the

cloud, to hold closer conference, unbroken and unwitnessed by the world? The hour of suffering, of destitution or contrition, often affords the most perfect realization of the divine presence that can be attained by a believer in the flesh. Thither he is taken to learn the deepest truths: to receive the highest, holiest revelations of the Spirit: especially, if like Moses, he be the chosen teacher of God's people, called to convey his word and will to others. No one, I believe, can be a very efficient administrator to the souls of others, till he has passed through much tribulation for himself. And certainly it is in the time of external depression and persecution, that the church of Christ has ever shone the brightest, and enjoyed and exhibited the more glorious light of the Gospel of salvation: even as with them of old: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

But that mysterious pillar was light when light was wanted, and shade when shade was necessary. Nay more—it was both at once; "It came between the camp of the Egyptians and the camp of Israel: and it was a cloud and darkness to them, but it gave light by night to these." "One event (says Solomon,) happeneth to the just and to the unjust"—but if it does, it is only to separate them more effectually from each other—to decide and discriminate between the righteous and the wicked. The one calamity that overwhelms the many: the similar troubles to which the godly and ungodly are exposed: nay, the trans-action even, that leaves the wronged on the one side, and the wrong-doer on the other, the trembling fugitive and the proud pursuer:—Oh! they are each and altogether like that cloud: they are not the same on both sides: on the one there is access to a Father in Heaven: appeal to omniscient, omnipresent power: there is grace, protection, promise, submission, confidence—on the other side, confusion, rebellion, shame, fear and horror: "a fearful looking-for of judgment"—"The sorrow of the world that worketh death"—the triumph of unrighteousness, that worketh surer death—"The Lord looked through the cloud and troubled the Egyptians." Be sure there is more contrast than similitude in the double fronts of these dark and often mysterious interventions. Let those who have seen both sides—for there are many—who have tried affliction with God and without Him—have stood in conflict on the right side and on the wrong—let them say, for they know, if the aspect of the pillar was the same. And now, as heretofore, the dividing darkness proves very often also a defence. The obscurity, or poverty, or sickness, that takes the believer out of sight, takes him out of danger very often: beyond the reach of avarice, pride, and earthliness; the temptations of the world and of the flesh; the chariots and horsemen of the evil one; "They came not near the other all the night." Oh! who that so reads the purposes of God, would choose perpetual sunshine for himself. It would be easy to our Father to give it us: but his varying providences are intended for our guidance—to stop, when they stop us: to go on, when they invite us, "Thy cloud standeth over them: thou goest before them:" brighter, or darker, taken up or resting, the purpose is still the same, "To show you by what way ye shall go," says the sacred historian—"To show them light and the way wherein they should go," repeats the prophet Nehemiah: And the Psalmist, "He led them with a cloud."

We turn to the contemplation of another cloud, the one that fixed our thoughts upon this subject : a very different one, it seems at first sight, and scarcely an emblem of sadness in any manner. One gospel says it was a "bright" cloud : and assuredly all that was seen in it was glorious ; and all that was heard was glad, had they whom it overshadowed understood it. But it is written—"They were sore afraid"—they feared when they entered into it : even in their exclamation of wonder and delight it is said, "He wist not what to say : for they were sore afraid." Who has not entered such bright shadows as this : and been afraid as they were ; before they knew the meaning of it all ? It so very often happens that we contemplate with dread the thing that proves ultimately to be fraught with good, that we shrink, timidly and mistrustful, from the very step that leads us to our greatest happiness, most particularly when we know not, as they knew not when Christ led them to the mount, whither they were going, and what they were to see. It is true, they had no need to be afraid : Jesus was with them, and the glorified saints about them—heaven itself open, and the voice of the Father heard : but it is often so with us, and we may learn a lesson. We are taken somewhere,—something overhangs us, something is about to happen, we do not indeed understand the purpose of God in it : but we do know, we might know, that Jesus will be with us : "When thou goest through the fire I will be with thee : " through the water, through the cloud, be it a bright one, or a dark : the Son of God is in it : the saints in glory have passed through it before us, and are our witnesses—"A cloud of witnesses" to whatever may befall us in it : above all we hear, we shall hear if we listen, the voice of the Father acknowledging his Son, and owning us in him, in whom he is well pleased. All this we know, even while the event may wear a fearful aspect, and seem to us full of dread and fraught with real danger. But how often do things prove the very opposite to our fears : the utmost possible occasion of rejoicing and re-assurance. Our own memory will point us to many such events, recalled with shame and wonder at our apprehensions ; and containing like this a lesson of holy confidence for the future. Peter and James and John, would often afterwards, in moments of surprise and apprehended danger, recal to themselves their master's touch and voice, as they lay astounded on their faces : "Arise, be not afraid." Let us think of it whenever we feel afraid to enter where Jesus by his providence may bring us.

But there was another cloud : it was and must have been indeed a dark one : it received and bore away their risen Lord, so recently recovered from the tomb. The disciples beheld their Master disappear, their expectation of the kingdom was postponed ; what was to become of themselves they did not know, and it is well they did not : they could not then have realized the power in which they were to be his witnesses unto death ; they would have realized the bonds, imprisonments, and deaths that were preparing for them in the world. Perhaps, as they stood gazing on the cloud, they thought that they should follow ; but it closed against them. He was gone, and they were left. "Whither I go, ye cannot come." Of all their joys, their hopes, and consolations, nothing remained to them but a promise,—nothing but to wait in prayer and supplication, for the coming of the Comforter, whom as yet they knew not : and to look through, happily for them, the unknown distance, for the re-appearance of the Son of man.

There are many clouds like that cloud, that hide all and take all, except the promises of God. Jesus will come again,—the Spirit will be given,—the prayer and supplication of the assembled mourners will be heard, and bring the promised one down. The disciples understood not, but they believed: they foresaw not, but they watched: they were confounded, but they obeyed. There are times of overwhelming sadness, when we see indeed our loss, our difficulties, and dangers: but cannot foresee, and cannot foreknow, the power that will be given us to sustain them,—the heavenly companionship that will be ours throughout them; their glorious, blessed, not always distant termination. “Wait for the promise of the Father, which ye have heard of me:” “Not many days hence:” “I will not leave you comfortless, I will come unto you.”

“Hereafter shall ye see the Son of man coming in the clouds of heaven!”—Can that too be an emblem of gloom and sadness? Yes—but the glory will be *upon* it then, the darkness, gloom, and sadness all behind. It will be the most terrific cloud that ever veiled the skies: the sun shall be darkened, and the moon withdraw her shining, the earth beneath it shall shake, and the solid rocks be rent, terror and horror beyond conception shall be in it, and desolation and destruction wherever its shadow passes. “All kindreds of the earth shall wail because of him.” But then!—O then it will not take our Jesus out of sight,—will not close up its pillow folds against us! They that remain, and they that are asleep, the living and the dead in Christ, shall be caught up together in the clouds, to meet the Lord. Oh! what is in the darkness of that cloud that we should fear it?—what is the terror of that day that we should dread it? Rather let every timid, trembling saint,—every humble, penitent, believing sinner, repeat the apostle John’s consenting words, “Even so, Amen.”

We have viewed the cloud as the imagery of sorrow, we have seen it so recognized in Holy Writ. We perceived its emblematic ends and uses, reviewed its brighter and its darker aspects, as exhibiting the gracious purposes of God, in the trials and afflictions of his people; how near he may be in them, how bright his presence makes them; how fearless in their threatening, how welcome even in their blackness. Remark but one thing more, it is a scripture figure still:—had there never been a cloud, there had never been a rainbow: in paradise there was none—in man’s innocence there was no need of any. Had there been no sin, there would never have been any sorrow, any gloom: but one clear bright day of pure unbroken sunshine. But then we never could have seen the Father—have beheld him in all his wisdom, power, and love, exhibited to us now in the face of Jesus Christ, nor ever have attained that eternal height of glory prepared for us by union with the Son of God. Without the tremendous darkness of the fall, the rainbow-crown had never circled the Redeemer’s head.

So now, without clouds, we cannot behold the rainbow, and the darker they are, the brighter it appears. “Through much tribulation ye must enter the kingdom of heaven.” Where could we have seen, what could we have known of our Father’s mercy and our Saviour’s love, the comforts of his Spirit, and the power of his grace, without those intervals of gloom and sadness, that put them to the proof, and bring forth their strongest colouring. Can we find it in our hearts to

wish our clouds away? We shall not do so always, be assured. If ever, at the approach of sunset, we have seen the pure bright disk without a vapour near it, while above it and around it, tipped with burnished gold, rolled the broken masses of a dispersing thunder-storm; and in the opposite heavens, the rainbow-arch, drawn on the dark bosom of the receding shower: just so will be the aspect of our griefs and cares, when the ransomed soul is taking its departure to another world. An awful glory will light up the past: in deepened shadow, and in stronger light, each little circumstance of our past lives will be exhibited,—things that went lightly over at the time, will gather substance and importance at the last; our escaped perils will be seen more fearful, our vanquished foes more terrible, our sins a thousand thousand times more black:—but, it is not then that we shall wish that our day of time had been lit up with Italian sunshine.

G. E. M.

THE SURPLICE AND THE OFFERTORY QUESTIONS.

CHARGE OF THE BISHOP OF WORCESTER, DELIVERED TO THE CANDIDATES
FOR ORDINATION AT THEIR FINAL EXAMINATION,
DECEMBER 21, 1844.

My dear young friends,—It has been usual for the Bishop, on occasions like the present, to address such pastoral advice to the candidates for orders as he may think best calculated to prepare their minds for the solemn engagements which they are about or soon to undertake; and, in performing this important function of his Episcopal office, to dwell upon the general duties of the clergy, the doctrines which they are bound to teach, and the habits of life which they should endeavour to form. These are important matters, and in common times such as cannot be too frequently pressed upon your attention; but, in times like the present, it appears to me that it is incumbent on the Bishop to be somewhat more particular in his instructions to those who are about to embark in troubled waters, and who will need all the assistance which an experienced pilot can afford them. I have on former occasions, not only in my primary Charge addressed to the whole diocese, but afterwards, when opportunities like the present have occurred of giving advice to my younger brethren in the ministry, deprecated that spirit of innovation which, on the plea of a more punctual observance of the Rubric and a respect for the practices of the primitive Church, was, I felt convinced, calculated to alienate the affections of the laity from the clergy, and thus to give a fatal blow to our beloved Church, which must depend very much, not only for its usefulness but its security, on retaining its hold upon the affections of the people. However necessary it may be to recommend caution and discretion in these matters to the clergy at large, it is more especially so to those who are just entering on the discharge of their sacred calling. It too often happens that those who have once taken a wrong direction, however much they

may afterwards be sensible of the evil consequences resulting from their indiscretion, are deterred by a false shame, and perhaps by a not unnatural indisposition to give way before the prejudices of their people, from retracing their steps, and restoring the intercourse between themselves and their parishoners to that happy state of peace and tranquillity which may be considered as the general character of our Church before a mistaken regard for obsolete forms introduced discord and dissension among us. Those of you who are on the morrow to receive the first orders in the Church cannot have thus committed yourselves; and it may be reasonably hoped that they who have for a short time been ministering as deacons have been too sensible of their subordinate rank in the Church to have ventured to take a decided line on these controverted points, till a longer experience had enabled them to weigh certain evils against most problematical advantages. My advice to you, then, is, that in entering upon your several cures you retain the privilege which you at present possess, of not being committed to a party, and be cautious how you take a course which I am confident you will be anxious to retrace, when you have found that you have lost thereby the affections of your people; but in which a false pride and the feelings naturally belonging to party may induce you notwithstanding to persevere. In reviewing the history of our Church since the Reformation, it is hardly possible to note a time when its prosperity and usefulness was more remarkable than the period immediately preceding the publication of the "Oxford Tracts." An increased degree of zeal, a more entire devotion to their sacred functions, was manifest among the clergy; and not only did the most complete concord exist between them and the laity, but the latter attested their deep veneration for the Church of their forefathers, by contributing most liberally to the erection of churches and the support of Church and Missionary Societies. The service of the Church was then performed in strict accordance with the *general* directions of the Rubric; and though, on some trifling points, slight variations had been introduced, it was generally understood, that although these variations could not be legally sanctioned without the authority of Convocation, they were made in deference to public opinion, and under the authority derived from the tacit acquiescence of the Bishop. Schools were multiplied, the great truths of the everlasting Gospel were more distinctly and more generally preached, and such was the impression gradually made on those who had separated from us by such increased zeal and activity on the part of our clergy, that in several dioceses not only Dissenting ministers, but whole congregations of Dissenters, joined our communion.

My brethren, I will not contrast this state of things with that which prevails at the present moment in other dioceses, and, I fear, in a small portion even of this diocese; but, as nothing human is perfect, and as in all the transactions of life it must be our lot to decide upon a comparative balance of advantages and disadvantages, I will request you to make the comparison, and then ask yourselves whether the advantages, whatever they may be, which can be derived from a minute regard to Ritual observances and the usages of antiquity, may not be purchased at too dear a rate, if purchased at such a price. The limits within which I must necessarily confine myself on an occasion like the present will not admit of my going into the various points which have

of late been made the matter of so much unpleasant discussion ; but it may be useful to you that I should dwell upon one or two with regard to which you may entertain doubts, and on which you will be compelled to make up your minds when you take possession of your respective curacies. And, first, with regard to the habit which you ought to wear when instructing your people from the pulpit. This is a question which I consider so utterly unimportant that I have never hitherto thought it worth while to express my opinion on the subject. I have myself been present during the celebration of Divine service when the officiating clergyman has thought fit to preach in a surplice, without thinking it necessary to notice such a deviation from the general custom ; and though I certainly should have been better pleased if no such innovation had been attempted, still I considered the whole matter as much too insignificant to require my interference. What, however, is in itself insignificant, acquires importance when it is considered as the badge of a party, and when, on this account, it becomes a stumbling-block and an offence to others. On this ground I should be disposed to advise you to continue the practice which has so long prevailed of preaching in your academical habit, even though by so doing you deviated from the precise directions of the Rubric. For the sake of those, however, whose consciences are tender on this point, I have carefully considered the question, and I have satisfied myself, and I hope that I may satisfy you, that it never has been the custom since the Reformation for the clergy to preach in their surplices. The whole argument upon this point turns upon the sermon being a portion of the Communion Service. If, therefore, we can show that the sermon is not a part of that service, there will remain no longer the slightest ground for an innovation which, though in itself indifferent, will be sure to shock the prejudices and excite the suspicion of your congregation. The 58th Canon, which relates to this matter, is thus headed,—“ Ministers reading Divine service and administering the Sacraments to wear surplices ;” and it directs that every minister saying the public prayers or ministering the Sacraments or other rites of the Church “ shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish.”

Now, can it be said that when we are preaching a sermon we are either saying public prayers or administering a sacrament ? That we are not doing the former is self-evident, and I will proceed to show that the sermon, though introduced in the course of the Communion Service, forms no part of the proper Sacramental Service of the Lord's Supper. It is worthy of remark that in the first Prayer-book of Edward VI. so little were the Ten Commandments or the sermon considered a part of the Sacramental Service that, after this portion of the service had been concluded, the following Rubric occurred :—“ Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side. All other (that mind not to receive the holy Communion) shall depart out of the quire, except the ministers and clerks.” It is clear, therefore, that at that time, so far from the sermon forming part of the Sacramental Service, a complete interruption occurred after the sermon, during which those who did not mind to receive the Holy Communion are directed to retire, and

then the proper Sacramental Service commences. This Rubric is indeed not repeated in the second Prayer-book of Edward VI., or in the Prayer-book which we now use ; but it is clear that the like interruption of the service was contemplated, for immediately after the Nicene Creed the curate is directed to declare unto the people what holidays or fasting days are to be observed in the week following ; and all briefs, citations, and excommunications, are directed to be read ; and can these be said to form part of the Sacramental Service ? ‘Then,’ the Rubric proceeds, ‘shall follow the sermon,’ so that you perceive the preaching a sermon is classed with reading briefs, citations, and excommunications, which, certainly, in the words of the 58th Canon, can form no part either of Divine service, or of administering the Sacrament, during which ministers are directed to wear a surplice. The inference which I have attempted to draw from the Rubric is further confirmed by the practice adopted at our two Universities. It is well known that in no places is a regard for strict Ritual observance more observed than in our Universities ; and yet so little is the sermon considered a part of the Sacramental Service that it is preached in a different place and at a different time from the college chapels, where the Sacraments are administered ; and here I cannot but observe, that if the surplice had ever been worn as the proper habit of a preacher, it would have been adopted in our University pulpits ; but here we know that at the present time the gown is always worn, and I believe I may venture to say, that no record exists of the surplice having ever been used on such occasions, and the gown substituted for it ; but such a change could not have been effected in a place where old customs are so strictly adhered to as in our Universities, without authority, and if effected by authority, some record of it would unquestionably exist at the present day. Again, so far was the sermon from being considered as included in the reading of public prayers or ministering the sacraments, that we know it was frequently preached by some of our most eminent reformers at St. Paul’s-cross, and it can hardly be supposed that the surplice was worn on such occasions. The true state of the case I take to be, that you are directed to use the surplice only when reading Divine service or administering the sacraments ; you then appear in your proper character of priest or deacon, appointed to minister in holy things ; but when you preach, you assume the character of a teacher, and as such your proper habit (if, indeed, proper or improper be fit words for a matter so utterly insignificant) is your academical gown, with a hood, denoting your degree at the University. I have thus attempted to prove that it is a mistaken notion to suppose that the surplice is the proper dress for you to wear in the pulpit. If I have not convinced you, I think you must all admit that, under the circumstances which I have stated to you, it is at best a doubtful question, and in any doubtful question I feel sure that you would obey the apostle’s direction, which ought to have much more authority with you than anything I can say, and “follow after the things which make for peace.” Another change which has of late years been attempted in our Church Service is the reading of the prayer for the Church militant, which, if originally intended to form part of the Church Service, had been almost universally discontinued in our parochial churches, and even in many of our cathedrals. Upon this point the Rubrics are certainly inconsistent. In that

which immediately precedes that prayer the following words occur:—
 “And when there is a Communion the priest shall place upon the table so much bread and wine as he shall think sufficient, after which is done the priest shall say, ‘Let us pray for the whole state of Christ’s Church militant here on earth.’” Did this Rubric stand alone, there could be no doubt that the prayer for the Church militant was to be read only when the Sacrament was about to be administered; but another Rubric occurs inconsistent with the above, at the conclusion of the Communion Service, where we read “that upon Sundays and holy-days, if there be no Communion, shall be said all that is appointed at the Communion until the end of the general prayer for the whole state of Christ’s Church militant here on earth.” It is difficult to account for these two contrary Rubrics, which appear to have been inserted at the same time, that is, at the second revision of the Prayer-book in the reign of Edward VI.; but as they do exist it is not extraordinary that the clergy should have felt themselves at liberty to observe which they pleased, and partly on account of the length of the service, so distressing to those who are in advanced years, partly on account of the awkwardness of being obliged again to exchange the gown for the surplice, this prayer became gradually discontinued. And here I cannot but observe that the disuse of this prayer is of itself a proof that the surplice was not usually worn in the pulpit. Had it been so, there would have been no difficulty in the minister returning from the pulpit to the Communion-table, and reading the prayer as directed by the second Rubric, to which I have referred. It was because he wore a gown, and not a surplice, that this practice was found inconvenient, and therefore was discontinued.

The only other point to which I think it necessary to call your especial attention on the present occasion is the use of the Offertory, and the collecting of alms from the congregation on every Lord’s day. There is no doubt, that originally, this collection was intended as a substitute for the alms which used to be given at the doors of convents; and as it is still continued in Scotland and the Isle of Man, where no poor-rates exist, we may reasonably conclude that it would never have been discontinued in this country, if the poor had not been otherwise provided for by a rate levied on all the parishioners. The custom then became almost universal that it should only be used at the administration of the Lord’s Supper. Attempts, however, have of late years been made by some of the clergy to renew the practice of reading the Offertory and making collections every Sunday, for the purpose of procuring contributions towards the support of our Church Societies; and where this can be done without offence to the congregation, it is impossible to object to a practice which, while it encourages the charitable feelings of the congregation, might, if extensively adopted, materially aid those most valuable institutions. The consent, however, of the congregation is a material element in the propriety of adopting such a practice, for we have no right to force upon a congregation, without their consent, what is not strictly legal, and I have always been intimately convinced, that no collection can be legally made in a church during the reading of the Offertory except for the benefit of the poor residing in the parish and where the church is situated, or under the authority of a Queen’s letter. The phrase of

the 'poor man's box,' which occurs in the Rubric, can have reference only to that box which used to be placed in all our Churches, to receive the alms of the charitable for the benefit of the poor of that particular parish. A very curious decision of Sir Lyttleton Powys, in the reign of George I., has been lately published, which sets this matter at rest, for it is therein distinctly stated as the law at that time (and it does not appear that any adverse decision has been since made to reverse it,) that no collections can be legally made in churches during the reading of the Offertory, except for the poor of the parish, but by the leave and permission of the Crown. If, therefore, you think fit to restore the use of the Offertory in any of the churches where you may be appointed to serve, you will bear in mind that all the money so collected can only be legally applied to the relief of the poor of the parish. There can be no objection to collections being made for other purposes, in cases where the congregation themselves are consenting parties to them; but, wherever such collections are resisted, it will not be safe for you to persist, while the law upon this subject remains at least so doubtful. I have thus stated my opinion upon some of those points which have been the most fruitful causes of dissension between the clergy and the laity; and in conclusion, I will only refer you to one of the questions which you will be called upon to answer to-morrow. You will be asked, 'Will you maintain and set forward as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among those that are or shall be committed to your charge?' To this question you will be required solemnly to reply. 'I will do so, the Lord being my helper.' Be assured that your usefulness in your parishes will very much depend upon your fulfilling the pledge which you will thus give; and if you will go forth to your respective cures anxious to fulfil your sacred duties in the spirit of peace,—not pertinacious about trifles, even if the law be on your side, and still less so, if this be doubtful,—anxious only to win souls to Christ, and with this view endeavouring to conciliate the affections of your people while you point out to them the way of everlasting life, the Lord will be your helper. He will bless your ministerial labours with success; and may you hereafter be enabled to appear before his judgment-seat, and say, with well-grounded confidence, "Of those whom thou hast given me have I lost none."

Review of Books.

PROTESTANT MISSIONS IN BENGAL ILLUSTRATED. By J. J. WEITBRECHT, Church Missionary. Second Edition. Small 12mo. pp. vi. and 344. London, Shaw, 1844.

THIS excellent little volume is the substance of a course of lectures on Indian Missions, delivered first in Germany and Switzerland, and afterwards in London and other parts of England, for the purpose of rousing public attention to the important duty of evangelizing the world. The work is divided into seven chapters; the first three of which contain a description of India as to the moral condition of its inhabitants, as to its religious books and mythology, and as to its idolatrous ceremonies. The remaining four chapters relate to the more interesting details of missionary labour and success. The whole work is simply and forcibly written, and conveys a strong impression of the manly sense, and of the deep piety of the writer. It is well calculated to arrest the attention of the reader, to render him thankful for the privileges he enjoys in a Christian land, to fill him with earnest desire for the salvation of the heathen, and to encourage the hope that the promised deliverance of the world from the iron yoke of Satan shall not be long delayed.

The style of preaching most useful to the imaginative tribes of the East, is well illustrated in the following example.

‘An excellent missionary brother thus relates one of the last sermons he addressed to the Hindoos at Benares,—“I spoke on the words, ‘Enter ye in at the strait gate:’ the chapel was full, and great attention prevailed among my hearers. I explained to them the signification of the strait gate, and what they must do to get through. First, I represented, according to Hindoo ideas, a worldly-minded person, who cares nothing about religion, and who hopes nevertheless, at the end to get to heaven. There, I said, is one coming along riding on an elephant; he appears in grand style, he cares nothing for God and eternity, he wants to enjoy the world, and yet he hopes to get to heaven in the end. Thus he is riding on towards the strait gate hoping he may get through.’ While speaking thus, one of my hearers called out ‘He must come down from his elephant, or he will never get through.’ ‘You are right,’ I replied; ‘yes, he must forsake his worldly-mind and descend from his height, and humble himself or else he will never enter heaven.’

“Then I described another character belonging to those of whom our Saviour said, ‘You cannot serve God and mammon.’ Here, my friends, said I, comes a man who appears desirous to go to heaven; he has his eyes fixed on the strait gate and is walking up to it: but on his back carries a large bundle of various things—see how he groans under it! Will he succeed? ‘No,’ said another man, ‘he must leave his bundle behind or else he will never get through.’—You are perfectly right, if we wish to get through the strait gate into heaven, the heart must be wholly given up to it—a divided heart God will not accept—he will either drive sin out of the heart of man, or sin will drive him out. The people understood this very well and applauded. The third class I wished to represent were the proud and self-righteous. Here I had nothing to do but to allude to a certain class of people who are constantly seen at Benares. I mean the haughty Mahomedans. Without mentioning names, however, I continued—There comes another: you see he gives himself the air of a great and holy man; he says, I do no man any wrong, I repeat my prayers daily, I fast often, and give every one his due; thus conscious of his righteousness, he lifts up his head, and with

firm step you see him walking up to the gate. A man called out, 'He must stoop down, he must bow down, or else he would break his head.' I replied, do you understand what you say? 'Yes,' said he, 'he must leave his pride behind and come as a poor sinner; stooping signifies humility, and if he is not humbling himself, he will never enter through the strait gate.' Thus we see that the Hindoos understand our preaching, and the word enters into their hearts.'—p. 185.

The following extract records a remarkable conversion, which shews that the word of God has indeed come with power to the hearts of the heathen.

'Last year, a well-educated and intelligent Hindoo applied to a clergyman in Calcutta for baptism. He had received his education in the Hindoo college, and was a Deist. A tract accidentally fell into his hands, by which he was made acquainted with the Bible. He read it for several days with deep attention, and discovered in it a religion concerning which his heart, his conscience, and his understanding convinced him that it was *divine*. He determined to embrace this religion. He was the only son of a rich Zemindar, and his friends did all in their power to make him change his resolution. When they found him inflexible, they sent him a sum of money, accompanied with a most earnest request that he would embark for England, and be baptized there, lest the caste of the whole family should be polluted by his becoming a Christian on the spot. But he remained unmoved, and declared "Here in the eyes of all my countrymen, I will show in whom I believe;" and he was shortly afterwards baptised in the mission church at Calcutta. On the occasion of his baptism he composed the following hymn; it is the effusion of a heart filled with the love of the Saviour:—

"Long sunk in superstition's night,
By sin and Satan driven;
I saw not, cared not for the light
Which leads the blind to heaven.

"I sat in darkness, reason's eye
Was shut, was closed in me;
I hastened to eternity,
O'er error's dreadful sea.

"But now, at length, thy grace, O Lord,
Bids all around me shine;
I drink thy sweet, thy precious word,
I kneel before thy shrine.

"I've broke affection's tenderest ties,
For my dear Saviour's sake;
All, all I love beneath the skies.
Lord, I for thee forsake."—p. 227.

The writer of this interesting volume does not shut his eyes to the discouragements and difficulties of the missionary work; but he sees the way through them all, to the bright and glorious scenes which prophecy unfolds, and for which the Church of Christ is commanded to wait and to pray.

'Some people believe' (such are some of his concluding remarks) 'that centuries will still elapse before heathenism is extirpated in every part of India, and before the whole country can be evangelized. I am not of their opinion, and feel no inclination to join the ranks of those who have nothing but difficulties to produce, and can fix their eyes nowhere, but on the darkest back ground of the picture. One great event is following another in our days in the political world, shaking whole nations and empires. And do we not perceive the same thing happening in the religious world,—events of the greatest magnitude succeeding each other with increasing rapidity.

'While the building of Solomon's temple was in progress, it is very probable that many came and looked on, who, seeing the preparations, were ready to say, it was perfectly impossible that the magnificent structure contemplated, could be finished within six or seven years; forasmuch as they could only perceive the foundation being laid, and the ground levelled—but they were little aware of what was going on in the marble quarries of Tyrus, and in the cedar forests of Mount Lebanon. Thousands of labourers and artizans were there engaged cutting the timber and preparing the marble blocks and framework of the noble edifice. Every part was made ready and received its polish there; and so perfect were the preparations that it is expressly stated, "And the house when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was building."

In like manner there are, in the present day, thousands of hands, heathens and christians, believers and unbelievers, engaged in preparing the materials for the spiritual temple of God. They who know the great Architect, have been permitted to look into his plan, and they can rejoice in hope, being assured that a glorious edifice will be raised, although they are not as yet acquainted with the details, nor how the several parts are to be joined together; they know quite well that the workmen engaged in his service—work, as it were, into each other's hands, and that the various materials are calculated, in the nicest manner, to fit into their proper and destined places;—yes, they have a happy presentiment, grounded upon facts, that the whole will be finished much sooner than might be expected.'—p. 339.

Remarks like these, show at once, the calm and patient energy with which the work of evangelizing the heathen is now proceeding under the efficient labourers connected with the Church Missionary Society; and, without disparaging the services of any other society, we are bound to express our conviction, that the blessing of God is, in a remarkable manner resting upon *THIS*, and our earnest hope and prayer that he will cause his own work to prosper in its hands.

We strongly recommend the book before us, as one likely to produce a very salutary religious impression on the reader's own mind, as well as to communicate correct information respecting the state of the heathen, and the necessity of increased exertion for their spiritual welfare.

AN INQUIRY INTO THE PREDICTED CHARACTER OF ANTICHRIST; or the Antichristianism of the Church of Rome investigated. A Charge delivered to the Clergy of the Archdeaconry of Ely, at a Visitation held in the parish Church of St. Michael's, Cambridge. On Tuesday, April 23, 1844. By ARCHDEACON BROWNE. *London*, Hatchard, 1844.

IF there are too many of the dignitaries of the Church who are disposed to regard with favour or with connivance the Tractarian movement, Archdeacon Browne is not one of the number. He stands as a faithful watchman upon the walls of our Zion, and causes the trumpet of warning to give a *certain* sound, that the soldiers of Christ Jesus may prepare themselves unto the *battle*. For, that there must and will be a battle, we cannot doubt. Never were the ecclesiastical elements in such a state of confusion; never was the sky so lowering; never were the clouds so charged as now, without an explosion. We hope it will be one which shall purify and not destroy the Church.

If, however, there be one thing, which, more than all the rest, serves to excite our apprehensions, it is the manner in which the prevailing evil is treated by our ecclesiastical authorities. A word—or even an intelligible frown—from them, at the right moment, would (in all human probability) have extinguished the spark, and have prevented the flame from spreading through every portion of that sacred edifice which has stood the test of ages.

But, so far, the damage is not irreparable. If our Bishops will begin, even now, to take the alarm which all, except themselves, have long felt; if they will begin to sympathize with the laity in their sincere and well-founded objections to tractarian novelties; if they will not allow themselves to be blinded by a few zealous, but not very discreet, chaplains and officials around them: we shall still see the successful issue of the conflict, and shall perhaps stand in amazement at the dangers we have escaped.

The clear and forcible tone in which Archdeacon Browne denounces the errors of Rome, and guards his clergy against them, is truly refreshing; especially at a time when men of undoubted talent, still take the foolish part of attempting to conceal, to palliate, or to explain away, many of its greatest enormities. The object of the present Charge is sufficiently apparent from the title. It has been thought illiberal to insinuate that the Pope could be Antichrist; and many protestants have been so untrue to their principles, as to give up this greatest of all grounds of objection to the apostate Church of Rome. Has not this been the sharp side of the wedge which has literally introduced Tractarianism into the Church? And can we get rid of this latter plague, without boldly re-asserting the unpopular, but scriptural doctrine, that the Pope is “the Man of Sin” described by St. Paul, and the Antichrist referred to by St. John.

We beg the reader's serious attention to the volume before us, and assure him that it will be his own fault, if he does not rise a more sincere and hearty protestant from its perusal.

1. POEMS. By THOMAS EDWARD HANKINSON, M.A. Late of Corpus Christi College, Cambridge, and Minister of St. Matthew's Chapel, Denmark Hill. Edited by his Brothers. 8vo. pp. vii. and 451.

2. SERMONS. By the same Author and Editors. 8vo. pp. xii. and 419. London. Hatchards, 1844.

It seems scarcely necessary to write in commendation of the Poems of an author who obtained the Seatonian prize, in the University of Cambridge, no less than nine times during the period of his short but valuable life. We may, however, remark, that it is probable that the Poems of Mr. Hankinson may be safely reckoned among the very best specimens which have ever attained that distinction, since the institution of the prize in 1750. In addition to his success in obtaining the Seatonian prize, Mr. Hankinson while yet an Undergraduate—had awarded to him a *second* CHANCELLOR'S PRIZE for an English Poem, the first being that year adjudged to Mr. Christopher Wordsworth of Trinity;

but Mr. Hankinson's appearing to the examiners too good to be passed by unnoticed.

Some of our readers may, perhaps need to be informed of the *origin* and *nature* of the Seatonian prize. It is briefly this—'The Rev. THOMAS SEATON, late Fellow of Clare Hall, bequeathed to the University of Cambridge the rents of an estate, producing some £40 a year, to be given to that Master of Arts who should write the best English Poem on a sacred subject. The Poem is to be printed, and the expense deducted out of the product of the estate: the remainder is given as a reward to the composer.'

We learn from a prefix to the first of Mr. Hankinson's Poems—entitled 'DAVID PLAYING THE HARP BEFORE SAUL;' that

'The Examiners gave notice, that should any Poem appear to them to possess distinguished merit, a premium of £100 would be adjudged.'

'The above premium was awarded to the Rev. T. E. HANKINSON, M.A., of Corpus Christi College.'

The same was the case with the successful Poem of 1838, entitled, 'ETHIOPIA STRETCHING OUT HER HANDS UNTO GOD.' Possibly these two Poems may be regarded as possessing more intrinsic merit than any of the others. For ourselves, we are disposed to think that in none of them was the author more successful—at least in the sentiment, if not the poetry—than that of 'JACOB,' the successful Poem of 1834.

As our limits would absolutely forbid us to attempt any thing like a review of the whole volume, it shall suffice us briefly to notice a few of the portions of this Poem, which we think well deserving the attention of our readers.

It opens with picturing before us a day on which the changes of the weather, and the alternations of rain and sunshine, are such as might well fill the contemplative mind with a variety of thoughts, which can be more easily conceived than expressed. An aged man is then introduced, gazing 'wistfully' on 'the aspect of the moody sky.'

'As if each change on memory's mirror cast
Some imaged scene of joy or sorrow past.'

The state of his mind is depicted in the lines—

'An inward consciousness of peace divine,
Gilding the shadows of his day's decline.

As if his aged brow, and tresses white
Emitted rather than received the light.'

In a very brief period a change is represented as coming over his beaming countenance, and the angel of death fulfils his work.

'The glory was eclipsed! the soul was set!
Set to a world o'ercast with sin and sorrow,
To rise unclouded on a fairer morrow.'

It need scarcely be observed that this 'aged man' was none other than the Patriarch Jacob, the subject of the Poem. Before, however, this last scene had taken place, he is represented as narrating to his grandchildren—the offspring of his favourite child, in whose society he delighted—the history of his past life. This history forms

the burden of the Poem. It is treasured up by them, as might naturally be expected under such circumstances.

' There is a mystery in parting words—
A spell that sways affection's deepest chords;
And oft, when least expected, make us start,
At that Eolian music of the heart.'

A Poem written on so well-known a history as that of Jacob, cannot be expected to savour much of novelty, or to leave much room for the discursive flights of an imaginative mind. That before us is rendered chiefly interesting by the very pathetic manner in which it details the numerous incidents of the truly variegated life of the afflicted Patriarch, and by the theological justice of the strain in which those events are commented on.

As an example of the pleasing pathos which pervades the Poem, we would quote the following lines, referring to the period of Jacob's constrained departure from the home of his childhood.

' Alas! my brother—as I lay alone
On the hard pillow of the desert stone,
Forced from my home, my happy home, to flee,
How turned my soul in bitterest thought to thee!
Together born! together rocked to rest!
And fed and pillowed by the same dear breast!
Together!—How that word in after years,
Unseals the heart-spring's unavailing tears;
I shed them then—how oft I since have shed
For friends—the absent—the estranged—the dead—
The partners of youth's joys, or childhood's mirth,
All gone! and I am left alone on earth.'

This strain of pensive thought leads the dying Patriarch to reflect, in a most appropriate manner, upon that darkest page in his history, which may justly be said to have given a tinge to all his future life. Every attentive student of scripture must perceive that the only satisfactory key to the succession of trials and afflictions through which he was called to pass, while yet so evidently a highly-favoured servant of the Almighty, is, to look upon him as one who was "*chastened of the Lord, that he might not be condemned with the world.*" The following lines will amply prove that such is the light in which his history was regarded by our author:—

' My brother!—yes, I wronged thee, and I date
From that sad hour, the darkening of my fate;
For all was bright till then,—and thence begin
The shades of sorrow and the stains of sin.
How much I suffered for thy sake is known
To Him who knows the heart,—to Him alone.'

Perhaps it might have been still more satisfactory had a more decided reference been made to the flagrant sin against God, committed by Jacob at the instigation of his mother; put in contrast with which, that against his brother was comparatively trifling. With still greater propriety than the Psalmist, might he have adopted the language, "*Against thee, thee only, have I sinned, and done this evil in thy sight.*"

But we must content ourselves with one more quotation from this pleasing, and, as we think, valuable and instructive Poem. It repre-

sents the Patriarch, turning aside for a moment from some of the most afflictive events of his life to address to his beloved grandchildren a few practical reflections on the same.

'Dear children! I have learned at length to know
The gain of grief,—the blessedness of woe;
To feel *that* heavenly peace, vouchsafed alone
When all the blandishments of earth are gone.
Yet long I struggled with the chastening rod,
Marvelling and murmuring at the ways of God,
Who seemed to shroud his smiles in wayward gloom,
And blight the hopes himself had bade to bloom; *
I know Him now!—and ah! I know the heart,
That thus in mercy he ordained to smart,—
In mercy made each earthly prospect dim,
That it might centre all its love on Him.'

The other Seatonian prize Poems contained in this volume, to which reference has not yet hitherto been made, are on the following subjects, 'THE PLAGUE STAYED,' 'ST. PAUL AT PHILIPPI,' 'ISHMAEL,' 'THE MINISTRY OF ANGELS,' 'THE CALL OF ABRAHAM,' 'THE CROSS PLANTED UPON THE HIMALAYA MOUNTAINS.' There is also another inserted, entitled 'THE STORY OF CONSTANTINE,' which was written for the Seatonian prize in 1836, but was not successful. Probably the following introductory remark, by the editors, may account for this failure, especially when the last fact is taken into consideration:—

'An Introduction was prefixed to this Poem when it was sent in to the Examiners, which the Editors have suppressed because it had no connexion with the subject of the Poem, and referred to events of the day of a political character.

'There is reason for supposing, that on this account the prize was not adjudged to it. No prize was given in this year.'

In addition to the Seatonian Poems, this volume contains, 'THE DRUID'S LAMENT,' which was written for the Chancellor's Medal in 1827, and to which we have already referred as having obtained a 'second prize' at the hands of the examiners, by order of the Vice-Chancellor.

A variety of 'Miscellaneous Poems' and hymns complete the volume, evincing the same poetical talent, and the same pleasing and scriptural views. A few are of a somewhat ludicrous and amusing nature, but possibly the omission of one or two of them might not have detracted from the value of the volume.

Of the 'SERMONS' our notice must be very brief, for several reasons. Did we attempt any thing like a review of the numberless volumes of sermons which issue from the press, we should seldom have space to treat on any other species of productions. We believe, from the specimens we have perused of those contained in the volume, that they are sound, scriptural, and evangelical in their nature and tendency, and that their style is clear and forcible, and sometimes eloquent. Possibly they would have been more systematic had the author studied more of the 'Mathematics,' which, in one of the Poems, he ridicules—though only in jest—in conjunction with the classical literature, towards which his natural taste inclined him, and in which he distinguished himself at the University.

* Gen. xxxv. 9—12.—God appeared to Jacob and blessed him, immediately before the death of Rachel.

From the second sermon, on Jer. viii. 20, "*The harvest is past, the summer is ended, and we are not saved,*" we extract a passage which appears to us striking and important, and may be taken as, at least, a fair specimen of the style of the volume :—

'Not long after the human creature is capable of intellectual or spiritual impression, the Lord by his Spirit addresses to him the command, or rather invitation, "My Son, give me thine heart." Amid the wonders which the inquisitive mind of childhood drinks in with eager thirst after knowledge, the attributes, acts, and requirements of the Godhead invariably find a place. Indeed, so frequently does the knowledge of a child in these matters, far outstrip the information he has received, that we are well inclined to believe that the divine Spirit holds direct communication with the infant soul upon subjects, which the human teacher has scarcely ventured to touch. Howbeit, the period of childhood or youth, is (I believe invariably, but I am safe in saying generally) a time when spiritual impression is made, and the soul solicited, in the dawn of its opening powers, to consecrate itself to God. "When Israel was a child, then I loved him, and called my son out of Egypt." And sure we are, that the minds of many, who even to a remote period of life, dwell with unshaken interest upon the seasons of childhood, will bear witness that this text is applicable to them. They can remember the awe with which they used to look upon evil, as "a great wickedness, and sin against God." They can remember how they were affected, when they were first made aware of the love of Christ, and his sufferings in their behalf; how tears of genuine sorrow have flowed down their cheeks, when they have been kindly remonstrated with, after having been betrayed into some fault; how a glow of responsive affection filled their hearts, whilst they heard from the lips of a tender parent or faithful minister the message of reconciliation; how they were struck with the mingled condescension and mercy which through such human instruments "besought them in Christ's stead to be reconciled to God;" how the first death in the family of a relative or friend, perhaps a father or a mother, almost opened to their eyes the awful realities of a future state; and the warning struck upon their heart, as though breathed from the very lips of the dead, "Prepare to meet thy God."

The volume contains thirty-one Sermons : four of them were preached before the University of Cambridge, when the author occupied the pulpit of St. Mary's, as select preacher in November 1842. The rest were preached at Camberwell—the last in April 1843—not long, we imagine, before his death, with the particulars of which lamentable event we are not acquainted, further than that it took place at a comparatively early age—we think in his thirty-ninth year. The general tenour, however, both of his Poems and Sermons, might serve to convince any one unacquainted with his life and character, that he was one of those "*whom his Lord, when he came, found watching,*" and to whom would be addressed the joyful sentence, "*Well done, good and faithful servant, enter thou into the joy of thy Lord.*"

Intelligence.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

REPORT FOR 1843—44.

Introductory remarks.—As the Society proceeds, from year to year, in the great work for which it was incorporated, the claims upon its consideration, and the appeals to it for its assistance, from the various Colonies and Dependencies of the Crown, are continually increasing in number and urgency. This, however, does not arise from any deficiency of exertion on the part of the Colonists themselves, or any indolent reliance on external help; for never before did they make such vigorous and systematic efforts, as they are now making, for the erection of Churches and Schools, and the maintenance of Clergymen; and never did the Society insist more strongly on their supplying, as far as possible, their own spiritual wants from their own local resources.

In Canada especially, and the West Indies, the people are doing what they can for themselves; but they cannot do all that is required. The Province of Canada West has been peopled principally within the present century. The population, made up for the most part of agricultural labourers, exceeds half a million, and a large emigration of the poorest class is yearly increasing the number. They are without endowments of any kind, except what may be derived from a portion of the Clergy Reserves. They have, therefore, every thing to do for themselves—Schools to build and support, Churches to raise, and Clergymen to provide for. The Society, therefore, while it requires them to strain every nerve in their own behalf, feels the importance of continuing to them such supplies as are still indispensably requisite for the service of Religion in all the more recent settlements of that Colony.

'What,' says the Bishop of Toronto, in his recent Charge, 'would a Bishop of Upper Canada be, but for the Society for the Propagation of the Gospel? What could he do for the advancement of Christianity in

his diocese, were there any falling off in her resources, to cripple her energies, or compel her to withdraw a portion of her bounty? Indeed, I may with truth say, what would become of the Colonial Church, should the means of this noble Institution be diminished? Our wants are increasing much faster than she is able to meet them, notwithstanding her generous and open hand. Were the hearts of Churchmen in the right place, instead of so small a sum as thirty or forty thousand, more than three hundred thousand pounds per annum would flow into the treasury of the Society, to spread the blessings of the Church through all the Colonies.'

'There never was a time,' says the Bishop of Nova Scotia, June 3, 1844, 'when the opening for the spreading of the Church was so encouraging as it now is; and if we must stop, I could hardly live amid the overpowering discouragement.'

The development of the Colonial Church by the happy increase in the number of Bishops, and the demands arising from a higher appreciation, and consequently more general desire of the ministrations of Religion, have outrun the means of assistance which have been placed at the Society's disposal.

The Total Receipts of the Society during the past Year, have been 68,287*l.* 11*s.* 1*d.*

The Total Payments, 94,538*l.* 11*s.* 2*d.*

Of the total Receipts of the Year, 16,519*l.* 19*s.* 5*d.* has been for specific purposes; and to meet the expenses of the year, 24,499*l.* 2*s.* 6*d.* of the Society's Capital for General Purposes, and 192*l.* of the Fund for Specific Purposes, has been sold. These sums, together with a part of the balance in the hands of the Treasurers at the last audit, make up the amount of expenditure.

Remarks on the Finances.

Great exertions have been made to raise the income of the Society to meet the increasing claims. Within the last seven years the income has

been augmented four-fold; and that for the year 1843 was the largest which the Society has ever received from voluntary contributions. But even at present the whole yearly income, including a third part of the collections made triennially under sanction of the Royal Letter, cannot be stated at a higher amount than 60,000*l*. The expenditure meanwhile is not less than 80,000*l*.; and this is necessary to maintain the operations of the Society on the present scale; while adequately to supply even the most urgent of the Church in the Colonies, a permanent income of 100,000*l*. is the least that can be required.

The attention of the Committee has for some time past been anxiously directed to this subject. They have found that the enlarged means of the Society have hitherto been derived principally from Parochial Associations; and they feel assured that, were this parochial organization generally adopted, the most pressing wants of the Colonial Church might be supplied, and many thousands of our emigrant countrymen be supplied with the bread of life.

This plan of forming in every parish an Association in furtherance of the Society's designs has met with the full and cordial sanction of his Grace the Archbishop of Canterbury, who has brought it under the special consideration of the Bishops of his Province; and the Committee feel warranted, therefore, in pressing it earnestly, yet most respectfully, on the immediate consideration of the Clergy generally.

The Committee, however, in the present state of the Church in the Colonies, have deemed it advisable to recommend other supplemental measures for its more effectual succour and relief.

One of these is a recurrence to the ancient practice of the Society, contemplated in its charter, of deputing certain persons, by a formal instrument, to enrol the names of New Subscribers; and it is believed that many, from among the nobility, gentry, and wealthy merchants of England, will be ready to give to the Society a liberal and effectual support. Indeed, the Committee have to express their cordial thanks to many noblemen and gentlemen for the part they have already taken, and for promises of further assistance.

1845.

Upward of 100 associations in aid of the Society have been established during the past year. The total number at present is 1170.

Altered Relation of the Society to the Colonial Clergy.

The relation of the Society to the Clergy who are wholly or in part supported from its funds has undergone a considerable change of late years. Since the erection of Bishopsrics in all the more important Colonies, the Society has been relieved altogether from the responsibility of assigning districts to the several Missionaries. It now rests with the Bishop to whom they are commended, to station the Clergy, as well as to direct them in their spiritual office. The periodical Reports of the Clergy are addressed to their own Diocesan, who communicates to the Society such portions as he may consider useful to be made known to the great body of the Church at home. Thus the correspondence of the Society is gradually assuming both a more simple and a more regular character; and may, in some sort, be regarded as a Report on the state and progress of the Colonial Church by the Bishops of the several dioceses.

The supply of Missionaries, and of candidates for Holy Orders, is no longer principally from this country. The establishment of colleges of classical and theological education in all the provinces of British North America, has, to a great degree, superseded the necessity of sending out clergymen from England. Codrington, Windsor, Fredericton, Cobourg, and Lennoxville, are now yearly supplying candidates for the ministry, not less qualified by learning and devotion than those educated at home, and better trained for the work of an evangelist in their own country, by being hardened to its climate, and inured to the privations and hardships which belong to new settlements.

Summary of Clergy and Schoolmasters in the Colonial Dioceses.

Toronto, 88—Quebec, 51—Nova Scotia, 78—Newfoundland, 28—Jamaica, 12—Barbadoes, 14—Antigua, 4—British Guiana, 10—New Zealand, 3—Australia, 36—Tasmania, 9—Madras, 28—Calcutta, 12—Bombay, 3.

If to these be added one missionary at the Cape of Good Hope, and one

at the Seychelles, the total will be 373. The Report states—

‘Of this number, 39 in Canada West are supported by the territorial revenue of the province; and 18 in Nova Scotia, by a Parliamentary grant, limited to the lives of the present missionaries. The total number of missionaries maintained in whole or in part by the Society is 321. In addition to the above list of clergy, the number of divinity students, catechists, and schoolmasters, maintained by the Society, is above 300.

‘The best, if not the only records of the Colonial Church for some generations past are to be found in the journals and correspondence of the Society; and certainly those of more recent date will not suffer by comparison with the earlier volumes of the series. Never, it may be said, was the Society doing so much as at the present time; nor was there ever a period in which its exertions in behalf of the Church were more needed, or the promise of success greater.

‘The question for the members of our Church at large to determine is, not whether a society, however much to be venerated for its age, or esteemed for its work’s sake, shall continue to flourish; but whether those branches of the true vine, which have been planted by the Church of England in every province of our colonial empire, shall be suffered to languish during their season of growth, for want of nourishment and succour.

‘It has pleased the Almighty signally to bless the Society’s missionary labours among the heathen during the course of the present year; and this increase, we trust, is only “as the first-fruits” of a plentiful harvest hereafter to be gathered in from among a people providentially brought within the reach of the ministrations of our Church. While such success should surely encourage us to make still greater exertions for the diffusion of Christianity in our Indian empire, we must never forget that the settlements of our countrymen in all parts of the world, replenished as they are continually by the accession of new emigrants, afford to our Church a wonderful and unprecedented opening, of which it will be indeed a shame and a sin if we fail to take advantage for the general spread of the Gospel.

‘Not, therefore, in its own behalf, but for our brethren and companions’ sake—for our fellow-countrymen of the same household of faith—the Society makes its appeal to the love and affection of English churchmen.

‘For a century and a half the Society has held on its course steadfastly and without faltering, in the way of the Church of England: in the same course, with God’s blessing, it will proceed; looking for the fruit of its labour to Him whose Gospel it seeks to propagate, *who will have all men to be saved, and to come to the knowledge of the truth.*’

CHURCH MISSIONARY SOCIETY.

NORTHERN DISTRICT OF NEW ZEALAND.

KAITAIA.

The late war at Oruru.

OF the war which took place between two numerous tribes at Oruru, about twenty miles from Kaitaia, a detailed account of some particulars connected with this distressing event and of the mitigating circumstances attending it, is contained in the following extracts from Letters received from Mr. W. G. Puckey and Mr. J. Matthews.

Mr. Puckey writes—

‘Oruru, as all the old and wise men of these parts declare, belonged to Noble Panakareao by hereditary

right from Poroua; by some of his distant relatives—the father of Poroua, and others—having no land on which to live, were permitted by Poroua to live at Oruru. After a course of years, for some unknown reason, Noble’s relations wished to expel them from thence, and repeatedly drove them away; but as constantly did Poroua’s relatives return. At last Poroua said, “Well, let them remain; my sister is a wife to one of them:” and all acquiesced. In the meantime, European Settlers increased; lands were purchased; and Poroua’s relatives took the liberty of selling large portions at Oruru and Manganui, which secretly were like goads in Noble’s heart; but still the

animosity slumbered, except in occasional grumblings.

'When his Excellency Governor Hobson came to Kaitaia, he acknowledged Noble's right to the purchased lands of Oruru and Manganui, and gave him 100*l.* and a horse for the whole. No doubt Noble was pretty well satisfied, and would have said no more on the subject, although he thought the sum too small; but Pororua also presented a claim to the Governor, who, hoping to conciliate both parties, and to do away with their ill feelings, made the same present to Pororua. This, I need not say, vexed Noble a great deal; but still they all lived at Oruru—not, indeed, in charity, although peace was creditably maintained.

'At length the Land Commissioner for these parts arrived at Manganui, the land sold by Pororua, and whose right to sell, Noble disputed. The two Chiefs, Noble and Pororua, agreed to let the claims be examined in silence, neither of them saying any thing on the subject; but Pororua remembered not his promise, and stood forth as sole master of the lands which he had sold. And so the quarrel began. Noble refused to acknowledge Pororua's claim, and returned to Kaitaia; and after the Commissioner had stayed a month at Manganui, hoping matters would be settled, he also came to these parts. While he was here, Noble agreed to compromise the matter with Pororua and sent messengers to that effect; but Pororua was very hostile, and shortly after began killing Noble's pigs at Oruru, to exasperate him. They then commenced building a Pa, and our natives, seeing them so engaged, did the same, and collected their forces. It is but justice to the Christian Natives to say that the war was against their inclinations, and that they followed their leader merely from a sense of duty to him.

'It was not to be expected that such a body of natives would quietly live together long when every thing was ready for war; and in fact, after a few depredations on each other, they began skirmishing, and the loss of two or three Chiefs grieved them sorely, and occasioned still more skirmishing. The number killed and wounded was not large: fifteen, I think, were killed; and both killed and wounded together, if I recollect rightly, did not amount

to more than forty. The natives assembled from all parts, and compelled both parties to leave the contested land without occupants for, I believe, four years. So the matter rests; but I hope peace will shortly be permanently established.

'His Lordship the Bishop of New Zealand very kindly stayed a week in the camp, trying his best to effect a peace, and so did the Rev. H. Williams and other parties. Mr. J. Matthews and myself were continually backward and forward. It was very gratifying to our feelings to witness the respect and love, I may truly say, with which we were always received by both parties. The Natives seemed to feel that the Missionaries were their best and real friends. Two Europeans from these parts went for the purpose of seeing the battle; but were received very roughly by the Natives, who plainly told them that they did not come to do any good, but merely to look on, and so bid them begone. The conflicting parties had prayers morning and evening; and the Lord's Day was always a day of rest, and observed as religiously as usual. Each party had Divine Service on that day. This shows that there is a real and great difference for the better.'

Mr. J. Matthews writes—

'The late event, which has so much unsettled our tribes, was not unexpected by us, and we used every endeavour to keep our Natives in peace; but it appears to be a hard thing to remove the animosity from the human heart, when once fixed. As a body, our Natives are altogether opposed to war; but they say they cannot but obey their Chief, when he requests their assistance. I was much interested one moonlight night, when the war first broke out, in several Christian Teachers, who were conversing with me on the subject of Christian Natives going to assist their Chief. One of them pulled out his Prayer Book, and pointed to the 37th Article, which says that "It is lawful for Christian men, at the command of the Magistrate, to wear weapons, and serve in the wars." I was at first rather put to a stand; but managed to explain matters. One of the Natives said, "I will not agree to that Article as being good." It was remarkable that this Christian Native opposed Noble in all his designs of reclaim-

ing his lands, and would not fight, but went unarmed into the camp, from time to time, to see his brethren. This man went with me into the hostile Pa, and was much respected by many, because they thought he was consistent in not fighting. About a fortnight ago another Native opened his book, and shewed me the same Article with a pencil-mark against it. The Article, however, was not translated rightly, and has since been altered. The Article, as it stands in the old Prayer Book, has the word "Rangatira," instead of "Kaiwakawa." As every Kaiwakawa may be a Rangatira, while every Rangatira is not a Kaiwakawa (Magistrate), the difference is very striking, and shews what an important thing it is to have the Bible and Prayer Book translated so as to give the true sense of the original.'

TAURANGA.

The ancient enmity between the Tribes of Tauranga and Rotorua which formerly caused fierce and devastating wars, and which at one time had the effect of breaking up many of the Stations in this district soon after their first establishment, has not wholly subsided. The smothered embers of deadly strife, which have, during the last six years, been restrained from bursting out into a flame by the powerful influence of Christianity, occasionally manifest their existence, and prove that they have not been entirely extinguished. The following Report and Journal of the Rev. A. N. Brown, (recently appointed Archdeacon of the district of Tauranga,) will present several distressing proofs of this, interspersed with many gratifying in-

dications of the triumphs of the Gospel, notwithstanding the vigorous efforts made by the prince of darkness to maintain his cruel dominion.

'We have often been privileged, in past years, to report, with St. Paul, *a great door and effectual is opened unto us*: we have now to continue his language, *and there are many adversaries*. At the commencement of the year, a band of murderers from the Thames, attacking a defenceless Pa of the professing Natives, succeeded in killing six and carrying away thirteen others as slaves. This produced an excitement among the Natives around us that caused the wheels of our Missionary Chariot to drag heavily onward. They were, however, persuaded not to seek for a "payment" then; but to leave the matter in the hands of Government. Since that period, three more Natives, connected with Tauranga, have been murdered by the Rotorua Natives.

'The baptisms, during the year, have been 154; viz. 93 adults and 61 infants.'

'Our work is making progress. I have baptized nearly 500 Natives in this district during the last seven months; two-thirds of them being adults. Surely amidst this "profession" there must be some "principle;" and after every probable deduction for the chaff, may we not reasonably hope that there is wheat here, which will be gathered into the heavenly garner, sufficient to call forth the warmest feelings and the liveliest praise toward *the Lord of the harvest*?

THE IRISH SOCIETY.

THE blessings which have already accompanied the means employed by the Irish Society, furnish an assurance that they are well adapted to the objects desired, and are mighty to pull down the strong holds of Romish error. The aim of the Society is to circulate the Scriptures in the Irish language among the Irish-speaking Roman Catholic population.

When the first missionaries to Otaheite were on the point of abandoning in despair their labours in preaching

the Gospel, they were led to circulate portions of Holy Writ in the language of the natives; from that moment their prospects brightened, and great success was the result of the experiment. So, in Ireland, a similar advantage has been obtained by the operations of the Irish Society, for when the Bible Society was prevailed upon, about the year 1821, to print Bibles in the Irish tongue, the Irish Society immediately availed itself of the measure to

employ an agency to circulate these Irish Scriptures, and to teach the reading of them in the cabins of the Roman Catholic peasantry. Although of course obnoxious to the priesthood, these teachers were every where acceptable to the people, and the cabins which they visited were usually filled with hearers, and the truth was soon apparent that the "entrance of the word giveth light." Irish Bibles were in great demand; and it is a well-established fact, that they are so *valued* by the Irish peasant, that he will not part with an Irish Bible, though he will give up a Saxon one. There is then this deeply-rooted attachment of the Irish to their native tongue to work upon, and God has so extensively blessed the circulation of his own Word to the adult Romish population, as fully to justify a confident belief that a great harvest is prepared amongst that people, and that labourers only are wanted to gather it in. The acknowledgment of the work has been so manifest, as to justify a loud call upon the Protestants of England to aid this great cause, for certainly no missionary labours of late years can show so large a portion of this evidence of God's blessing resting upon them.

By the last return, 12,000 adults and 5000 children were under the Bible instruction before mentioned. Tens of thousands have received and been taught to read the Scriptures: of these, a considerable number have renounced Romanism, some have emigrated, many have died in the true faith, and from 3000 to 4000, known to have become converts through this instrumentality, *now form*, or are joined to, Protestant congregations; and in addition to these are a great number who, for various reasons, have not left the Romish communion, but who yet cling to the reading and teaching of the Scriptures.

The agents of the Irish Society are not exclusively Protestants. As the teachers are restricted to simply reading and teaching the reading of the Scriptures, Roman Catholics, competent and willing to be so employed, are engaged; and pay is given to the teachers for those scholars only, who are passed at a periodical examination conducted by clergymen acquainted with the native language.

There are many instances of a

blessing accompanying this employment to the Roman Catholic teachers themselves, a large proportion having left the Romish church, being convinced of its errors from the Scriptures, which they have been engaged in reading themselves and teaching others to read; and indeed the Roman Catholic teachers (as pioneers) form a very important branch of the Irish Society's machinery, as they are received without suspicion by the scholars, and conviction frequently reaches both teacher and pupil without controversy. At one of the periodical examinations, thirty-six teachers were admitted members of our Protestant church, and received the Sacrament of the Lord's Supper. At another examination held at Kingscourt, when 300 teachers and scholars attended, all of whom were formerly Roman Catholics, the greater part partook of the Sacrament of the Lord's Supper, more than 100 doing so for the first time. As another proof of the extended blessing which has been afforded to the Society's labours, a clergyman, on opening a new church at Dunurlin writes as follows—'I remember, seven years ago, there was only one native parishioner a Protestant, an old man eighty years of age; at the opening of the church 230 children attended, 200 of them belonging to converts from Popery, and a congregation of 500.'

A strong testimony, exceedingly valuable as coming from an Irish priest, is afforded as to the general result upon the Roman Catholic teachers employed by the Society. When warning his flock against the danger of reading the Bible for themselves he told them, that 'out of thirteen Roman Catholics who had become teachers, eight had already joined the Protestant church, and the *rest would soon follow*.' One extraordinary result which has accompanied this teaching in the Irish tongue is, that a great desire has been manifested to obtain English Bibles, so much so, that in one locality where twelve years before *an English Bible had been triumphantly burnt*, 700 *English Testaments* on one occasion were sold in a very few hours; and as a further proof of the value of the Society, it may be stated, that the spirit of inquiry has not been checked by the agitation of repeal. The superintendent of the Kingscourt district writes:—'Though political agitation

still distracts the multitude, and priestly opposition continues unabated, the work progresses, is acquiring additional influence and deepening in many hearts.'

Also from Donegal, the inspector writes,—'Even the present political excitement has but very slightly disturbed the wonted desires and quietude of the people;' and in every district in which the Society

labours, the same testimony is borne. The above statements, gathered from the printed documents of the Irish Society, which may be obtained at No. 32, Sackville-street, show that an instrumentality is in operation of the utmost value, and which only requires efficient application to render it mighty in undermining the power of Popery in Ireland.

THE LONDON MISSIONARY SOCIETY.

At the Anniversary Meeting of the Society, Captain Fitzgerald Gambier spoke as follows:—

'I am here with the desire of bearing testimony to the excellent character of the individuals whom this Society has sent to the South-sea Islands; and also, as an eye-witness, to bear testimony, that the Bible has not only reached those islands, but, through the instruments whom God has been pleased to honour, whose Spirit has accompanied their preaching of His word, has reached the hearts of those people.

'In the month of June, last year, I was directed, by my Admiral, to go to Tahiti; his intention was, that I should remain there for several months; and I had hoped to have visited all the islands, for I am much interested in that people, and in the work of the Society among them. I was desirous of meeting a number of natives at Tahiti, for the purpose of ascertaining precisely their advancement in religion, and with what truths of the Gospel they were really acquainted. To effect this, I requested Mr. Pritchard to permit me to meet a number of them without previous intimation; and he, with the other missionaries, most readily assented. On the next day but one, at seven in the evening, I accompanied Mr. Pritchard and his wife and children. Mr. Moore, I think, was present—one of your younger missionaries, who had just gone out—and one or two others. One of my own officers accompanied me, and we went in uniform to their chapel. They have morning-service in the chapel for any who are desirous of attending public worship before they go to their daily occupation. On this occasion, a man, who is mentioned in that work on Missionary Enterprises by poor Williams, was present—Uava, one of the

deacons of the Church. There were present about fifty persons, young and old, and among them the Queen's mother, the Queen's foster-father, and several others. Uava was offering prayer. I was told afterward by the missionary, that, on our appearing in our uniform, he offered up a most affecting prayer for me and the ship's company, that God's blessing might attend us. He was not aware of our purpose in coming; and I mention this merely to show how kind and really Christian a spirit there is among those islanders.

'As soon as the service was over, Mr. Pritchard—who, though he is our Consul, is also at times still to be found in his old missionary work—instead of addressing the usual lecture to the assembly, told them that a captain of a man-of-war was coming among them, and was anxious to question them in the Bible. There was naturally a smile upon the countenances of many; but they said, 'We are not prepared for this: you should have told us: we have not our Bibles, for many of us are on our way to work.' I mention this to show that really none of them knew of my intention, and that they were not prepared; and I may add, that when I went into the chapel, I had not myself prepared the subject on which I was going to speak to them. Some ran here and there for their Bibles, and others looked over one another, so that I got them round me in a circle, and we commenced. I began by asking them to read the first chapter of St. John's Gospel; and I will go into particulars, because it will show how marked was their attention, and how curiously they caught me in a mistake. I had intended them to read to the sixteenth verse—"And of his fulness have all we received, and grace for grace;" but I

only told them to read to the fourteenth verse—"And we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." Now, having done that, without a word of comment or question, I asked them next to read (as they all read a verse in turn) the first chapter of the Epistle to the Hebrews; and having done that, I inquired why I had called upon them to read this chapter. Instantly, all answered, 'Because it is on the same subject,' proving how well they had studied the Bible, and were acquainted with its spirit. Seeing they were so quick, I went on asking questions on what I conceived to be the leading fundamental doctrines of the Christian religion. I found them exceedingly well versed in the Scriptures. It was most delightful to see the rapidity with which they turned to the passages: they were all able to find them at once; and before they had gone through the various texts, they looked up to me, delighted to find they had caught the idea.

'Having proved that, so far as our Saviour was concerned, He was the only hope of the sinner, I was desirous of showing to them that there must be among Christians a family likeness to the Head. I therefore asked them to look through the verses of St. John's Gospel, which they had first read, and requested them to show me where it was said that we were to be like our Saviour. They looked through it, but they could not answer me; and I was obliged to say the sixteenth verse. 'Oh,' said they, 'we have not read that;' and here they caught me in my mistake. They were quick enough to know that it was grace for grace, or grace answering to grace, which I believe is as correct a translation as the other.

'Your missionaries in those islands are not only useful to the people to whom you sent them, but they are a great blessing to those seamen of all nations, who understand the English language. There is, at present, a chapel open for them every Sabbath, for service, once a day, in that language; and I had the pleasure of leaving, for that chapel, a number of the Bibles of the Naval and Military Bible Society, and I also left some with Mr. Pritchard, for distribution among those men.'

Changes effected by the Gospel.

The South-Sea Islands have for

years been the attractive scenes of Christian Philanthropy. The man of science, when reading of those islands, and when reading of the work of the mason-insect, as it exists in subterraneous caverns and in hills and valleys clothed in vernal beauty, cannot but have delight; but we, as Christians, have to contemplate the moral changes that have there been wrought, and the scenes of moral and spiritual loveliness there to be found. And how great are these! In former days our thoughts were associated with the murder of Captain Cook, and with the unholy feasts of tattooed and bleeding cannibals. But what a beautiful contrast is presented to us in the journal of the faithful, diligent, much-loved, but worn-out and now sainted Waterhouse! What a change! What an affecting scene is that of his welcome to the shores of New Zealand by the Christian Natives! How impressive and morally sublime, when they assembled to listen to the tidings of salvation, as delivered to them by the messenger of Christ! How touching the incidental proofs they gave of their knowledge of the scriptures, when, accompanying their spiritual overseer in his journeyings, they quoted the words of Paul, as to the office of a Bishop, and the cloak he left at Troas! How reproving to many British Christians their love of the divine precepts and promises, as evinced in their writing them upon the sand, carving them in the bark of trees, and engraving them in the rock! How great the change! Men that we contemplated a few years ago crouching before a monster-block of wood or stone, and trembling before a motionless idol, now assembling with Christian cheerfulness in the house of God, and feasting together in love. Where are the men of taste and refinement that kindle into poesy at the sight of the calm, the sublime, and the beautiful? I defy them to produce a scene, which poetry, with all the fairy strokes of her rainbow-pencil, has sketched, to be compared with the scenes of evangelical culture presented to us in the South Sea Islands. On the Sabbath Day, say your Missionaries, there is a silence not known in this proud city of London—a silence never broken, save by the chime of the worship-bell as it calls the Natives to worship in the House of God, or

by the song of praise which, amid the vast solitude of the waters of the great Pacific Ocean, is heard ascending to heaven. Eternal praise to God for the success vouchsafed to your Missionaries in the South Sea Islands!

WEST INDIES.

THE Emancipated Slaves of Jamaica have declined to accept the whole of the grant which the Wesleyan Missionary Society had resolved to appropriate to them. Instead of taking the £2500 which had been voted for the support and maintenance of the Missionaries there, they resolved that £500 should suffice, and the rest they would make up in the island; and they are actually repaying the loans which have been advanced for the building of Mission Chapels and Mission Premises. Now, it is not only the growth of education, and its consequent civilization, in one quarter, and the remarkable advance of vital religion in another, that are gratifying; but it is such facts as this, that Native Ministers are now able to do work that it required European Missionaries once to do, and they will relieve us of the burden of sending out so many European Missionaries. Had we not supplied the West Indies so abundantly with Christian Agency, we should not have had self-supporting Churches there at this day. This should be a cheering consideration with the supporters of the Society, to think that the more plentifully they pour in their contributions, at the present instant, the more rapidly

will that day come round, when they will be altogether relieved of the burden of sending the Gospel abroad, if burden they can deem it.

A Missionary writes thus :—

'At the commencement of last winter, I was deputed, by the Committee, to visit the scene of my early labours (Jamaica). I had not long been in the country before I was much impressed with the delightful change which had been effected in the circumstances of the Negro Population. The holidays of Christmas and the New Year, which were formerly spent in noisy revelry, drumming, dancing, drunkenness, and debauchery of almost every kind, now passed off with the utmost quiet and good order. Scarcely was a drum heard in any part of the city, and not a solitary dancer was seen parading its streets. It is true that, at the termination of the old year, many songs were heard in different parts of the city, but they were the songs of Zion; and crowds were seen moving along the streets, but they were not turbulent Negroes in midnight revels, but servants of the Lord with grateful hearts, returning from their respective Places of Worship. According to the testimony of the "Morning Journal," a most respectable newspaper in Kingston, not a solitary individual was seen drunk in that city during the Christmas Holidays. Other changes equally delighted me. The holy Sabbath, formerly so much desecrated there, is now observed with as much Christian decorum as it is in any city or town in Europe.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

FEBRUARY, 1845.

THE EDITOR'S ADDRESS.

EVERY THING earthly is subject to the changes and chances of this mortal life. Even the agency by which that which is unchangeable and unfading, the truth of the everlasting God, is conveyed to man, must partake of the common lot of humanity. The message from heaven never dies, but flows in one continuous stream through successive ages; but the ambassadors who bring it die one after another, and their places know them no more. So it is with all who labour for God, whether it be in the pulpit or with the pen—at home or abroad. The treasure never fails, though the earthen vessels wherein it is deposited often break; and thus, amidst all that is so utterly powerless and inadequate in human agency, and at the same time so glorious and blessed and unceasing in the triumphs of truth, we are taught most effectually that “the excellency of the power is of God and not of man:” “so that neither is he that planteth anything, neither he that watereth; but God that giveth the increase.”

These thoughts are suggested by the transfer of the *CHRISTIAN GUARDIAN* into new hands. It is a pleasant and encouraging reflection, that whatever changes from death, or otherwise, have taken place in the management of this work, it has pursued the even tenor of its way now for nearly forty years, as a faithful and uncompromising witness for the truth as it is in Jesus. There have been no vacillations in its principles; no uncertain sounds issuing from its pages. Christ has been uniformly and prominently set forth as the sinner's all; and they that have believed on God have ever been exhorted to be careful to maintain good works.

We have regularly seen it almost from its commencement to the present moment, and we know not a single instance in which it has deviated from the straightforward course of pure and unadulterated truth. We feel it an honour and a privilege, though a solemn responsibility, especially in such days as these, to carry it forward. And it is a gratifying reflection, that we know not a single change that we wish to make in any sentiment of importance that it has usually advanced and upheld.

1845—FEB.

We have formed to ourselves one special object, amongst others, on embarking in the work, and for the prosecution of which we have chiefly been induced to venture upon it; but that object is not one that has ever been heretofore lost sight of, or one which the exigencies of the times would not have strongly suggested to others as well as ourselves.

We wish to make the CHRISTIAN GUARDIAN a vehicle for enforcing, in every possible way, the urgent and paramount duty of personal holiness, and practical, self-denying, expansive benevolence. Every thing conspires, in the present day, to drive us to the conviction, that no half measures will suffice amongst Christians. The whole world is the field now white for the harvest. The respective claims of all the various gradations of society are now being put before us. God is wonderfully enlarging the opportunities for doing good, and the means for it also. The returning tide of national prosperity comes with its solemn lessons; and its coincidence with the calls to do good cannot but strike the most sceptical. While the simultaneous shaking to the very centre of all the sections of the Christian Church, seems to tell us, as with a voice from heaven, how easily, and how certainly God can make the light that is in us to be darkness, and transfer the candlestick of the Gospel from ourselves to others more worthy.

Our readers must bear with us if we are found to be continually lifting up our voice like a trumpet, and to be telling God's professing people of their sins. They must not regard us in the light of an enemy, if we tell them the truth, and press upon them the Scripture declaration in all its details, that "faith without works is dead."

They must bear to be told that the knowledge of former days, and the praying of former days, and the self-denial, and the charity, and the almsgivings of former days, will not do now: that all the functions of a holy life must rise to the requirements and the dangers of the times, and that there must be no poor, pigmy, feeble Christians amongst us; but that, as there is an arduous battle to fight, perilous times to pass through, and extended duties to discharge, there must be giants in these days; men of renown, valiant for the truth, who can stand the last desperate sally of the enemy, clad in the panoply of heaven, and "strong in the Lord, and the power of his might."

We commence our work, most truly feeling our own insufficiency; but looking upwards for wisdom and strength, we venture to hope for the large and efficient co-operation of friends, whom, in their communications, we wish to bear in mind the principles we have just laid down for our own direction.

We are not without abundant materials to commence with, such as Original Correspondence, &c., which, we believe, will prove peculiarly interesting to our readers.

And if God enables us to maintain the CHRISTIAN GUARDIAN in its integrity, and be pleased to own it as an instrument for good in His hands, to Him be all the glory!

CASTERTON HALL, JAN. 9th, 1845.

TRACTARIANISM.

THE all-engrossing topic of the day is the Tractarian movement: and we are not amongst the number of those who maintain that it is the safest course to suffer it to pass by unheeded and unchecked: as if to expose it were to give it an importance and prominence which it does not deserve; and to oppose were only to strengthen and confirm. Again and again do we hear the warning raised against the evil of controversy; and an evil we believe it to be, but a necessary one. There is a jesuitical willingness in Tractarianism which makes it indispensable to combat and detect it in all its operations; and if there be any occasion on which it is a duty "earnestly to contend for the faith once delivered to the saints," it is assuredly the present.

And while they who take the lead must be valiant for the truth, all the household of faith may well be upon the watch; and, as a duty, observe the signs of the times, and gather to themselves the benefit and security to which watchfulness alone can lead them.

There can be no good policy in hiding, ostrich-like, our heads in wilful ignorance, while the enemy is pursuing; better, far better, to look the foe fairly in the face, and to prepare for the onset. "Watch ye; stand fast in the faith: quit you like men; be strong."

Nor can we be passive spectators of the Tractarian movement from any doubt as to its grievous and extensive mischief. It is a system which strikes at the root of all that is essential to the Christian's welfare, and one which, if suffered to run its uninterrupted course, will be found to supplant the civil as well as religious rights of the laity, by the undue assertion of priestly domination and authority.

Deeply impressed with this conviction, we shall not fail to occupy our pages largely with the subject, endeavouring to warn our readers against the invidious approaches of Antichrist in this, to us, novel form; and at the same time pointing out the line of duty to be pursued towards those who are unhappily caught in the snare, as well as with respect to ourselves; and if we can, in any degree, be instrumental in protecting the faithful, or in reclaiming the wanderers, or in helping those who deprecate the errors of the day to a becoming course of conduct under their excited feelings, we shall indeed enjoy a rich recompence for our effort.

In contemplating the Tractarian movement, the first thing doubtless is to watch the feelings with which we do so. Our first business is with ourselves. Our first desire must be that passing events may not injure us, and then that they may be made conducive to our good. They do inflict a serious injury, if they call into action the workings of wrath, clamour, bitterness, evil-speaking. But why should they? Is there not a distinction to be made between the error and the erring? and while the error is withstood, ought there not to be tender, sympathizing pity towards the erring? Where is our self-knowledge? If it sleeps not, can we fail to bear in mind that there is no evil, either in principle or practice, into which we have not the sad tendency to run ourselves? and what have we that we have not received? If we are enabled to hold on our way in the good old path, who is it that has kept us from falling? Have we no humiliating recollections of our wilful inclinations to turn

either to the right hand or the left? and what restrained us but the still, small voice directing us, and saying, "this is the way, walk ye in it?" Never, never let us proceed to pull out the mote which is in our brother's eye, without thinking of the beam which is in our own eye. This humbling cognizance of our own greater evils, will not lead us to extenuate error elsewhere; but in meddling with it, it will best enable us to convince and reclaim the wanderer, and it will keep us from suffering loss in our own souls by the interference. We owe all of the little that is right in ourselves to the grace and mercy of God in Christ; if deprived of that grace, there is no length of error in doctrine, or viciousness in practice, which we should not ourselves run; we may well, therefore, treat an offending brother with the greatest tenderness, humility, and self-distrust.

Oh! that we may all duly lay this to heart. We may sap the graces of the Spirit in ourselves, and suffer the most serious loss in our own souls, while inveighing against evil in others! And why should we aggravate the prevailing evils? We see the firebrands of discord and disunion let loose on the Christian world. The Church is heaving fearfully upon the billows; her sky is threatening, and all portends the coming tempest. Oh! let there be at least one spot of rest and quiet amidst the general turmoil. Let the faithful cherish and maintain Christ's holy peace amidst the world's tribulation, and see well to it that they are not carried forward along the broad stream of loss and ruin.

So much, then, for the spirit in which we must take our part in resisting the movements of the day.

There cannot be indifference, there must not be passiveness. Suspension of effort or attack is what the enemy wishes for. The truth must be spoken—but it must be spoken "in love." Error must be detected and denounced—but it must be in all humility and self-abasement. We must be zealous for God's glory and our Saviour's honour amongst men—but we must watch the wretched deceitfulness of the heart, and take care that we are not exercising a party spirit, and indulging selfish feelings, while ostensibly very zealous for the Lord of Hosts. At every turn, and amidst the constantly changing duties of life, we are in danger, not so much from others as ourselves; in danger of mistaking the spirit that actuates, and thus in danger of failing to present something duly attractive, and not calculated to win over an erring brother.

Henry Martyn found that he could say what he chose to others, without giving offence, if it came out of a heart overflowing with love and tenderness. Oh! for more of that dear man's spirit in our dealings with each other.

And now in coming to the consideration of this unhappy movement in our Church, I have been much impressed with the importance of distinguishing between the two distinct parties which constitute it. It is one uniform system of undue and excessive adherence to forms and ceremonies and ordinances, but it is not one uniform object and spirit with which it is adopted. For there are those who adopt it as the sum and substance and ultimatum of religion; while there are those who have a far higher aim, and are only led to the selection of this course in the hope that they will find it the best adapted for the attainment of the object they have in view. And if we would effectually combat the error of Tractarianism, I know nothing more essential than the due recognition of this distinction.

Many, no doubt, enter more or less into the Tractarian system under a

variety of inferior motives and objects. In a diocese where the Bishop unhappily leans to this school, it may seem to be the most probable road to preferment. Or, with the younger clergy, especially, it may be tempting, as feeding the self-conceit of human nature by advancing the consequence and authority of the priesthood; while both with priests and people there is much that meets the predispositions and desires of the human heart. If Popery is truly said to be the religion of human nature, Puseyism bears marks of the same original; leading men to place their religion in the observance of a certain round of external duties, and leaving them to be as worldly as they please, provided that their worldly pursuits do not encroach on the calls and ordinances of the Church. No wonder that such a system should, to a certain extent, be fashionable. Its seeming strictness has the relief of fancied merit, which is very agreeable to the feelings of human nature; while that very strictness gives a zest for the world, abstinence forming the best appetite for the enjoyment of the world, and conformity to its doings, over which the system takes no control.

Now there can be no difficulty in determining how this class of persons must be dealt with. There is so much in the system which has characterized God's professing people in all ages; that under both dispensations, from the prophets as well as the apostles, we may easily learn how to refute its vain and unscriptural pretensions.

But the other class of Tractarians deserve and need more careful and patient attention. There are many, I believe, who, however dim and indistinct their religious notions may be, are, nevertheless, sincerely and conscientiously desirous to overcome sin, and live near to God. They have made their honest efforts, but, alas! little to their satisfaction. Again and again are they foiled in their attempts; and life has become almost insufferably wearisome—little better than a course of sinning and repenting, and repenting and sinning. The thought suggests itself—is the system right? And, as a sick man on his bed, when racked with pain, turns first to one side and then the other, in the hope of relieving his sufferings; so many, I believe, thus circumstanced, are disposed to do anything and everything in order effectually to overcome sin, and lead a holy, godly life.

Or, the sorrows of life press heavily, and the world is felt to be a blank, and the mourner asks, Who will shew us any good? A religious life looks tempting; and if Popery is at hand, all the busy *opus operatum* of its system seems to present that tangible and substantial reality of a religious life, which has failed to present itself elsewhere. And under such circumstances, what wonder if Popery wins the day? The heart big with sorrow; the world, all its light extinguished in the removal of that one object of endearment which constituted its only sun of happiness; Protestant friends and connexions, lay and clerical, presenting little of a religious aspect, and all found to be miserable comforters: what wonder if the bosom of Rome, thrown gladly open, should seem to offer to the desolate and wandering mourner his long coveted, but never discovered, rest. We have known such cases.

Ah! how many have only to do with our beloved Church under false colours! They may associate even with her dignitaries, and never hear one single sentiment uttered of a devout or religious character; and thus never come to the conclusion that religion has any hold upon the Clergy beyond what is by law enacted, and what concerns the loaves and fishes.

They may attend church, but only to find the Scriptural and salutary influences of the Reading-desk checked and counteracted by all that issues from the Pulpit. Religion is never presented as a practical and all-controlling principle; but rather as that easy, pliant, and accommodating appendage, which must never intrude, nor fail to give way to more welcome influences. This may do in the heyday of worldly prosperity, but it meets not the wants of the disappointed and the miserable. And what wonder, if, in such cases, our Church be judged of by the aspect of her unworthy members, and her incompetency to succour be determined by the emptiness of her wells, and the dryness of her channels? And we know the consequences that have resulted from the contrasts drawn between these unfaithful and unworthy representatives of the Church of England, and the busy, and apparently abstracted devotedness of the Romish priesthood. We could tell of those who in pursuit of peace, and rest, and hope, have abandoned our own communion, so treacherously betraying them, and have thrown themselves into the arms of Rome.

Yet it was not to find peace and rest there! and happily, when our Church was seen under a fairer and truer aspect, and her Clergy were known who proclaim her real doctrines, and are not ashamed of their religion in the circles in which they move, Rome was abandoned under the consciousness of her powerlessness to meet the wants of a fallen sinner, and our Church was re-entered, under its new discoveries, with a heartier love than ever.

In like manner, we give many credit for the most conscientious motives in adopting the system of Puseyism. It is not that they can rest, like the other class of devotees, in the *opus operatum* as all that they have to do; but it is that they are really wishing for a holier and more devoted life; and, failing to realize their wishes elsewhere, they turn to this proffered course. And we must believe that many amongst the Clergy have yielded to the influence of ultra High Churchmanship, not because they place their salvation in even the most rigid adherence to forms, but because they verily believe that they shall thus most effectually render their Church subservient to the promotion of the best interests of genuine godliness. Such persons are not to be treated with levity and sarcasm; or run down as blind and senseless bigots. Perhaps we have the same aim, the same desires, and the same hopes; though we take very different courses to attain them. But if we have found a more excellent way, let us not bring railing accusation against those who walk not with us towards the same object; rather let us tenderly and humbly seek to convince them of their error, and, above all, present to their view an example that may be calculated to win them over. And here is a point to which we intend specially to devote the pages of the *CHRISTIAN GUARDIAN*. It has been truly said, with reference to the dangers of the Church, from those who dissent from her communion, that the best weapons are included in these few words, "outlive, outpreach, outpray." And we have no hesitation in saying, that we have nothing to fear from Tractarianism, if we can only exhibit the highest degree of godly, self-denying, holy practice, as resulting from the purest and largest influence of Evangelical principle.

How much of practical import is there in that single text, "by their fruits ye shall know them." How much of the mischief arising from the Baptismal controversy would be spared, if this

truth were but fully recognized! What a test does it afford of the soundness of the Tractarian system! We hesitate not to add, how conclusively does it bring to light its fallacy! We should be much more afraid of Tractarianism, if it really exhibited a comprehensive and consistent influence over all the grand interests of religion and morality; but when we see that it hesitates not to admit of chicanery and falsehood as occasion may seem to require; when we see that it is importing from Rome the allowance of Sabbath desecration, apart from the wonted hours of Church service; and when we see that it allows its followers to be as much conformed to the world as they please: we are led to judge of the nature of the tree by the fruits produced. Now, while we wish to be urgent with our readers to be upon their guard against this grievous infection which is desolating our poor, distracted Church, we would be equally urgent with them to seek to learn all the lessons which it is calculated to teach them; to regard this movement as a call from heaven, not only to value more and more their privileged condition as believers in him, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;" but as a call to increasing faithfulness, that they may show to others the power of high principles, and produce extensive practice; and that they may have no misgivings touching their own system, from their failure in practice. If "faith working by love," and love leading us to keep his commandments, be not only our motto but our experience, we are invulnerable.

On this point, then, we shall specially have our eye. We shall make it our business to enter into the details of social, and relative, and personal duties. We are persuaded that many sincere Christians come short in holy, self-denying practice, from ignorance. We must therefore give "line upon line, precept upon precept; here a little, and there a little."

Nor can we forget that the standard of duty cannot be stationary. Though in one sense uniform and ever the same, in another sense it must vary with the circumstances of the times. The same degree of energy will not suffice when a great and effectual door of usefulness is opened for us, as when the door is shut against us; nor the same degree of energy when the enemy is coming in like a flood, as when all is peaceful and quiet.

Moreover, as life ebbs and our days advance to their close, our responsibilities, and, consequently, our duties, advance likewise.

By every consideration, then, of our highest interests, we shall not fail to urge upon our readers to be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord." And we earnestly beg their prayers, that God the Holy Spirit may be pleased to give us a right judgment in all things; and to bless our feeble efforts to keep the sheep of Christ's flock safe and peaceful in the green pastures, under their Shepherd's care and shelter.

Ed.

ASH WEDNESDAY.

ON New Year's Day I preached to my flock from Rev. iii. 3:—"Remember therefore how thou hast received and heard, and hold fast, and repent." We are apt to begin the year with some special Scriptural consideration, and this was mine. I began by noticing the importance of pausing in life, in order to remember the past, and I could not help observing that half the world is ruined for want of consideration; not for want of knowledge, not for want of opportunities and means of grace, or want of warning, or even of good resolutions, but for want of serious, adequate consideration. "Thus saith the Lord, Consider thy ways." It is not that man by the fall has lost the capacity; no, he can fully accredit the principle and act upon it in matters that really interest him. The tradesman and the merchant know well the policy and the necessity of pausing in their career of business, in order to make up their accounts, post their books, and see how matters stand. The common consent of men of business would condemn the man who should go heedlessly and recklessly forward in the neglect of this.

Amidst our indisposedness, then, to pause and "remember" the past, how thankful we should be for all the helps which the observances of our Church, and also the revolutions of the seasons, are calculated to afford. And now, at the commencement of a new year, how seriously we should remember the days that are gone by never more to return, but with their awful reckoning in the last judgment; and specially remember them in connexion with the grand object for which time is given to man, viz., his hearing and receiving the overtures of peace and mercy from heaven, and, touching the sceptre of God's love, live a pardoned and accepted child, and die an heir of glory.

I dwelt upon the difference between hearing and receiving; and it was impossible not to urge the precept, "hold fast," under all the pressing and peculiar danger existing in the present day, to let go our hold in practice, in principle, in profession.

But the part of the text which chiefly impressed my own mind, was the last portion,—*"and repent."* I could not help feeling deeply affected when contemplating the frequency with which this command is given to the poor provoking Asiatic Churches, and the overflowings of Divine grace and mercy, which such a precept exhibits. For where we might think the measure of iniquity to be filled up, here is opened a door of hope. Where we might well be inclined to say, "I have loved idols, and after them I must go"—"there is no hope"—here is the angel of mercy laying hold of us, and bringing us out of our Sodom, and taking us to the city of safety, "the Lord being merciful to us!" And then however hard our hearts and inveterate and unmanageable our sins, to think that the command to repent is given by him who tells us that he has exalted his Son on purpose to *give* repentance as well as "forgiveness of sins." Was there ever such condescension and long-suffering mercy!

But I suggested the thought, that if repentance was most reasonable in remembering the past, not only our past sins, but all our unprofitable hearing and receiving of God's word, so it is the best and most becoming

influence to take with us into the New Year : not the feeling of satisfaction and self-complacency as if we had attained anything, but the sad and smitten feeling of unprofitable servants, useless cumberers of the ground, who have all as yet to learn and to do. I told my dear flock that I most heartily wished them a happy New Year; but I told them also, that **THE SUNSHINE OF A HAPPY NEW YEAR WOULD BURST FORTH THE BRIGHTEST OUT OF THE MIST AND RAIN OF THEIR PENITENTIAL TEARS.**

"They that sow in tears shall reap in joy."

And I did not utter thoughts which I did not feel to be all-important, or which I could wish to be evanescent. The truth still clings to me, and the thought never fails to occur, that the cry of Repent, Repent, best befits the Church of the faithful in her present position; and that the sound may well linger with us from the beginning of the year even to the end of it. For are not God's judgments signally abroad amongst us? And is not the candlestick of the Gospel already tottering in the midst of us, and already emitting a shadowy and feeble light? And is it not the Church's sins and unfaithfulness which are provoking her Lord to jealousy, and hiding his face from us! It cannot but be that our jarrings, and strifes, and divisions, and want of brotherly love, are grieving his Holy Spirit, and frightening away the Dove of Peace from our distracted Church. Well, then, "repent," "repent," must be the watchword of this year 1845. We might well have a day of national humiliation appointed by authority. And we may well let our family devotions carry this complexion. And our closets may well be steeped with our tears, while we daily confess our Church's sins and our nation's iniquities, and our own individual misdoings and short-comings. Oh! if the true spirit of repentance were but going through the midst of us at this time, then would the Lord be jealous for his land, and pity his people.

My dear readers, let me urge you to avail yourselves of the appointment of our Church on Ash Wednesday, for this special purpose. Let the critical and humiliating position of our Church be duly borne in mind. Let it put life and meaning and importunity into your penitential exercises. We will not quarrel with the appointments of our Church because of the abuses of them which prevail in the present day. I would rather that my tongue were cut out of my mouth, than be capable of saying to you, as I heard a clergyman in St. Margaret's Chapel, London, last Lent, say in his sermon, that penance would expiate guilt;—but still, "repent" is the reiterated cry, and the gracious cry of the God of Love; and we may well be thankful for every help that our sluggish souls can have for its exercise.

Let Ash Wednesday, then, be a day of special penitence and godly contrition for the sins of the Church collectively, and ourselves individually; and who knows, but that God will return, and repent, and leave a blessing behind him.

We subjoin a paper which may form a useful sequel to what we have already written.

Ed.

THE CHURCH'S PENITENCE.

PENITENCE is the religion of a sinner; a fallen creature cannot be in his right mind, or in his right place, but as he is habitually prostrate in penitence
1845—Feb.

before his Father in heaven. The Church cannot be prepared for any service, except as this heavenly temper prevails. Her eye cannot rightly glance on the condition of the world, without a deep conviction of her sin. For eighteen centuries she has received the command to bestow the Gospel on all nations, and the promise of the Spirit in seeking to fulfil it; and for eighteen centuries she has too much neglected her plain duty, and despised her high vocation. Meantime, her fault has nourished the world in infidelity to the truth, and opposition to the Saviour; and age after age, year after year, millions of the children of men have perished in their sins. Blood is on her—the blood of souls—the blood of centuries!

How shall she recover from this state of fearful guilt, and spiritual indolence? Not by high resolve, but by profound repentance. If she would do her first works, she must repent. If she would commence a new life, she must repent. She must see distinctly her state of sin and unfitness; she must mourn, mourn over it, as a mother over her first-born; she must sink down abased in conscious nothingness at the feet of her Saviour, and find in him hope and renovation. It must be not so much an act, as a habit rooted in the mind—a penitence so full, so abiding, as to keep the soul under a living persuasion of utter unworthiness and unpreparedness.

To the mind of the world, this would be disqualification; to the mind of the Spirit, there is no qualification without it. By the law of the kingdom which we serve, it is ordained, that the sense of weakness is strength, the sense of folly wisdom, the sense of unworthiness and guilt, preparedness, “the things that are not, are to bring to nought the things that are.” Where this penitential abasement becomes a predominant temper, there is an end to pride, querulousness, carnal confidence, and criminal dissension; and there are the elements of peace, power, union and devotedness. Show me a Church—not boastful of her numbers, reposing on her means, anxious for her resources, or even rejoicing in her success—show me a Church awakened to an apprehension of the Infinite Glory, mourning in unutterable abasement before His presence, and conscious of its utter unfitness for every work by which the Saviour may be glorified—and I will show you a Church filled with the Spirit, and in the highest state of preparation “to rebuild the waste places, and to repair the desolations of many generations.”

The presence of the Holy Spirit in human agency would be discovered by the *spirit of piety*. Piety is right sentiment towards God. We refer to it now, not merely as present, but as exercised in elevated forms. The piety which sees God, which adopts his interests as its own, and which is zealously affected to his glory; the piety which has deep fellowship with the truth, which lives in the light of heaven, and in oblivion of the world's best pleasures; the piety which not only submits to self-denial and self-sacrifice, but finds pleasure in them while they may please and serve the Redeemer; the piety which parts with all and has all, which loses itself, and is possessed of Deity; is the piety which we are contemplating. Such piety is the highest preparation for service; it is the richest fruit of the Spirit; it amounts to an entire consecration: where it is, there is the temple of the Holy Ghost, in which he dwells, is worshipped, and glorified.

This piety is necessary to the renovation of the world. Were it possessed in such measure, we should not then question its existence in ourselves; nor would it be that poor, feeble thing, scarcely deserving and scarcely bearing exportation to a foreign land. We should not then languish for want of means and for want of men—and the men would all be heroes. Christians would not then labour to increase their wealth, that they might increase their establishment; but that they might have the noble satisfaction of advancing the kingdom of heaven. Missionaries would not then be asking for the post of ease, of honour, or of safety, but for that of assault and hazard; nor would they be falling under discouragement in the midst of life, for a living piety would be to them the elixir of life, and they should prolong their days in the land which the Lord their God giveth them.

ORIGINAL CORRESPONDENCE.

(NEVER BEFORE PUBLISHED.)

NO. I.

FROM THE AUTHOR OF "CHRISTIAN RETIREMENT."

MY DEAR FRIEND:—

Accept my very best thanks for your kind letter, written, I am sure, at the expense of much bodily pain, from the poor account you give me of yourself; therefore the greater mark of your affection towards me. Since you left Leeds, I have had a return of my pain at the breast; which renders speaking so very painful, that I am compelled to be very silent, and to avoid every violent exertion. I see a mercy in the dispensation; for it has a tendency to make me think more; to hold more spiritual conversation; and to watch more narrowly those wayward thoughts, which, with me, require much control. Affliction tends to soften the heart, when sanctified by divine grace. Every thing in us and around us, speaks with forcible language, "this is not your rest;" happy indeed that it is not; for the Lord hath said, "It is polluted." But "there remaineth a rest." Yes! an eternal rest! but for whom? "for the people of God"—for the friends of Jesus! "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory." It behoves us, then, my dear friend, seriously to examine ourselves, and to see whether the sweet image of our adorable Emanuel has been drawn in lines of grace upon our souls; whether we are now like him in his meekness, humility, heavenly-mindedness; in his submission to his Father's will; in his contempt of the world; in his love to man. Do we find any traces of these celestial virtues? Let us never forget the fountain from whence they flow. Jesus is the storehouse of uncreated excellence. In Him is treasured up every thing that is needful for his people's good: "who is made unto us of God, wisdom, righteousness, sanctification, and redemption." All we have, and all we hope for, flows to us from the merit of his blood. Have we obtained pardon and forgiveness? It is "through his blood." (Col. i. 14.) Are we, who were afar off, brought nigh unto God? It is "by his blood." (Eph. ii. 13.) Have we peace with God? It is "through the blood of the Cross." (Col. i. 20.) Are we justified? "It is by his blood." (Rom. v. 9.) Thus the Scriptures of truth, like John the Baptist, point to that bleeding Lamb which taketh away the sins of the world; of whom the Pascal Lamb was an eminent type, as St. Paul affirms, where he says, "Christ our passover is sacrificed for us."

How should we bless God, who, through the riches of his grace, enables us to behold the "glory of the Cross;" which is at this very day to the Jews a stumbling-block, and, to thousands of proud reasoners, foolishness; but it still is, as it ever has been, the wisdom of God, and the power of God, to every one that believeth. Here, and here alone, mercy and truth meet together; righteousness and peace embrace each other! Here, and no where else, the sinner loses his burden, and obtains, like Christian, a new robe, and a shining evidence of salvation.

I trust our friendship is formed at the foot of the Cross—may we have grace to love one another with a pure heart, fervently! May Christ be our bond of union; and oh! that we and ours, without exception, may join that blest assemblage of saints and angels, whose sweetest, loudest note will be, “Worthy is the Lamb!”

I need not say how happy I shall always be to hear of you and from you; and especially to hear of your better health. May the Lord, in his good time, restore it! You will be sorry to hear that Mr. Hey is confined with an inflamed leg; I hope it will not be of serious consequence. Mr. Atkinson desires his best love to you and family. I hope you will be able to establish a Bible Society at Kendal. We have many precious promises of assistance in serving the Lord, of which the following one is not the least: “Be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.”

Adieu! and believe me to remain, in the best of bonds,

Your truly sincere and affectionate Friend,

THOS. S. B. READE.

Leeds, 2nd January, 1810.

NO. II.

MY DEAR FRIEND:—

I cannot forbear sending you a few lines by Mr. Waller, to assure you how much my dear wife and I sympathize with you on the recent loss of your dear sister, Agnes; lost, indeed, as to time, but gained as to eternity! Blessed be God for his mercy in bringing life and immortality to light by the gospel! She is a bright angel now; a little cherub in the realms of bliss! In that bright world we have two dear offsprings! Oh! my dear friend, may we *all* meet around the marriage supper of the Lamb. Did we think more upon the glories of the heavenly world, how quickly would this vale of tears lose its deceitful charms! Your account of dear little Agnes is truly interesting. It was a kind providence which conducted your father and mother to Natland. How comfortable are such visible demonstrations of the divine goodness. They tend greatly to increase our faith and confidence in God. David was in a sweet and happy frame when he penned the 23rd Psalm, “The Lord is my Shepherd.” With such an opening as this, it is no wonder he closes his Psalm with this delightful assurance: “Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.”

I need not write any thing to you of a consoling nature, who are drinking daily at the Fountain of all consolation; but, as a friend, I would mingle my tears with yours. These painful separations, no doubt, are sent in love. Why does the gardener prune the vines, but that they may be more fruitful? And when the divine Husbandman prunes his vineyard, is it not to produce the same effect? Oh! then, that we may have grace to “*hear* the rod, and Him who hath appointed it.” For every rod of affliction has a *voice*; and often speaks most powerfully to the hearts of sinners. God, as good Burkitt expresses it, would rather see his people *bleed* than *burn*. But he who kills, does also make alive.

Yes! a God of love can only afflict his people in love, for their profit; that they may be partakers of his holiness. "Affliction for the present is not joyous, but grievous; nevertheless, it yieldeth the fruits of righteousness to them that are exercised thereby." Let us, then, my dear friend, view Covenant Love in all that befalls us. Jesus, our adorable Redeemer, was made perfect through sufferings, and did he not leave us an example that we should tread in his steps? His grace is sufficient for us now, on our journey Zionward; and a heaven of eternal glory, soon to be revealed, will abundantly and infinitely compensate for all the troubles of the way. Happy Agnes! whose little vessel has so soon been wafted into the haven of eternal rest! No storms and tempests shall ever overcloud her bright horizon! No fears or sorrows shall ever more disturb her breast! She is gone to heaven by a shorter road! and beckons us to follow,

I am glad to hear from Mr. Waller, that you are stronger than you were at Leeds—although, from your own account, I fear not much. I hope, however, yes, fervently hope, that you may be permitted to preach the gospel, and be spared to a good old age, labouring in the vineyard of the Lord, and bringing many wandering sinners to Jesus Christ. I am, through mercy, much better in health than during the winter months; but I feel to want a thankful heart. I am often cast down, when I review, first my mercies, and then my returns! Oh! how deceitful is the human heart! My comfort is, that there is a fountain filled with blood! that in this fountain I am privileged to wash, as Naaman in Jordan; that this blood alone can cleanse from all sin, and is ever open for the guilty and unclean. But here comes in another want. A more lively faith in the divine promises of pardon and acceptance through Jesus Christ—a more ardent love to my redeeming God—a more assured hope of glory. Again I receive comfort; that the Holy Spirit, who alone can work these graces in the hearts of sinners, is *freely offered to all* that beg of God this unspeakable gift; "ask, and ye shall receive!" Are these things so? Hath God prepared his feast, and all things are ready? Are all coming sinners welcome, who feel their burden, and look simply unto Jesus for deliverance? Then, my dear friend, let us not be faithless, but believing. Like David, let us encourage ourselves in the Lord our God. Remembering that he who hath called us is faithful, let us come to the throne of grace with humble boldness; pleading that blood which was shed for us; that righteousness which was wrought out for us; and, leaning upon the arm of our Beloved, may we and ours pass through this thorny wilderness, in faith and patience, looking to that city which hath foundations, whose maker and builder is God. Mr. Atkinson is now gone to Kippax for the summer. When I see him, and relate the mournful account of dear, sweet Agnes' departure, his kind heart, I am sure, will feel a kindred feeling, for he can weep with them that weep. He is a dear, precious friend to me; and loves you and yours most dearly. Before I conclude, permit me to beg an interest in your prayers, as you have in those unworthy ones of your truly sincere, sympathizing, and affectionate Friend,

T. S. B. READE.

Leeds, 1810.

DEATH OF A BELOVED MOTHER.

Dec. 20th, 1844.

REVEREND SIR,—The best of parents has just been removed from amongst us. We feel the privation in many respects. My dear mother was a Christian in the true sense of the word: she told us on her death-bed that she had been a seeker of the Saviour for forty years. During that time, she had experienced every state of the religious life. She had trembled, desponded, trusted, rejoiced; and, through it all, possessed such deep humility of spirit, that the good of all parties resorted to her, and were both surprised and delighted at what the Lord had done for her soul. It is but natural that we should think and speak highly of those we love. I wish to guard myself, therefore, while upon this subject, from any exaggeration; and I feel I can confidently affirm of my dear mother that, as far back as my memory reaches, perhaps for twenty-five years, I can remember her in only one point of view. Religion she deemed the one thing needful. This she followed after, and, I believe, always made everything else subservient to it. It might be said of her, that, “with purpose of heart she cleaved unto the Lord;” esteeming nothing as a sacrifice which tended to promote God’s glory in the world; ever willing to give her time, her influence, her property, whenever opportunities for doing this presented themselves. In the last few months of her life, it pleased God to afflict her with much suffering, mental and bodily. He hid, as it were, his face from her—it ceased to be with her as it once was: but she said, “it was her infirmity, and she remembered the years of the right hand of the Most High.” Once when her family thought her dying, and stood around her bed weeping, she turned to them affectionately, and exclaimed in the words of the hymn—

“Why should we mourn departed friends,
Or shake at death’s alarms?
’Tis but the voice that Jesus sends
To call them to his arms.”

As life drew to a close, the clouds all dispersed; and when asked whether she felt the presence of her Saviour, she meekly replied, that she could not say otherwise; and added, I think at this time, after a brief pause, “my Father, my Friend!” She died on the 11th of December last. No sigh or struggle denoted the precise moment of her departure; having literally and indeed “fallen asleep in the Lord.” Well! she is now gone to her rest. She has seen the Saviour she loved so well eye to eye and face to face. She has heard the blissful words, “Well done, good and faithful servant; enter thou into the joy of thy Lord.” By the grace of God she was what she was. May we all have like grace given unto us, to follow her as she followed Christ, and hereafter meet her in glory.

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## JUSTIFICATION BY FAITH.

BY THE AUTHOR OF "CHRISTIAN RETIREMENT."

"By the works of the law shall no flesh be justified."—GAL. ii., part of the 16th verse.

WHAT declaration can be plainer than this? Surely he who runs may read; and yet, we are so much blinded through pride and unbelief, that no truth is more opposed. However, let the proud sinner say what he will, the Word of God cannot be broken. No man was ever saved by his works. Adam, had he continued innocent, would have enjoyed eternal life and happiness, as the reward of his obedience, according to the Covenant of Works; but he sinned, and all his posterity fell in him, as their federal head. If Adam, therefore, were saved, it could only be by grace through faith in the promised seed of the woman, which should bruise the serpent's head.

The Law, which was given 2500 years after the Fall, was not intended to work out a sinner's salvation; but to be a mirror, in which man might behold the Divine Purity, and his own vileness. The Law was designed to work wrath, not peace in the conscience; to convince of sin, not to expiate it. By the Law is the knowledge of sin, to humble the criminal; but no knowledge of deliverance from it.

Who, then, dare seek to be justified by the works of the law, through a mutilated and partial obedience to its requirements, when it denounces death against the least transgression, even in thought and purpose? Vain is the attempt; therefore St. Paul without hesitation declares, "By the deeds of the law there shall no flesh be justified." (Rom. iii. 20.) "Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.) "The law," saith the Apostle, "is our schoolmaster to bring us unto Christ, that we may be justified by faith;" it lashes our conscience with the rod of conviction; but when we come to Jesus with a broken heart and a wounded spirit, He pours into our souls the oil of joy and gladness, administers the precious cordial of his Gospel, and proclaims, in accents of mercy, pardon and peace. Thus coming to Christ, we receive the gift of the Holy Spirit, by whom we are led into all truth; are filled with abundant consolation, and obtain the victory over sin.

This is salvation by grace, through faith in a crucified Saviour, whose blood cleanses us from all sin, and procures our pardon; (for without shedding of blood there is no remission;) and whose spotless life and perfect obedience to the Law of God in our nature and in our stead, obtains our title to eternal life, by being imputed to us through faith. Thus we are made complete in Him, who is head over all things to his Church. Oh! my soul, what a precious salvation is this: it magnifies the law and makes it honourable; yea, infinitely more honourable than the united obedience of myriads of angels, or the destruction of a world of sinners. Thy righteousness is the righteousness of God.

This doctrine of justification by faith brings glory to God in the highest. He devised the plan; he executed it himself; and to him be all the glory. It brings comfort to man. Now we can look into the grave without fear, and into eternity with joy. We can welcome the day



when Christ shall appear in all his glory, because, being clothed in his righteousness, we shall be accepted of him, and dwell for ever with him.

This blessed truth produces a hatred of sin. Did Christ die for sin, and shall I live in the wilful commission of it? Did Christ agonize under its tremendous load, and shall I make light of it? God forbid, that I should thus crucify the Son of God afresh, and put him to an open shame. Justification by faith, a doctrine so full of comfort and holiness, has in all ages been violently opposed by Satan, and the carnal mind. No sinner can be truly humbled, so long as he resists this fundamental truth of the gospel; neither can any one be in the faith, whatever his profession may be, who takes advantage of this gracious doctrine to continue in sin. The Son and the Spirit, Justification and Sanctification, are inseparable; for "if any man have not the Spirit of Christ, he is none of his;" and "without holiness no man shall see the Lord."

Thus is salvation all of grace. The corner-stone is laid in grace. The whole edifice is raised by the hand of grace; and the head-stone shall be brought forth with shoutings: "grace, grace unto it."

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### BREAD UPON THE WATERS.

My father was the pastor of an obscure country parish in New England. He was unknown to fame, but I doubt not his name is among the brightest in the annals of heaven, if it be true that they who turn many to righteousness "shall shine as the stars for ever and ever." Content to do his Master's will, though in obscurity, he paid no court to the rich and powerful. His only ambition was to tread in the steps of Him who came to bind up the broken-hearted, to comfort those that mourn. His lot was cast in a place where intemperance had made fearful ravages among husbands and fathers. He saw men, yet in the prime of life, cut down by the destroyer; and the young eagerly and madly following in their steps. His heart was touched at the view of such misery and infatuation, and he opposed his single arm against the destroyer. Long before the heart-stirring appeals of Kitteridge had come home to men's business and bosoms, or the thrilling eloquence of Edwards had enlisted the noblest spirits of our land in the cause of temperance, in that secluded spot he had advocated the doctrine of total abstinence. Fearless of reproach, he warned the wretched victims of the soul-destroying vice; he took by the hand those whom he saw blindly approaching the fearful precipice, and entreated them to pause and abstain. The decanter and glasses disappeared at his approach, and the deadly drug, so freely bestowed on every other visitor, was no longer offered to him. But he stood alone. Public opinion was against him. All, with one consent—the professed Christian as well as the scoffer—hugged the viper to their bosoms, although they were writhing in agony beneath its fangs, and the poison was already drinking up their life-blood. Finding his efforts unavailing to stay the withering step of the destroyer, the pastor turned the tide of heavenly charity towards the innocent sufferers—mothers, whom it had made more than widows; their children more than fatherless. Among those who shared his sympathy and prayers, was one, the mother of three children, whose husband was intemperate, idle, and brutal. She was uneducated, and poor indeed in this world's

goods. But she was a Christian—she opened her Bible,

“And in that charter read, with sparkling eyes,  
Her title to a treasure in the skies.”

Her figure is before me now—tall, thin, and care-worn; her hair already turning grey, but more from sorrow than age. She was no favourite of my childish fancy. I wondered that my parents could listen with pleasure to her unpolished language, and the harsh tones of her voice. But through these they saw what I had not then learned to love—the image of their Saviour; and while showing kindness to her, they remembered who has said, “inasmuch as ye have done it to one of the least of these, ye did it unto me.” She was in affliction, deserted and neglected by him who should have been her protector; and their only inquiry was, can we do her good? Of silver and gold they had little to bestow; but such as they had they freely gave—their sympathy, their counsel, and their prayers; and when the pastor, to increase his small income, took charge of a select school, her only son was of the number. Years passed away. The wretched husband, possessed of an iron constitution, yet lived on to be a curse to his family. But better days began to dawn upon the wife. Her daughters were industrious, dutiful, and pious; and her son, who had been bound an apprentice in the neighbouring city, on commencing business for himself, rose rapidly to respectability and wealth. He, too, became a Christian; and the mother felt that her cup of blessings overflowed. Then it was that my father, yet in the midst of his usefulness, was taken to his reward, leaving his family no other heritage than the rich legacy of his example and prayers. Thus thrown upon our own resources, my sister went to the city to qualify herself as a teacher. But soon was my mother summoned thither to attend her in an illness, which seemed to preclude all hope of her life. She was a widow and a stranger, watching over the sick, and apparently dying bed of her daughter—

“The youngest, best-beloved of all.”

But God did not forget her. This young man, who had scarcely met his benefactors since his boyhood, heard of her affliction, and sought her out. As soon as the invalid was able to be removed, he took them to his own home, cheered them by his kindness, and was all to them that a son and brother could have been. Nor did his gratitude end here; but, while his life was spared, his kindness knew no pause; and, ever watchful to do good, he repaid an hundred-fold all that had, in days long past, been bestowed on his afflicted mother.

Ye, on whom the sun of prosperity yet shines without a cloud, will you not be induced by this instance of God's faithfulness to his promises, to go and do likewise? Ye, who know the happiness of the favoured few—

“Whose hearts on hearts as faithful may repose,”

remember, there are those who find the staff on which they would lean, a thorn to pierce their hearts with untold agony. Go, seek them out in the spirit of Christian charity; encourage them to train their children

for heaven; alleviate, by your sympathy and kindness, those heart-breaking sorrows which no human arm can remove; and be assured, that when the days of darkness come upon you or your children, as come they must, if yours be the common lot; He, who remembers the giving a cup of cold water in His name, will not suffer you to go unrewarded. But there was a yet nobler sense in which God's faithfulness to his promises was proved. Though few souls were given to my father as the seals of his ministry during his life, he did not despair. His faith in the efficacy of divine truth never for one moment wavered. One of the last acts of his life, when the shadows of the dark valley were already gathered around him, was to dictate a letter to a man who had lived more than sixty years as if he had no soul to save; and for fifteen years had not entered the sanctuary for public worship. What a hopeless subject! But God seeth not as man. Three years since, I revisited the scenes of my youth; and I heard the voice of this aged man in prayer. He had become a Christian, a consistent, devoted Christian; and the evening sacrifice arose from his family altar. His wife, who had long been a professor of the religion of Jesus, and who had mourned in hopeless sorrow over him whom she had no power to save, grasped my hand, and said with tears, "Oh! L——, do you not rejoice with me?" Indeed, I did; and ah! I thought, if there be joy in heaven over one sinner that repenteth, with what new transport must the glorified spirit of the faithful pastor have received the tidings, "Behold! he prayeth." Minister of Christ! ready to despond, perhaps, at seeing so little fruit of your labours, take courage! "In the morning sow thy seed, and in the evening withhold not thine hand," remembering who has promised that in due season we shalt reap if we faint not.

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### SPIRITUAL AND FORMAL RELIGION.

THERE are but two kinds of religion in the world. Humility and faith, on the one hand, pride and ceremony on the other. There is a religion of repentance, and a religion of penance; of self-mortification from the sorrow and hatred of sin, and of self-mortification for the acquisition of merit and self-esteem. There is a religion of rites and ceremonies, totally separate from the religion of which they are the dress; a religion of mint, anise, and cummin; and one of judgment, mercy, and faith. All ordinances, when you take away the soul of piety, the faith of the gospel, become superstitions; the watchwords and talismans of

pride and spiritual despotism. There is a religion that worships God, and another that worships the altar; a religion that trusts in Christ, and another that trusts in the sign of the cross, the wafer, and the holy water; a religion that brings every thought into subjection by love, and a religion that yokes the body to the car of Jugernaut; a religion of broad phylacteries, and garment-borders, and Rabbis; a religion of gnat-straining, and camel-swallowing, and cleansing of the outside of the cup and platter, and garnishing of prophets' tombs, and of the fathers' sepulchres. There is a religion, whose justification and whose whole

essence is faith, and a religion whose whole material, inward and external, is form; and it makes but little difference what the form may be. A man may drown himself in a puddle of mud, if he pleases, as well as in the ocean. The *fetiches*, and the hooks, and the amulets of dirt, and the crocodiles and lizards, and the sacred fires and rivers, of one vast class of devotees of this monstrous god of form and merit, are just as noble as the beads and scapularies, the altars and the crosses, the dead bones and pilgrimages, the saints and virgins, the wafer and the water, the masses and absolutions, the anointings and enrobings, the enshrining of martyrs and the damning of heretics, that constitute and characterize the devotion of the other. The mending of the fish's tail in the house of Dagon, was just as good a mark of religion, just as noble a work of piety, just as lofty an elevation of spirit, as the washing of pots and cups and brazen vessels in the temple. The primacy of the Pope, and the burning of heretics, is just as good as the assumption of the exclusive divine right of ordination, and the consecration of all dissenters to the uncovenanted mercies of God. So that, whether it be the spitting to the left when a dog meets you, or the crossing of your threshold with the right foot foremost, or saying "God bless us," when a man sneezes, or the eating porridge in Lent, and fish on Friday; whether it be the exaltation of the altar, or the cross, or the Church Liturgy; whether it be the brazen serpent, or the blood of St. Januarius, or the water of baptism; whether you flagellate yourself according to St. Dominic, or fast and wear sackcloth with Dr. Pusey; whether you deify and adore the image of

the Virgin, or the sign of Christ's passion, or any tradition of the ritual, the Pope, the Cathedral, or that tremendous talisman of Popery and Prelacy, THE Church; if this be your trust for salvation, it is all one; your God is an idol; your Saviour a figment of your own depravity; your religion is form without faith, and in opposition to it.

This formalism without faith is the religion of nature; it is the creature instead of the Creator; the altar instead of the altar's God. It is Paganism, and Judaism, and Mohammedanism, and Buddhism, and Popery. It is the natural movement of the fallen soul in search of some religion, but at enmity against humility and faith. This formalism itself appears in various modes of enshrinement, according to its own taste. There is a material formalism, and a spiritual formalism. The material formalism is for the grosser nature; the spiritual, for the higher and more refined. The spiritual formalism professes to adore its rites, because of their spiritual beauty; and it sees a spiritual beauty only in connection with those rites. It professes to present the poetical side of religion to the soul; but it is merely the mint, anise, and cummin of poetry, as well as of the law; it cannot rise to the higher themes of inspiration. It is the poetry of that which is seen and temporal; not that which is unseen and eternal; it is fast and feast-day poetry; the poetry, not of devotion, nor of feeling, but of superstition and of sense. It is just as if Raphael, instead of employing his genius on the subject of the transfiguration, had spent his life in illuminating missals, and painting the dresses of the priests and friars.

## Review of Books.

**THE CONVICT SHIP.** A Narrative of the Results of Scriptural Instruction and Moral Discipline on board the Earl Grey, during the Voyage to Tasmania. By C. A. BROWNING, M. D. Author of "England's Exiles," &c. pp. 324, 12mo. Smith and Elder, Cornhill.

WE cannot think with some, that the days we live in are worse than the former days. We must deeply lament the still fearful prevalence of abounding iniquity and ungodliness; but still, we believe, that the good leaven spreads in all directions, and advances to the leavening of the whole lump.

In proof of this, we turn to the gratifying fact, that now, beyond all former days, we meet with a sprinkling of truly Christian characters, in all directions, and often in the most unlikely quarters; and that to a much greater extent than was known in former years. The army and the navy, we had almost said, abound with many godly men, both amongst the officers and the subalterns; and as God was pleased to magnify the riches of his grace, and to shew the exceeding greatness of his power by the conquests made even in Cæsar's household; so now, in the palace, in the camp, in the strongest holds of sin and Satan, there are those who shine as lights in the world, and shew forth the praises of Him, who hath called them out of darkness into his marvellous light. Amongst our soldiers engaged in the Chinese war, there are not wanting men of God, whose chief solicitude it is to carry forward the conquests of the Cross in the regions of darkness; and we chance to know, in correspondence with a relative who took part in the Affghan war, that there were pious officers, who went up to Cabool with two camel loads of Bibles and Testaments to distribute amongst the natives.

We have here before us not the least interesting proof of what we are now stating. We have an account of a Convict Ship, and of the wonderful effects produced by the pious surgeon who had charge of the crew, to the penal settlements. We do not know when we have taken so interesting and touching a book. It is interesting as a matter of history or narrative; but still more interesting, as exhibiting an extensive work of grace in the most unpromising soil, but in the use of those weapons which God is pleased to make mighty and effectual to the pulling down of strongholds. It was the cry of old, reiterated in the ears of the convicts, that brought them to ask what they must do to be saved: "O Israel, thou hast destroyed thyself, but in me is thy help." Christ, held forth heartily and affectionately in all the fulness and freeness of his salvation, made conquests of these poor prisoners, and they were seen in numbers sitting at the feet of Jesus, clothed, and in their right mind. We envy not the man who can read the details without meltings of heart. Truly may it be asked, What hath God wrought!

In giving our readers some specimens of the work, we scarcely know what to select, where every part is so thoroughly interesting. The following address from J. R., a convict, to Dr. Browning, before they disembarked, stating the sentiments of the whole crew without a single exception, is well calculated to shew the effects produced by this good *man's labour*:—

## ‘TO DR. COLIN A. BROWNING, R. N.

‘Honoured Sir, The thought of being separated from our friends casts a gloom over the mind; but to be parted from one who has taken such a deep interest in our present and eternal welfare is peculiarly painful.

‘As an Officer, a Gentleman, and a Christian, from the first moment you came among us in the yards of our respective hulks, your manner to us has been that of a fond and affectionate father to his long-lost and prodigal offspring. You addressed us, though a disgrace to our friends and our country, and degraded in our own and the public estimation, as fellow-sinners, and as subjects of God’s moral government. To ensure the instruction of our minds, you daily poured on our hearts a flood of comfort and consolation from the encouragements of the Gospel to the chief of sinners. Your fervent prayers we hope have been heard and answered, and your instructions applied. You clearly showed us from Scripture and our own experience, the effects of disobedience and of a profligate life, and the connection that subsists between sin and suffering.

‘By your unwearied exertions, the Word of God, which comparatively few could then read, is now no longer a sealed book to any one of us. Self-government and an implicit compliance with the lawful injunctions of our superiors have been inculcated, and strongly recommended to our observance. Nor have our social and relative duties been overlooked or forgotten in the midst of your multifarious vocations: for whatsoever things are true, honest, pure, lovely, and of good report, have been set before us, and impressed upon our minds.

‘Confessing our unworthiness before God, we desire with heart-felt gratitude to bless Him for preserving us from the fury of the thunderbolt, the storm, and the tempest; from the rage of conflicting elements, and the power of disease: but in an especial manner we praise Him for making known to us by His word and Spirit, the way of everlasting life, through the mediation of His dear Son, our only hope and Redeemer; and as we know your aversion to every thing like adulation—your conviction that all spiritual illumination and improvement are alone effected by the eternal Spirit—are fully aware of the *dread* with which you regard the very thought of referring to any creature that which is to be wholly attributed to the Almighty power of the Holy Ghost,—we would, while we thank God for your instrumentality, desire to unite with you in rendering to Him all the glory of all the saving work which He hath been graciously pleased to accomplish in any of our hearts during our passage from England to these Colonies.

‘We would congratulate you on your recovery from your late illness and imminent danger, and pray to God to perfect, in his goodness, your health, and to comfort your soul with the joys of His Holy Spirit.

‘We beg to express our warmest thanks for your patient, careful, and successful attention to the sick; for your earnest efforts to instruct our minds, to enlarge our understandings, to extend our knowledge, to improve our morals, and to persuade us at all times, particularly during our present unfortunate situation, to be most attentive to our respective duties. For these, and for every other act of kindness experienced at your hands, we feel sincerely grateful: and deplore that any one of us should, at any time, have caused to your mind the slightest uneasiness; or should have done or said anything to meet your disapprobation, or demand your censure.

‘Whilst we lament our misconduct and misfortunes, we confess the justice of our sentence, and beg leave to profess our affection and loyalty to our Sovereign, and attachment to her Government; our resolution, by a willing submission to the laws of her representative in the Colonies whither we are bound, to approve ourselves as reformed from our vices and follies; and we earnestly implore that Divine grace may enable us to submit in a proper form, to do all things as unto Christ Jesus.

‘We also beg to acknowledge the kindness of the Admiralty in providing for our wants and comforts on our way hither.

‘Honoured Sir, we cannot take our last leave of you without feeling a deep sense of sorrow that our crimes were the cause of our meeting, and must also be the cause of separation, and that to opposite sides of the world, in all human probability, never to meet more on this side the “grave!” Oh, may we all, through rich and free grace, meet in heaven!

‘We beg to be affectionately remembered to the kind and Christian friends and benevolent Societies who aided you in making so careful and liberal provision for our spiritual wants. May you all partake largely of the blessings, the peace, and the joys of the Holy Ghost in Christ Jesus: to whose care we commit you, and wish you, with all our hearts, a safe and happy return to the bosom of your beloved family, and to your friends.

‘And that the peace of God may rest and abide on you all, now and for evermore, is the unanimous and earnest prayer of us all: in whose name, and by whose permission, I am, honoured Sir, your most obliged, most dutiful, and obedient Servant,

(Signed) ‘J— R—.  
Inspector of Schools.’

Another letter we must give:—

‘This chapter I shall close with Extracts from a letter which one of the prisoners put into my hands as he was about to step over the ship’s side into one of the boats appointed to convey him and his companions to the shore. He appears to have availed himself of the light of the midnight lamp, and to have occupied his last hours on board (which he was neither able nor disposed to give unto sleep) in attempting to give utterance to a heart which was too full for utterance, and whose emotions and language must be found to be far beyond the sympathies of those who have not felt the plague of their own hearts, nor experienced the sweet influence of pardoning mercy and divine love, and are therefore morally incapable of understanding the sentiments and feelings of a poor convict who has obtained forgiveness, and peace, and life, through faith in the blessed Redeemer, and by the power of the Holy Ghost, and who has been enriched with new covenant blessings, and the promise of a continued supply from the divine and inexhaustible treasures which are laid up in Christ Jesus, for the benefit of all His saints through the endless ages of eternity.

\* \* \* \* \* “Allow me to thank you most sincerely for every expression of kindness I have received from you. I acknowledge with grateful love to the ever-blessed God, and trust I ever shall, that to Him alone belongs the glory and the praise for every new covenant blessing bestowed upon the undeserving and the guilty, such as we poor sinners are,—through whatever channel He may be pleased to convey His precious and free gifts, the tokens of His everlasting and unchanging love: yet I must thank you for all the kind and anxious care you have exercised towards *us all*, and towards *myself*, as an individual. It might have been with us as with many poor men in the like situation with ourselves; having ‘no man that would naturally care for our state,’ as God’s creatures, and as offenders against His holy laws. But thanks be to the Lord for the manifestation of His abundant goodness! Oh, sir, if I know my heart at all, I feel that it overflows, as it were, this night, with sincere gratitude and love to my Lord and your Lord, to my Father and your Father, for all His goodness to my soul and body, and to us all, from the time we first stepped upon the decks of this highly favoured ship!

“What shall I render unto the Lord for having made you the instrument of good to my soul, and to the souls of many of my poor dear companions in affliction! I am sure, dear kind friend of us poor convicts, your heart will respond, we shall bless and praise the Lord for ever!

"It is midnight now, and I feel that I could, did prudence not whisper, like Paul and Silas, break out into a song to my Redeemer, upon taking a retrospective view of all the Lord's mercy and goodness which have followed us through our lives, and especially during our voyage. . . . I felt, though nearly heart-broken by the thought of parting from my wife and child, —I felt, when in the hulk, *such a strong desire to sail in this ship* as nothing could repress, and I left no stone unturned to accomplish my object, so far as I was concerned, though very ill. But I see now, without abating aught from my sin and guilt, and moral responsibility, God would have it so. He intended good: He had thoughts of peace and not of evil towards me, a *then* careless creature.

"I bless and adore Him for His providential dealings with me. I thank Him, oh! I do *indeed* thank Him, this night, that He brought me on board this ship! I cannot tell what He has done for me, through your faithful and affectionate instrumentality. But he has brought me low at His footstool to exalt me in the righteousness of the Holy Jesus, who is very precious to my soul; and in His dear name I can rejoice, some days, all the day long. Oh, sir, I believe that through the grace of our Lord Jesus Christ you and I, and many of my dear fellow men here, will be saved, and when we get to heaven, salvation will be the subject of our praise:

Then shall we sing more sweet, more loud,  
And Christ shall be our song.

"May the Lord make and keep me very humble, and make and keep me faithful unto death! I need not remind *you* that I have no strength to resist sin and gladly to follow my Lord, bearing His cross, but what I derive from our exalted and ever blessed Lord Himself. I *feel* it! Oh, my soul longs to love him more; I long to be made useful to poor sinners! Oh, that I may have the opportunity! I can do it in one way, I know, by shewing forth the Saviour's praise and power to save, in my life and walk, spirit and temper. The Lord open doors for me to speak to my fellow-sinners of Jesus and His great salvation! The Lord grant me wisdom and a sound judgment, and a warm heart, and an enlightened mind!

"Oh, sir, pray for me,—I will pray for you! I cannot forget you and all your kindness, and the kindness of your and our kind friends in England, who have taken so much interest in our welfare. Oh, do tell them, to the honour of our Lord, that one poor wandering sheep has been brought to the Good Shepherd who laid down his life for the sheep, He loved them so dearly! . . . . I hope to meet with you, kind sir, where Jesus is; and it will be heaven where He is. . . . Oh, I feel a heaven in my soul when he dwells in me by faith, and visits me with His love; and He will never leave me; He cannot—for He is formed in my heart, the hope of glory—I dare not doubt it. Blessed be God, there are many more besides me! The Lord has His own sheep amongst us;—and now we must part! I feel the smart. Blessed be that dear uniting love that binds us together!

"May God preserve you homewards, and restore you to your family in health and safety! I have been very much comforted by these words, as I have thought of you leaving us—the precious words of Jesus, which discover His relation to His believing people, and remind them of His never-ceasing care for them,—‘My Father and your Father; my God and your God.’ I have been reading the *twentieth* chapter of the Acts, and found great benefit. May you do the same! . . . . Excuse me in taking so much liberty as I have, in addressing to you this short letter before I quit the *Earl Grey*. Farewell!" . . . .

\* \* \*

And if any thing else is wanting to complete this blessed evidence of grace, the following resolution does indeed furnish it:—



'We, the undersigned, prisoners by the Earl Grey, have resolved, should it meet the approbation of those placed in authority over us, to lay by a portion of our earnings until we have saved the sum of TEN POUNDS sterling each, to be placed in the hands of His Excellency, the Governor of Van Dieman's Land, for transmission to the Chancellor of the Exchequer in England; as a practical expression of our sorrow for the injury we have inflicted on our country and on society, by our former irregular and illegal conduct; and, at the same time, as a small contribution which is most justly due from us towards the defraying of those expenses to which we have most unhappily put our country and government; and further, as a proof of the change which has taken place, during our voyage, in our character and views, as well as an intimation of our humble determination, with divine aid, to live and act, in future, as loyal and obedient subjects, and as it becomes reformed, upright, and useful members of the community.'

But we pray our readers to possess themselves of this invaluable work. We really do not know any work of modern times more fraught with useful instruction to all classes of society, lay and clerical.

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## MEMORIAL OF ERRORS, &amp;c.

‘From the time of the Reformation to the present hour, the Papists have been unwearied in their efforts to subvert the British Constitution, in Church and State. One of their earlier projects was marked with Violence, in the contemplated massacre, by gunpowder, of King James the First, with the Lords and Commons of England, on the memorable 5th of November, 1605. Their later efforts have been marked with Intrigue and Treachery; that is, by stealthily infusing the leaven of Popery into our Protestant Institutions.

‘It is a remarkable Fact, that during the last three centuries, not less than three mighty efforts have been made, within the pale of our own Ecclesiastical Establishment, to nullify the principles and doctrines of the Reformation, and to bring about an accommodation with the Church of Rome.—The **FIRST** of these efforts was made in the time of King Charles the First, who, notwithstanding all that meekness and piety which shone forth in his latter days, the blessed fruits of sanctified affliction, had still, at an earlier period of life, been but too successfully beguiled by Popish snares, and which terminated in the temporary subversion both of Church and State.—The **SECOND** attempt of this kind, emanating principally from the Non-jurors,\* was made in the reign of Queen Anne, and the unhappy consequence which followed was, that lamentable torpor and unfruitfulness, which, it is universally acknowledged, characterized the ministrations of our Church, during the greater part of the last century. Towards the close of that century, however, the Church of England awoke from her long slumbers, and manifested to the world, in her labours of love both at home and abroad, her merciful deliverance from that judgment under which she had been paralyzed; and now comes a **THIRD** great movement towards Rome, developed in the semi-papistical sentiments and practices of modern times, constituting at once a trial replete with danger on every side, and well suited to stir up the hearts of all God’s faithful servants through the land, “to stand in the gap between the dead and the living,” to avert from the Church of our affections those judgments which our national sins have merited, and to make her still “a praise in the earth.”

‘The three great epochs of English history alluded to, so marvellously correspond in all their leading features, and are such perfect counterparts of each other, that the narrative of one, substantially, at least, is the narrative of all. No type and antitype can more closely harmonize; but that the reader may form his own conclusions on these points, some historical details, pertaining to the times of Charles and Anne, are here subjoined.

## CHARLES THE FIRST. 1625—1648.

‘The following extracts are made from “Hallam’s Constitutional History of England,” under the date of 1629—1640.—“Nothing excited so much alarm as the perpetual conversions to their (the Romish) Faith. These had not been quite unusual in any age since the Reformation, though the balance had been very much inclined to the opposite side. They became, however, under Charles, the news of every day; Protestant clergymen in several instances, but especially women of rank, becoming proselytes to a religion so seductive to the timid reason and susceptible imagination of that sex. . . . They whose temperament gives little play to the fancy and sentiment, want power to comprehend the charm of superstitious illusions. The splendid vestment—the fragrant censer—the sweet sounds of choral harmony—and the sculptured form that an intense piety half endows with life; these springs were touched, as the variety of human character might require, by the skilful hands of Romish Priests, chiefly Jesuits, whose numbers in England were

\* The *Non-jurors* were those who refused to take the Oath of Allegiance to King William III. and Queen Mary, at the Revolution in 1688.

about 250, concealed under a lay garb, and combining the courteous manners of gentlemen, with a refined experience of mankind; and a logic, in whose labyrinths the most practical reasoner was perplexed."

"And this same historian, while speaking of Ceremonies and Ecclesiastical Observances, thus expresses himself:—"It is notorious that all the innovations of the school of LAUD were so many approaches in the exterior worship of the Church to the Roman model. Pictures were set up or repaired; the Communion table took the name of an Altar; it was sometimes made of stone; Obeisances were made to it; the Crucifix was sometimes placed upon it; the Dress of the officiating priests became more gaudy; Churches were consecrated with strange and mystical pageantry.\* These petty superstitions became more alarming from the evident bias of some leading churchmen to parts of the Romish theology. The doctrine of a Real Presence, distinguishable only by vagueness of definition from that of the Church of Rome, was generally held. . . . Prayers for the dead, which lead naturally to the tenet of Purgatory,† were vindicated by many; in fact, there was hardly any distinctive opinion of the Church of Rome, which had not its abettors among the Bishops, or those who wrote under their patronage. The practice of Auricular Confession was frequently inculcated as a duty. . . . These English theologians were content to make the doctrine and discipline of the fifth century the rule of their bastard reform. An excessive reverence for what they called the Primitive Church, was the source of their errors. . . . The sentence of the early writers, including the fifth, and perhaps sixth centuries, if it did not pass for infallible, was of prodigious weight in controversy. . . . A characteristic tenet of this party was, that Episcopal Government was indispensable requisite to a Christian Church. . . . It became usual for our churchmen to lament the precipitancy with which the Reformation had been conducted, and to inveigh against its principal instruments. . . . Nothing incurred more censure than the Dissolution of the Monastic Orders. . . . It is alleged, by one who had much access to Laud, that his object in these accommodations was to draw over the more moderate Romanists to the English Church, by extenuating the differences of her faith, and rendering her worship more palatable to their prejudices. There was, however, good reason to suspect, from the same writer's account, that some leading Ecclesiastics entertained schemes of a complete re-union, and later discoveries have abundantly confirmed this suspicion.‡ (See 8vo. edit. 1842, Vol. 1, chap. viii. pp. 471—478.)

\* The historian HUME, under the title of "*Innovations in the Church*," describes the ceremonies and gesticulations which Laud used in the consecration of a church in 1631.—He states, 'That on entering the church, Laud fell upon his knees, with eyes elevated and arms expanded; and on going towards the chancel, he several times took up, from the floor, some of the dust, and threw it in the air; that on approaching the Communion Table he made many lowly reverences, and coming to that part of the Table where the bread and wine lay, he bowed seven times; that after the reading of many prayers, he (Laud) approached the Sacramental Elements, and gently lifted up the corner of the napkin in which the bread was placed. When he beheld the bread, he suddenly let fall the napkin, flew back a step or two, bowed three several times towards the bread, and then drew nigh again, opened the napkin, and bowed as before.' The wine was consecrated with similar observances. Hume also states, 'That all kinds of ornament were used for supporting this mechanical devotion; that some of the Pictures introduced by Laud, were found, upon inquiry, to be the very same that might be met with in the Mass Book; that the Crucifix, the terror of all sound Protestants, was not forgotten . . . that the Sacerdotal Character was magnified as sacred and indefeasible; and that all right to spiritual authority, or even to private judgment in spiritual subjects, was refused to laymen.' (See Hume's *England*, London edition, 8vo. 1802, Vol. 6, chap. lii. pp. 285—291)

† The HOMILY "On Prayer," (Part 3) states the views of the Church of England on Purgatory, Prayers for the Dead, and the Intercession of the Saints.

‡ The facts detailed by Hallam and Hume are confirmed by other writers, especially by a work first published in England, in 1793, by Berington, a Romanist, under the title of "*The Memoirs of Gregorio Panzani*."—This Panzani was a Romish Priest, and was employed in a mission to this country, in the reign of Charles the First, in the

## ANNE. 1702—1714.

'Bishop Burnet, in "The History of his own Time," under the title, "An Inclination in some of the Clergy towards Popery," writes as follows: "There appeared at this time (1712) an inclination in many of the Clergy to a nearer approach towards the Church of Rome. Hicks, an ill-tempered man, who was now at the head of the Jacobite party, had, in several books, promoted a notion, 'that there was a Proper Sacrifice made in the Eucharist, and had, on many occasions, studied to lessen our aversion to Popery. The Supremacy of the Crown, in ecclesiastical matters, and the method in which the Reformation was carried, was openly condemned. One BARR had preached a sermon in several of the pulpits of London, (which he afterwards printed,) in which he pressed the necessity of priestly Absolution, in a strain beyond what was pretended to even in the Church of Rome; he said, no repentance could serve without it; and affirmed that the Priest was vested with the same power of pardoning, that our Saviour himself had. . . . Another conceit was taken up of the Invalidity of Lay Baptism, on which several books have been writ. Nor was the dispute a trifling one, since, by this notion, the teachers among the dissenters passing for laymen, this went to the re-baptizing them and their congregations. DODWELL gave the rise to this conceit. He was a very learned man, and led a strict life. He seemed to hunt after paradoxes in all his writings, and broached not a few. He thought none could be saved but those, who, by the Sacraments, had a federal right to it; and that these were the seals of the covenant: so that he left all who died without the Sacraments to the uncovenanted mercies of God. And to this he added, that none had a right to give the Sacraments but those who were commissioned to it; and these were the Apostles, and after them, Bishops and Priests ordained by them. It followed upon this, that sacraments administered by others were of no value. . . . This strange and precarious system was in great credit among us; and the necessity of the sacrament, and the invalidity of ecclesiastical functions, when performed by persons who were not episcopally ordained, were entertained by many with great applause." (See London edit. 8vo. 1734, pp. 1195—1197.)

'And the conclusion of this work contains the following counsel to the clergy of the Church of England: "Learn to view Popery in a true light, as a conspiracy to exalt the power of the clergy, even by subjecting the most sacred truths of religion to contrivances for raising their authority; and by offering to the world another method of being saved, besides that prescribed in the Gospel. Popery is a mass of impostures, supported by men who manage them with great advantages, and impose them with inexpressible severities on those who dare call anything in question that they dictate to them. I see a spirit rising among us too like that of the Church of Rome, of advancing the clergy, beyond their due authority, to an unjust pitch. This rather heightens jealousies and prejudices against us, than advances our real authority; and it will fortify the designs of profane infidels who desire nothing more than to see the public ministry of the Church, first disgraced and then abolished. . . . Therefore let the clergy live and labour well, and they will feel that as much authority will follow that, as they will know how to manage well. And to speak plainly, Dodwell's extravagant notions, which have been too much drunk in by the clergy in my time, have weakened the power of the Church, and soured men's minds more against it than all the books wrote, or attempts made against it, could ever have done. And indeed

years 1634, 1635, and 1636, for the purpose of 'feeling the pulse of the nation,' and of bringing about a reconciliation between the Churches of England and Rome. After this mission the state of things was gradually working on to that awful crisis, which speedily followed, in which both Primate and Church, Monarch and Monarchy, perished together. Abp. Laud was beheaded in 1644, and King Charles the First in 1649.—Extracts from Panzani's Memoirs, and other Authorities, are given in Tract No. IV. of the Editor's Series of "Anti-Tractarian Tracts," whereof this is an abridgment.

the secret poison of those principles has given too many of the clergy a bias towards Popery, with an aversion to the Reformation, which has brought them under much contempt. . . . The violences of Archbishop Laud, and his promoting arbitrary power, ruined himself and the Church both. A return of the like practices will bring with it the like dreadful consequences." (Ibid, pp. 1263—1265, 1274.)

'Such was the counsel of Bishop Burnet to the clergy of his own time; and the prayer which he offered up, in the preparation of this counsel, was this: "I do most earnestly beg of God to direct me in it, and to give it such an effect on the minds of those who read it, that I may do more good when dead, than I could ever hope to do while I was alive." The earnest prayer of the Editor is, that this petition may be fully realized in the existing generation.

"In the last days perilous times shall come . . . men having the form of godliness, but denying the power thereof."—(2 Tim. iii. 1, 5.)

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## Intelligence.

THE rapid extension of railways in all directions forms quite a new era in our history, and brings with it the responsibility of new and important duties, which ought not to be lost sight of. It is a prevailing feeling, that whatever inconveniences may be sustained by the course which railways take, the evil most dreaded is that which is connected with the prosecution of the work. Large companies of men are congregated together, estranged from their homes, if, indeed, they have any; and, unknown and uncared for in the country through which they are working, they feel themselves free from all restraint, having no character to lose or gain. Few persons have any idea of the vast numbers so circumstanced at this moment; while, in the course of this year, they will probably be increased fourfold. What, then, can be done to put them within the reach of moral and religious influence? Let no one withhold his hand, from the feeling that the men ("navies," as they are called—navigators,) are impracticable.

We believe that on any locality of new railroad, they will be found not an unpromising soil; and not the less so, because, having the impression that no man cares for their soul, they will be the more readily moved when care, unexpected, is extended to them.

We rejoice to be able to give an encouraging instance in proof of this, from a quarter which has certainly not appeared the most promising. Our readers are aware that a line of railway is forming from Lancaster to Carlisle. It passes through the mountainous district of Westmorland, called Shap Fells. The line is singularly alpine and beautiful; winding through lovely, picturesque valleys, and then along wild and barren mountain scenery. It will form, when completed, one of the most enjoyable lines of railroad, perhaps, in the kingdom. The first doings of the workmen were anything but orderly. The neighbourhood, for several miles round, was filled with terror. Shops were broken open; sheep slaughtered; cows milked; every thing was frightfully lawless and disorderly. In one locality, near Shap, there are about 500 men at work; and in a few weeks, the number will probably be doubled. The

men have formed themselves into a colony on Shap Fells, where they have built for themselves their sod huts. We rejoice to say, that active measures are on foot for their spiritual welfare. The railway directors have given every encouragement to the building of a church and schools, to which the Bishop of Carlisle gives his full sanction, and promise of license. A benevolent gentleman has contributed a large sum for the distribution of Bibles; and the vicar of Crosby Ravensworth, through which parish the railway passes, is actively at work, circulating tracts, visiting the families, attending the sick, &c., &c.; and the kindly, grateful feeling which is thus induced, is most promising.

The church, with sods for walls, and boards for roof, will soon be got ready. The difficulty is, to find a faithful, simple-minded man of God, who, full of love for perishing sinners, will go, in a missionary spirit, to this peculiar and insulated community. If he could also undertake the duties of schoolmaster, he would greatly add to his influence and usefulness. We believe that above £100 a-year will be ensured to him, and we do earnestly hope that all the Christian promptness, with which the parties concerned have come forward to discharge their responsibility, will not be rendered abortive for want of a clergyman to carry their important designs into effect.

## CHURCH MISSIONARY SOCIETY.

### NEW ZEALAND.

**SPIRITUAL AWAKENING AT KAI-KOHI—NEED OF EARNEST PRAYER.**—The village of Kaikohi, New Zealand, is in the neighbourhood of Waimate, and for many years has been visited by the Missionaries of that station. It is now the residence of the Rev. R. Davis—who was ordained on Trinity Sunday, 1843, by the Lord Bishop of New Zealand—its situation being favourable as a point from which to visit other villages under Mr. Davis's charge. At first, considerable opposition was made to Mr. Davis's residing at Kaikohi; but this was eventually overcome: and in a letter dated December 15, 1843, he gives the following deeply-interesting particulars of an earnest spirit of inquiry which had been for some time manifest. He writes—

‘I was much struck with the remarks in the “Church Missionary Gleaner” of November and December, 1842, on the necessity of the outpourings of the Holy Spirit for the growth of grace in the Society's young converts. I trust that prayer was made, according to the request

contained in that resolution, as I hope I see some indication of an answer being given thereto.

‘For some time there has been a growing seriousness among some of our leading characters and teachers at Kaikohi. They have, for years, had their stated prayer meetings: but of late their minds appear to have led them to search the Scriptures with a greater degree of diligence.

‘Two of the younger Chiefs, in particular, have spent much time together in conversation and religious exercises. In the month of September last, when I visited Kaikohi, I was informed that one of them was ill. I inquired the nature of his illness: they told me he was sorrowing after Christ. When I saw him, next day, he was in a most pleasing state of mind. His sorrow for sin was great; but it was so mixed with a sense of love to Christ, that the feeling occasioned, if I may use the term, was that of joyful pain. His countenance was doubtless the index of his heart. He was always a pleasant-looking man; but now it was indicative of the peace of God, which passeth all understanding.

'A few weeks after, on a Lord's Day morning, just as I was going to Talamai to hold Divine service, a special messenger came from Kaikohi, to request me to go to see the companion of the Chief above mentioned, as he was very ill. After some inquiry, I found that his illness was of a mental nature, and sent the messenger back to give notice that it was my intention to be at Kaikohi sufficiently early for afternoon service. On my journey I met some people belonging to the Kaikohi congregation, and inquired after the Chief. They remarked that he held service in the morning, he being one of the teachers. I afterwards inquired the subject on which he addressed them. They answered, "He addressed us from these words of St. Paul, 'O wretched man that I am! who shall deliver me from the body of this death?'" These circumstances convinced me of the nature of the complaint.

'I found him under deep and serious convictions of sin, unaccompanied with that strong sense of a Saviour's love which predominated in the other case. His convictions were strong, and caused a great weight on his mind. He was deeply impressed with the evil of sin; but no desponding fears were produced, to any extent, nor gloomy or doubtful apprehensions as to his acceptance with God through the atonement of Christ. During the previous week, he had his parents, brothers and sisters, and friends, assembled, in order that he might speak to them on the state of their souls. They thought him ill in body, and that he was going to die. He told them that he was not affected with any bodily ailment: it was his heart that was affected, and he doubted not that it was for the good of his soul. His conversation had a considerable effect on his people, especially on his father, who is a leading Chief of the tribe, but living with three wives, to the great grief of his children.

'On the next day I went out, in

company with another of the teachers, to visit some sick people. During our walk, we were engaged in a religious conversation, and I had to appeal to Scripture to elucidate some subject which I had brought forward. As we stood still to refer to the passages, I observed his head sink on his bosom, and the tears run down his cheeks. I enquired the reason, when he modestly observed, "It is not only myself; but others of my little party are similarly affected: our affection is, a sorrow for sin, and love to Christ."

'Since the above, many others at Kaikohi have been affected in a similar manner: some have been more deeply convinced than others. There are now about twenty who have been thus awakened, and the work is in good progress: much humility is at present manifested by these people, and considerable zeal. It is the hand of the Lord alone. The lighting down of His arm is too visible to be mistaken. He has taken His cause into His own hand, and is doing His own work in His own way. It is remarkable how silent are the natives who are thus affected, and how much they keep it to themselves. They consist principally of those who have made most progress in Christianity, one case only excepted—one of the catechumens. Let us most earnestly entreat the prayers of the Christian Church IMMEDIATELY in our behalf. I am aware that it is at such seasons as these that the enemy sows his tares with most advantage. I am anxiously on the watch. I tremble for myself. I did not write at an earlier period, for fear the feeling might pass away; but as every week deepens the work, I felt I ought not any longer to withhold the knowledge thereof from you. May Christians be stirred up to pray more earnestly for an outpouring of the Spirit! In a few months I hope to be living at Kaikohi with my people. I expected a blessing was at hand, as Satan had done so much to keep me from them.

BRITISH AND FOREIGN BIBLE SOCIETY.

FROM THOMAS CADDICK, ESQ.,  
TO THE SECRETARIES.—Tewkesbury,  
Nov. 19, 1844.—Esteemed Friends,  
Please to apply, either of you, to Sir  
John Easthope and Son, 39, Loth-  
bury, who will be so kind as to pay  
you, on my account, TWO THOUSAND  
POUNDS, to aid your valuable Insti-  
tution, the Bible Society.

NEW ZEALAND.

I beg to call your attention to the  
communication from the Rev. James  
Watkin, of Waikowaiti, relating to  
the distribution and sale of the por-  
tion of the Society's grant placed at  
his disposal, in the accompanying  
October 'Notices.'

'September 16th, 1843.—This  
week I have been gladdened by the  
arrival of the long looked-for, ardently,  
anxiously wished-for case of Testa-  
ments; for which I give thanks to  
God, in the first place, and then to  
that truly Christian Association, the  
British and Foreign Bible Society.  
The arrival caused great joy in our  
city. The anxiety for books is in-  
tense. Some I have given, more I  
have sold; but as my people are very  
poor, and have little besides potatoes  
and firewood to offer, my circuit will  
make but a small contribution in  
money. Some few have money, and  
willingly give half-a-crown for the  
book of priceless value. I am glad  
to be able to supply in a measure the  
desire of these people for books: the  
long delay in their arrival has caused  
me pain enough; but that is past.  
I was pleased with the following  
incident: I gave a young person a  
Testament, telling her that her *tane*  
(man) must pay for it. "Oh," she  
said, "I will pay for it myself." She  
went, but soon returned with a per-  
forated half-crown, which she had  
long prized, and worn as an ear-  
pendant, and which, I dare say, four  
times its value in money would hard-  
ly have tempted her to part with.

Already I have had applicants from  
seven, ten, and thirty miles distance;  
and the cry, "Let me have a book!  
let me have a book!" has almost  
stunned me, and seriously annoyed  
my poor sick wife. Some who had  
one, wanted to purchase a second, as  
a reserve when the one in use shall  
have become old or illegible. "Let  
me have one for my wife, my sister,  
my brother, my girl, my boy," as the  
case might be, has often been urged.  
Some who cannot read have applied;  
and upon my intimating that a book  
in such cases would be of little use,  
I am met with the reply, "We will  
learn! we will learn!" and I believe  
they will. Never did such a precious  
case reach this place before. Cases  
of muskets have arrived, and casks  
and cases of an article equally, if not  
so immediately, fatal in its result,  
have been brought; cases of clothing,  
useful and necessary, have reached;  
but this, this is the good thing, the  
better, the best thing that any ship  
has yet, or can possibly bring them—  
the word of life. On Wednesday,  
my English service was better at-  
tended; on Thursday my Native one  
pretty well: this evening I have held  
an interesting conversation upon  
Scripture facts, characters, and doc-  
trines. Later in the evening I ex-  
amined some candidates for baptism,  
to whom, God willing, I shall to-  
morrow administer that rite.

'18th.—I had good congregations  
yesterday, of both races, for this  
place. In the morning I baptized  
nine persons. May they have grace  
to be faithful! We want two more  
missionaries for this coast, and then  
the New Zealanders might be pro-  
perly attended to—one at Port Levy,  
another at Ruapuke; but how are  
they to be afforded? I never wished  
to be rich, but with a desire to send  
the Gospel to the Heathen; but I am  
poor: all I can do is to pray, "Send  
forth more labourers into thy vine-  
yard."



## THE JEWS.

JOURNEY OF THE REV. DR. M'CAUL  
TO BERLIN AND WARSAW.

Dr. M'Cauley has rendered to the Committee a full Report, of which the concluding paragraphs are now subjoined:—

‘Having thus detailed the mercies of our gracious God in reference to the more immediate objects of my journey, it now becomes my duty to advert to the state of the missions, and the general aspect of affairs; and I am happy to be able to state, that everything I saw and heard led me to believe that the day of Israel’s visitation from on high has advanced far beyond the dawn. The questions of the oral law, Jewish emancipation, and reform, keep all Germany alive. The Jewish mind is thoroughly roused: all are striving after some thing, they know not what. In the great struggle many fall away to Infidelity, but many also find rest for their souls in the promises of the Gospel. The number seeking baptism is very great.

‘Since May, Mr. Bellson has baptised eight persons; and, when I was in Berlin, had six under instruction, exclusive of a whole family who had just arrived. I was present at the baptism of three persons, two young Jewesses, and a Jewish youth. The mothers of both, who are both baptized and truly pious Christians, were present. The father of one is dead; of the other, a highly respectable person, still alive, who is still unbaptized, but allows his family to follow their convictions. The whole deportment of the catechumens, and the deep emotion which they manifested, as well as their conversation afterwards, were very edifying. After the baptism was over, the father was informed of what had happened, and received the information with great kindness, and for the first time expressed a desire to see and converse with Mr. Bellson, remarking that he desired to converse with him because Mr. B. was himself a Jew. Two days before I left, the reader of a synagogue in a small town, not far from Berlin, arrived with his family,

to be received into the Christian Church. They have literally forsaken all for Christ. Until he has attended lectures at a schoolmaster’s seminary for six months he cannot be employed at all, and even then, if he get an appointment, his salary will be far inferior to that which he has hitherto had. And this leads me to press with the utmost earnestness the necessity of affording efficient temporal relief to deserving cases in all the Missions, but especially at Berlin. Mr. Bellson is very active—very liberal of his own means; his field of labour in Berlin itself is immense, and of peculiar interest. Students, schoolmasters, Jewesses, crowd around him—attend his services. But without the means of temporal assistance, he will have the mortification of seeing his little flock drawn aside.

‘It is said that a person lately assembled all the converts and inquirers whom he could collect, and plainly said, “The London Society leaves its converts to starve. Come to us, and we will provide for you.” And this is the general cry. Besides temporal aid, Mr. Bellson also requires a fellow-labourer. He cannot possibly manage three services on Sunday, and all the instruction and out-door business of the Mission in the week.

‘Poland still continues the same rich and boundless field of labour that it ever was. The labours of the Society for so many years have produced a most happy change in the tone and feeling of the Jews towards Christianity. Those who still reject it understand better its doctrines and its precepts; and are especially much more kind towards their brethren, whose conscientious convictions have led them to confess Christ. The missionary journeys this last summer were particularly successful. In every place crowds of Jews assembled in the missionary’s lodgings to hear and dispute; and thousands of books and tracts were circulated. In Warsaw itself, the missionaries are never without visits from Jews, and several are always under instruction. The Rev. F. W. Becker still continues to discharge his duties, now multiplied

fourfold by the great increase of correspondence and the preparation of the Reports for the Consistory, with his usual fidelity and punctuality, and is still known as the ever ready friend of all that are in distress, Jews and Gentiles. There are many converts in Warsaw and other parts of Poland who walk worthy of their profession, and now fill responsible stations in society. That which especially demands the attention of the committee, is the printing and book-binding institution for Jewish Converts, not only because of the great importance to inquirers and young converts, but because of the interest with which it is regarded by the Government, and the public there, both Jews and Christians. It is, in fact, the visible symbol and centre of Missions in Poland; and ought, therefore, in every respect, to be worthy of Protestant Christianity, as to its regard for external cleanliness and order, its spiritual superintendence, and operative efficiency.

‘I cannot conclude the report without expressing my great thankfulness in having been once more permitted to visit Warsaw, which still seems to me half a home; and the great joy I felt in beholding many whom I am permitted to count amongst my spiritual children. Jews, converts, and English, all crowded about me; especially, after I had preached in English on the Sunday. Some baptized as children, others as adults, others whom I had instructed as children, others to whom my preaching had been blessed, came about me with an affection which is not to be forgotten. One young man, whom I had instructed as a child, was on his death-bed, and begged to see me. I administered the sacrament to him, his mother and brother joining in it. He thanked me for my former instruction, and for the hope which now took away the sting of death. Others, young people and old, I found stedfast in the service of our Lord; and to some, who had stumbled, I had an opportunity of speaking a word of admonition, which was received with deep feeling, and will, I hope, be blessed. To God the Father of our

Lord Jesus Christ, be all praise and glory for all his mercies. My journey has, I trust, been blessed to others; I am sure it has to myself. I return with a deeper conviction than ever, that the work amongst the Jews is a blessed work, and to have any part in it a high privilege; that it is also a prosperous work; that God’s blessing is upon it; that there is every encouragement that human heart can desire to proceed; and therefore I would respectfully say to the committee, “Go on, and be not weary. Abound more and more in the work of the Lord. Your past labours have not been in vain. Your future labour for the honour of Christ, and for the good of his people, will assuredly be blessed.”’

#### THE JEWS IN FRANKFORT.

The following extract from a Frankfort letter, appears in some of the late Paris journals. All that concerns this wonderful people, who have been for so many ages a standing miracle for the truth of Revelation, can hardly fail to interest the reader.

‘For some time past, a violent schism has existed in the Jewish commune of our city. Nearly two-thirds of the commune have separated themselves in a very marked manner from the ordinary ritual of the synagogue, and are about to form a sect apart. They recognize neither the religious ceremonies, nor the fundamental laws of the Talmud. In their profession of faith, they declare that they will not any longer have their children circumcised, and deny their belief in the Messiah. M. Anselme de Rothschild, the head of the banking house, has declared an unrelenting war on this sect, and refuses bills signed by any member. The matter has been carried before the Germanic Diet, and the new sect is accused of fomenting and concealing, under their religious tenets, political tendencies, pernicious to the state. Notwithstanding those accusations, our senate has declared itself in favour of the new sect, and several eminent Jews throughout Germany have joined it. At present, it is pro-

posed to form a committee, for the purpose of founding Jewish colonies in the North of America. Several petitions have been signed for this purpose, by a great number of Jews and Christians. In these petitions, the parties demand permission from

the Emperor Nicholas to have the Jewish population of Russia directed towards the North of America, to make colonists of them. There is, however, but little hope that the Emperor will consent to the request.

## POPERY.

### THE JESUITS EJECTED AGAIN FROM PERSIA.

*To the Secretaries of the American Board of Commissioners for Foreign Missions.*

Oroomiah, (Persia,) March 28, 1844.

REV. AND DEAR SIRS,—We have often had occasion, during the last five or six years, to refer in our communications to obstacles thrown in our way by French Jesuits. A crisis has now come, in the operations of these agents of the "Man of Sin" in Persia, which seems to render it proper that we give you a more detailed statement respecting them, than has yet been furnished. A royal order has just been issued, at the instance of the Russian Ambassador at the Court of Teheran, requiring the French missionaries now in this country immediately to leave the realm; and a Khan, who is at the head of the police in the city of Tabreez, a man of renowned energy and fidelity, has been sent to Oroomiah, and has promptly carried into effect the said order, having seized and confined the Jesuits, a few days, till they might put their effects in readiness, and then caused them to be conveyed to the Western boundary of the empire, and set down in Turkey.

### PRUSSIA.

At Bromberg, in Prussia, a congregation of Catholics has separated from the Mother Church. It refuses to acknowledge the authority of the Pope as head of the Church, or to continue auricular confession; but it preserves the celebration of the mass.

### IRELAND.

ORPHAN ASYLUM.—A number of converts have come forward on every

Sunday for the last two months. The form of recantation used is the same as that published in the October number of the "Achill Missionary Herald." The application of this test has discovered some traitors in the camp, and it has also shewn that some were converts to our faith, who were not previously regarded as such by the heads of this institution. Among the converts who came forward on Sunday, 15th, was a young woman, who had been educated in our Orphan Asylum, and of whose history the following particulars will be read with deep interest.

The subject of this narrative was placed in our Orphan Asylum, with two little brothers, by her mother, some years ago. One of her brothers died in the institution, and about four months since, her mother came to remove her and her surviving brother from the institution, assuring us that she had procured a situation for her daughter, in which she would receive £15 a-year wages; and she, at the same time, assured the managers of the institution, that she and her brother should have the fullest liberty to follow the religion in which we had brought them up, and to which she is ardently attached.

But she had not long left the Settlement, until she discovered the falsehood of all these promises. There was no situation for her, and instead of being permitted to act according to the dictates of her conscience, she was forced, by threats and blows, when flattery and promises failed, to accompany her relatives to the Westport Mass-house. But as she read her own book during the time of this idolatrous service; and as she refused to bow down when the wafer-idol was held up by the priest, her partial compliance with the wishes

of her relatives served only to exasperate their fury. When she got ill, they threatened, contrary to her expressed inclination, to force a priest upon her. To avoid this annoyance, the poor girl, though she thought herself dying, made an effort to get up. This saved her from the intrusion of the priest, but she was visited by two "Sisters of Charity," who told the invalid, "that her mother would have done a comparatively good deed, had she thrown her into the river and killed her, rather than suffer her to go to the Achill Settlement." They then asked her to give up her books to them, (a Bible, Prayer, and Hymn-book,) and when she declined doing so, they threatened to send Father O'Dowd, one of the priests of Westport, where these occurrences took place, to force them from her. When the poor girl had regained sufficient strength, she watched her opportunity, and, with fear and trembling, effected her escape to this Settlement; we say with fear and trembling, for her aunt had threatened if she attempted to fly to us for protection, she would overtake her on the road, and break both her legs. She is now safely lodged in this refuge; and as she is about eighteen years of age, we are determined to avail ourselves of the privilege which is secured to us by the laws of our country, to defend her against any attempt to force her from the Settlement, so long as she desires to remain under our protection.

**PERSECUTION AT DINGLE.**—Our correspondent at Dingle writes:—"A fiery persecution is still going on here. For seven Sundays the priests have cautioned their congregation against buying or selling with the Converts, and the country people are beginning to carry out the priest's orders, so that our poor people find it difficult to get milk, or potatoes, or turf in the market; indeed, last Saturday, some of them had to go home without either, as regarded the market. I have got two cows which give a drop of milk to those who most require it, and Mr. —

is sending me in turf to-morrow to give out again, of course, for money. Potatoes, we have four fields produce of. So they cannot starve our poor people, who are all firm to a man. I think the persecution will only serve to strengthen them, and open the eyes of some more of the Roman Catholics. I never felt happier than in the midst of this warfare."

**DISSENT FROM THE ROMAN CHURCH IN GERMANY.**—The Roman Catholic priest, John Ronge, in Upper Silesia, excommunicated for having written his celebrated letter to the Bishop of Treves, in which he denounces the late exhibition of the holy garment, has addressed a pamphlet to the lower orders of the Romish clergy, calling upon them to unite their exertions with him, in the pulpit and in the confessional chair, against the Ultramontanists and the Bishop of Rome, in order to found, by council and synod, a national German Roman Catholic Church, independent of Roman darkness. He wants to abolish auricular confession, the celebration of mass in Latin, the making of proselytes by money, the stultification of the lower clergy by the commands of the higher hierarchy, and at the same time he asks for liberty to think and to investigate for every clergyman, and permission to marry for all priests. The police have seized the pamphlet. The priest Czerski, who stands at the head of a small German Catholic community in Schneidemuhl, in Prussia, distributes the Holy Supper in both forms, without auricular confession, and reads the mass according to the recognized Roman rule, but in German, and omitting what refers to the saints and their intercession. In Bromberg the excitement in favour of the new German Catholic Church is very great; and from Konisberg an address has been sent to Czerski, signed by forty-three of the most influential men in East and West Prussia, including several professors of the University, the chaplain of the garrison, teachers and directors of schools, and several members of the upper law courts.

## PROTESTANT REFORMATION IN FRANCE.

THERE is passing at this moment in France something analogous to what was seen in Europe in the sixteenth century: the Roman Catholics are rising in opposition to their clergy and Church. It is not as yet the love of the Gospel which moves them to this, and I might almost go so far as to say it is hatred towards the priests. However, in justice I am bound to add, that there is mixed up with this aversion to Romanism a feeling of the want of something better; and it is well worthy of remark, that the daily increasing contempt for the Romish clergy is not shewn to Christianity itself; on the contrary, the people take pleasure in contrasting the apostles and the priests—the Gospel and the Church—Christ and the pope. You will, therefore, readily understand that one is well received when announcing to them the Christian religion stripped of all Romish fripperies.

What has not a little contributed in bringing about this result, and which the avarice of the priests and the absurdity of the popish ceremonies so powerfully aided, is the multitude of Bibles circulated in France during the last twenty years; and, lastly, the re-establishment of our worship and its being frequented by a few Roman Catholics gradually did away with prejudices, so that now people begin to think that Protestantism might possibly be, after all, the religion of Jesus Christ in all its purity.

Be this as it may, one thing is certain, that in several parts of France numerous parishes have, to a man, openly declared themselves, and are calling for pastors. But in this letter I will confine myself to the department of Haute Vienne, where I am myself called upon to act.

In the month of January last, I was invited by the inhabitants of the parish of Villefavard to come and preach the Gospel to them. I went there, and notwithstanding the opposition of the priests and the hostile intervention of the civil authorities, the Reformed worship was established, and is at this time attended by all the inhabitants.

*During my stay in this village the*

inhabitants of the neighbouring parishes came to hear us, and formed the resolution to follow the example of Villefavard. Already the parish of Balledent has petitioned me through its mayor to come and preach there.

This I have done; and here again, in spite of the opposition of the clergy and the protests of persons in authority, the Protestant worship is established, and frequented by hundreds of people either belonging to the parish or those adjoining; and this has been going on for several months.

You may well believe that already the charge was too great for one man, and I, therefore, addressed myself to the Evangelical Society, which sent a pastor and a teacher to Villefavard; and another pastor and female teacher to Balledent. So that at this time these two places are in full prosperity.

Relieved of those cares, I proceeded to this place, the chief town of the department, in which there were a few Protestants. I commenced preaching to them, and the Catholics came in crowds to hear the Gospel. It is now two months since I have preached every Sunday here, and the crowds have not lessened, and I observe with satisfaction that many of those who have once attended, have returned a second and third time, so that there is every reason to hope that they will persevere. The fact is the more remarkable, because Limoges is a town essentially Catholic, and where the clergy is all powerful.

It may be well understood that the small number of Protestants resident here have only provided themselves with a place of worship sufficiently large for themselves, and, indeed, their limited means would not allow them to have one larger. But it has become necessary to find room for the new comers, and we have decided on building a church that shall contain 500 persons, and which will cost 15,000 francs. This is an enormous sum for the few, and by no means wealthy, brethren of this town. We have, notwithstanding, felt it right to confide in God, and to set about erecting this house of prayer, before we have the funds.—N. ROUSSELL.

Limoges, Oct. 30, 1844.

## THE "HOLY COAT" AT TREVES.

BY THE REV. LOUIS CAPPELL, MINISTER OF ST. GEORGE'S GERMAN  
LUTHERAN CHURCH, LONDON.

[We copy the following from the "Continental Echo, and Protestant Witness," a valuable little periodical, devoted to religious intelligence, the First Number of which has just issued from the press.]

ONE of the most remarkable attempts in modern times to revive the influence of the Papal power over the minds of its votaries, was furnished by the exhibition, lately, at Treves, in Germany, of a garment which the exhibitors wickedly pretended was the seamless vesture worn by the Divine Redeemer. This disquieting mockery is the more incredible, as it is a well-known fact that there are no less than *seventeen* other coats of our Lord, kept at different places; just as the head of John the Baptist is shown at the same time in several Roman Catholic churches on the continent. But at Treves, and to their worthy head, Bishop Arnoldi, the existence of 17 or 100 other coats appears to be a matter of perfect indifference: the poor deluded people who can swallow the doctrine of a wafer God, can easily be persuaded that the priests at Treves have got the original coat. The late Bishop Hommer, of Treves, always refused to exhibit the coat, to prevent the spread of superstition and idolatry; the present Bishop, Arnoldi, has acted differently.

The whole spectacle, however, exhibited at Treves, is looked at with disgust, alike by Protestants and enlightened Roman Catholics. It is despised by all who believe that God is a spirit, and those who worship him must worship him in spirit and in truth. The word of truth (harmonising with the voice of reason) teaches us that it is not by the merits of dead men's bones, filthy rags, the hair and toe-nails of men (however holy their owners may have been) that man is to be justified in the sight of God, and made partaker of his holiness. What, then, shall we say to the man who should dare to address such language as the following to the professed followers of Him whose instructions have emancipated the

human mind alike from the debasing idolatry of paganism and the idle speculations of false philosophy?

"WHOEVER IS ABLE TO WALK, AND DOES NOT GO TO WORSHIP THE HOLY COAT, CANNOT SEE GOD, AND SHALL NOT INHERIT ETERNAL LIFE."

Is it to be wondered at, that individuals of weak intellect and shallow understandings should be awed into obedience to an idolatrous mandate by such awful anathemas. It is not, therefore, surprising that hundreds of thousands of ignorant peasants, in the hope of obtaining rest for their burdened minds, together with hypocrites and pleasure-hunters, should set out on a pilgrimage to Treves, and offer sacrifices to the priestly idol. Nor is it surprising that poor landowners have contracted heavy debts upon their little property; that others have sold the produce of their fields, or their household furniture, and brought upon themselves poverty and distress, in order to receive a title to heaven by adoring the relic at Treves. Deep, however, as must be the regret of every enlightened Christian at the fact that above a million of men, led by bishops and priests, from Germany, France, and Belgium, were prevailed upon to go and celebrate Bishop Arnoldi's spectacle at Treves; the more will he rejoice to know that a Roman Catholic priest, with the utmost frankness and determination, in a letter directed to Bishop Arnoldi, has publicly denounced and severely chastised the Tetzelian traffic carried on again by his own Church. This honest and intrepid man is John Ronge, priest at Laurahutte, in Silesia. We cannot sufficiently admire the moral courage exhibited by him in sending such a letter to Arnoldi, and it is equally impossible to describe the anxious desire of reading it shown both by Catholics and Protestants all over Germany. It has been reprinted in

most of the German newspapers, and will secure to Ronge's name a distinguished place in the history of the Church. We have heard of one instance in which a single Roman Catholic bought a thousand copies, in order to distribute them among members of his own faith. It was at once expected that a man who thus brought to public judgment the fanatic doings of the hierarchial power—that a priest, who fearlessly *expressed* what a good Catholic is not allowed even to *think*—that a man who ventured to pass an open, conscientious, and forcible judgment, would bring upon himself the hatred and vengeance of the agents and devoted ministers of that Wicked One, whose power is dissipated wherever the light of truth is diffused, and who is destined to perish before the brightness of that day, the dawn of which is once more rising upon Germany. Yes, John Ronge, who, blessed be God, held fast his integrity, and refused to succumb to the fiat of priestly tyranny, is excommunicated: but whatever may be his own fate, let us hope that he has, like our glorious martyrs of old, lighted a candle in Silesia which shall never be put out.

But the reader has been too long detained from the letter, which is subjoined:—

“That which but for a time sounded to our ears like a mere fable, a mere tale, namely, that Bishop Arnoldi of Treves has exhibited a garment called the coat of Christ, for veneration and religious spectacle, you, Christians of the nineteenth century, have already heard of it; you, gentlemen of Germany, know of it; you, teachers of the German nation and of religion, have now been informed, that this frenzy is not a fable or a tale, but a reality and truth. Five hundred thousand persons have already, according to the latest account, made their pilgrimage to this relic, and thousands more are daily flocking hither, especially since it became known that the above-mentioned garment has healed the sick, and worked miracles! The fame of this occurrence runneth through the length and breadth of all nations: while priests, in France, have asserted that they

were in possession of the real coat of Christ, the one in Treves being false. Truly here may be applied the words—‘He who does not lose his reason at some moments, has none to lose.’ Five hundred thousand persons, five hundred thousand enlightened Germans, have already hastened to Treves, for the sake of venerating and seeing a garment. The greatest part of this multitude of pilgrims are of the lowest orders; and besides this, they are exceedingly poor, oppressed, ignorant, dull, superstitious, and degenerated; they desist from cultivating their fields, withdraw themselves from their trades, from the care of their household, from the education of their children; and all this they do for the purpose of journeying to Treves to partake of an idol's festival, to participate in an unworthy spectacle exhibited by the Roman hierarchy. Yes, it is an idol's festival; for many thousands of the credulous multitude are thus misled, and offer devotion and veneration, owed exclusively to God, to a garment, the work of man's hands!

“And what are the hurtful consequences of these pilgrimages? Thousands of the pilgrims starve themselves to procure the money necessary for the journey, and to make an offering for their spiritual enjoyment—a sight of the holy coat. By deprivation or beggary they obtain their money; and, after their return, suffer hunger, want, or become sick, from the exertions of their journey. These external injuries are great, exceeding great, but far greater are the moral injuries. Will not many have recourse to unfair means, in order to extricate themselves from the difficulties they have fallen into through their expenses? Many matrons and maidens sacrifice the purity of their hearts, their chastity and good name, destroying their peace, happiness, and the welfare of their families.

“By this unchristian-like spectacle, a door is widely opened for superstition, for merits by works, for fanaticism, and for vices of all description connected with it. This is the so-called blessing promoted by the exhibition of the holy coat, notwithstanding the dispute of its reality or falsity.

And he who exhibits this garment, the work of man's hands, for veneration and public show, is leading astray the religious affection of the credulous and ignorant, who are deficient in intellect; he is promoting superstition and viciousness, cunningly drawing their property from the poor starving people, and exposing the German nation to the mockery of other countries; this man is drawing closer the thunder clouds, which hang already heavy and dark over our heads. The man I speak of is a bishop, a German bishop, Bishop Arnoldi, of Treves.

"Bishop Arnoldi, of Treves, whilst addressing your lordship, I call upon you, by the authority of my office and vocation as a priest—in the name of all Christendom, and as a German national teacher—in the name of the German nation, and in the name of all national instructors, to abolish the unchristian-like spectacle of the exhibition of the holy coat, to conceal the garment from the public view, and to avoid making the offence greater than it already is! For do you not know—as a bishop you ought to know it—that the author of the Christian religion has not left his coat, but his spirit to his disciples and followers? Christ's coat, my friend, Bishop Arnoldi, of Treves, is the property of his executioners. Do you not know—as a bishop you ought to know it—that Christ has taught, 'God is a spirit, and they that worship him must worship him in spirit and in truth!?' And God can be honoured, not only in the temple at Jerusalem, on the mount Gerizim, or Treves, near the holy coat, but everywhere! Do you not know—as a bishop you ought to know it—that the Gospel expressly prohibits the veneration of every image and relic? Do you not know that the Christians of the Apostolic age, and during the first three centuries, suffered neither an image (though they might have had many) nor a relic in their churches? Do you not know that the veneration of images and relics is heathenish, and on that account the heathen has been derided by the fathers of the first three centuries? It is said, for example, (Div. Inst. II., c. 2.) 'The images ought the rather, if they had life, to vener-

ate the men by whom they have been formed, and the practice of the contrary ought not to be allowed. (Nec intelligunt homines ineptissimi, quod si sentire simulacra et moveri possent, adoratura hominem fuissent, a quo sunt expolita.)' Finally, do you not know—as a bishop you ought to know this as well—that the healthy and vigorous mind of the German nation did not become so degraded as to worship relics, until the crusades of the thirteenth and fourteenth century, and then only was its noble idea of the Divine Being, which had been impressed upon it by the Christian religion, darkened by all kinds of fables and tales brought from the East?

"And now, my friend, Bishop Arnoldi, of Treves, you are, I am persuaded, convinced of all this, and understand it probably better than I am able to unfold to you. You are well aware of the consequences which the idolatrous veneration of relics and other superstitions have brought upon Germany, viz., its spiritual, as well as its outward or visible bondage; and yet you boldly exhibit your relic for public veneration. But if, perhaps, you did not know all this, and your only object in the exhibition of this relic was the salvation of Christendom, you would still have laden a double guilt on your conscience, from which you cannot clear yourself. In the first place, it is unpardonable of you, that if the said garment really possesses a power of healing, you should have witholden it from suffering mankind until the year 1844. And in the next place, it is unpardonable to take oblations of money from the hundreds of thousands of pilgrims. In other words, is it not unpardonable of you, as a bishop, to take money from the starving poor of our people? Have you not had occasion to observe only a few weeks ago, that hundreds have been driven by want to desperate revolts, and have become the victims of death? Besides, let me caution you not to be deceived by the flocking together of hundreds and thousands; believe me, that whilst hundreds of thousands of Germans, full of ardour, are hastening to Treves, millions like myself



are left behind, filled with deep horror and bitter vexation at your unworthy spectacle.

"This irritation is existing now not only among the various ranks of the community, but even the learned, yea, even the Roman Catholic priesthood are disgusted with it. Be assured the judgment of God will certainly overtake you sooner than you suspect. The historian already seizes his pen, making known your name, Arnoldi, for contempt to the present age and to posterity, by marking you as the Tetzels of the nineteenth century!

"But to you, my dear and worthy fellow-countrymen, either far from or near to Treves, put forth all your powers, that no more disgrace may be put upon the nation of Germany. You have magistrates, churchwardens, sheriffs, &c. Well! let them be your co-operators. Let every one of you strive energetically and determinedly to stop and to overthrow the tyranny of the Roman hierarchy. Modern indulgences, you are aware, are carried on, not only at Treves, but also in the east and west, in the north and south; the gathering of money for rosaries, mass, remission, funerals, &c., and the increasing darkness of the night, consume the

reflecting firmament of spirituality. Be ye all, Catholics as well as Protestants, resolved to engage in this good work, and to contend for our honour, our liberty, our happiness. Do not provoke, I entreat you, the manes of your forefathers, who threw open the Capitol of Rome, and established the dominion of truth in Germany. I again beseech you, do not suffer the laurel-crowns of a Huss, Hutten, and Luther to be dishonoured. Give utterance to your thoughts and words, and manifest your approval.

"Finally, addressing you, my fellow colleagues, whose anxious desire is the welfare of your congregations, the honour, liberty, and the happiness of the German nation; do not keep silence any longer lest you should sin against Christ's Church, against your father's country, against your own office, by delay. In conclusion, I repeat, shew yourselves as true disciples of Him, who became a sacrifice to redeem the world and set forth truth, light, and liberty; prove yourselves as those who have inherited Christ's spirit instead of his outward garment.

"JOHANNES RONGE,

Catholic Priest.

"Laurahutte, (Silesia), Oct. 1."

## ADVANCES SINCE THE PEACE.

(From the *New Edinburgh Review*.)

It cannot be denied that England has fairly outgrown her chief difficulties since the peace, that she is no longer the spent and disordered community the war left her. Her arteries are replenished, her muscles strung. Like a well-trained knight, she is elate, elastic, and vigorous. . . .

At one time the public debt was a constant source of anguish, of sighs, and groans. It quite unmanned every body. Abroad or at home, in every private and public meeting or place, this was the censored, the abominable choke-pear with which all who essayed to shew a little heart, hope, and pride in favour of Old England were met and put down. How is it now? How does the nation stand in relation to its encum-

brances? We can now look our difficulties in the face, call together, without shrinking, our creditors. A man's debts are serious, or not, in proportion to his means of payment. A debt of £5 may be embarrassing to one not worth 5d.; more so than a debt of a thousand to one worth ten times as much. It is the same with a nation; pecuniary obligations are great or not according to resources. The paltry debts of the Americans have disgraced them, because they were contracted without probable or forthcoming means of payment. But England cannot be so disgraced, and with health and strength we trust never will.

Her debt amounts nominally—to say it is only nominally—to about

£750,000,000. Intrinsically, and at a fair purchaseable rate, it does not exceed £500,000,000. And what is this to our annual national income of £450,000,000! Little more than one year's purchase. Set aside for seven years the excess of expenditure during the latter years of the war over the current peace outgoings, and the debt is at once wiped off.

But there is no need of such haste; no call for any such extraordinary sacrifices; a much easier and more natural mode of extinction is open. Government has only to be just, to rule without fear or favour; to be equitable towards all classes; to knock off the remaining fetters of commerce and industry; to give the reins to British capital and enterprise; to pursue, in short, that course of public policy which the more enlightened among them admit to be sound, and which concurring intelligence urges upon them, and the debt would quietly disappear amidst the flood of wealth that would inundate the United Kingdom, as the certain fruits of the general expansion, freedom, and fair play.

This, however, requires to be set forth with a little more proof and de-liberation. For what we affirm we have precedents, which require only to be repeated and worked out to bear all the results we anticipate.

It is hardly necessary to explain that it is not the amount of the principal of the debt, but of the dividends, that forms the momentous consideration. It is the interest of the debt, the permanent annuity payable to the national creditors, that yearly absorbs so large a proportion of the public revenue, and exactly as this interest is reduced in amount, in the same proportion may the burdens of the tax-payers be lightened. At the close of the war, the sum yearly payable for interest amounted to £31,576,074; at the present it amounts to about £29,048,746, shewing a reduction since the peace to the amount of £2,527,328.

Now this reduction of annual charge has not been effected by the repayment of principal; nor can it be fairly claimed as the result of a premeditated course of public policy. In

fact, the measures of government have tended to augment the debt, to add to it a greater amount than they have paid off, and the saving since the peace has been, as we shall soon explain, from another source. Our rulers, we suspect, would have been in no hurry to terminate the war, had they not been exhausted in common with every European belligerent. Over and over again the country would have been subsequently involved in hostilities about some Turkish, Tahiti, or Algeria affair; but the Exchequer was low—was replenished with difficulty—and doubt prevailed whether the requisite sinews could be commanded. It is not so much, therefore, in consequence of political wisdom that the charge of the debt has been reduced, but of the gradual evolution of those natural and inscrutable laws already alluded to, and which, despite of human folly and human turpitude, work out, under the favour of a benign Omnipotence, the regeneration of nations. It is a consequence of the long continuance of the BLESSINGS OF PEACE. Let this conclusion sink deep into the heart of every tax-payer, and let him, if he wishes to see the entire extinction of the debt, stick fast, regardless of all misleadings, all incendiary appeals, to this inestimable national restorative.

Since the peace the enormous increase of national riches is unquestionable. How could it be otherwise? During the last 10 years of the war, the public expenditure averaged 83 millions; in the following 24 years of peace, it did not exceed 50 millions. So that the saving from this source only amounts to 792 millions. Just so much, in lieu of being squandered in armies and fleets, in government officials, gunpowder, balls, and bayonet, has been absorbed in the augmenting of private wealth, in enriching the artistical and learned professions, the landlord, manufacturer, farmer, and we hope, though in less proportion, the operative and labourer. Just so much has been added to the productive capital of the country, its general enjoyments and improvement, in lieu of being wasted in havoc and desolation—in mere

destructiveness—destructiveness as rank, and certainly often more indefensible, because the parties ought to know better, than that inflicted by the misguided incendiary, who, in the vain hope of thereby procuring better food and wages, or to retaliate some imagined wrong, prowls from his wretched hovel at midnight to set fire to a neighbouring barn or hay-rick.

The vast increase of national wealth appears indisputably from the produce of the income tax. Upon this source of confirmation we wish to fix attention, since it cannot mislead or be fallacious. It must, however, be remembered that the increase of riches is much greater than is evidenced by the comparative returns of income in 1815 and in 1843—first, because the returns of 1815 were in a depreciated currency; and, secondly, because, in 1815, all incomes were liable to the tax unless below £50, whereas under the present law no income is liable unless it amounts to £150. So that a large mass of income was returnable in 1815, which is not included in the return of 1843.

From this table (amount of real property assessed to the income tax in 1815 and 1843) many important conclusions may be derived. 1. That the great increase in wealth has not been in the agricultural counties, but in the commercial, manufacturing, mining, and metropolitan districts of the kingdom. 2. That population has followed capital, and that in these districts, where there has been the greatest increase of wealth, there has been, as a natural accompaniment, the greatest increase in population. But, 3, though the richest districts have increased fastest in people, yet—the conclusion is consolatory—wealth has increased more rapidly than inhabitants, and the average income of each individual is greater than during the war. 4. Although the average income of each person is greater, the amount of taxes he pays is less, in the proportion of £3 10s. 3d. per head in 1811 to £1 8s. 10d. in the current year of peace. This last is another advantage to the community, accruing from a pacific course of policy not to be hastily cast aside,

that Lord Palmerston, Monsieur Thiers, or other fighting diplomatists—fighters by proxy—may indulge romantic aspirations for Roman greatness and Napoleon glory.

But the chief point deserving notice is the general result for the whole of England—namely, the increased revenue from real property, that is, from land, buildings, and mines, amounting to £30,858,356 a year; being an increase of 62.14 per cent., or at the rate of £1,101,084. per annum.

Personal property, consisting of annuities, money, plate, furniture, works of art, and moveables of every kind, has increased in a corresponding ratio. Mr. Porter, after carefully examining the various sources of information likely to elucidate the accumulation of wealth of this description, gives the subjoined estimate of the progressive increase of personal property:

|      |       |                |
|------|-------|----------------|
| 1814 | ..... | £1,200,000,000 |
| 1819 | ..... | 1,300,000,000  |
| 1824 | ..... | 1,500,000,000  |
| 1829 | ..... | 1,700,000,000  |
| 1834 | ..... | 1,800,000,000  |
| 1841 | ..... | 2,000,000,000  |

So that an addition of 800,000,000, or two-fifths, has been made to the value of the personalty of the kingdom. In this vast accession of riches, the manufacturing towns have largely participated, of which the chief of them may be cited as a convincing instance. In the local district now forming the parliamentary borough of Manchester, the progressive valuation of property for assessment to the county rate has been in three successive years as under:—

1815—353,376*l*. 1829—495,997*l*.  
1841—1,022,025*l*.

Almost a threefold increase in less than thirty years. But it is unnecessary multiplying proofs of a self-evident proposition. The vast increase of rental everywhere, and the increase in the amount of the legacy duties, and of property insured, all testify to the same general conclusion. To the inhabitants of London, and the large provincial towns, no demonstration is requisite, they have only to look around them.

Unhappily there are classes and districts of the kingdom which have not so fully partaken of the general prosperity, but this is a drawback we reserve for special notice, and shall at present direct attention to the auxiliary aid afforded by increasing riches in the further reduction of the charge of the public debt.

As national wealth increased, the interest of money declined, and this declension has formed the sole fulcrum by which the dividends of the public creditor have been brought down. Capital increasing in amount, the profit to be realized from its employment in agriculture and commerce became less. Other objects were sought; the state of the funds

was inquired into, and these appearing the most eligible investment, competition increased in that direction. Buyers of stock became more numerous than sellers, so that the stocks of the higher denomination rose above par. Of this favourable aspect in the state of the money-market, successive Chancellors of the Exchequer have availed themselves; and, by offering to the holders of the Navy Fives, and other high-priced securities, the alternative either of an abatement of interest, or the acceptance of the principal, have effected all the reductions that have been made in the charge of the debt. In this way have been accomplished the subjoined abatements:—

|                                                                                        |     |     |     |            |
|----------------------------------------------------------------------------------------|-----|-----|-----|------------|
| In 1822 the Navy Five per Cents. were reduced to four per cent., effecting a saving of | ... | ... | ... | £1,197,022 |
| In 1826, Four per Cents. reduced to 3 <i>l.</i> 10 <i>s.</i> ; saving                  | ... | ... | ... | 350,597    |
| In 1830, Four per Cents. ditto; saving                                                 | ... | ... | ... | 755,110    |
| In 1834, Four per Cents. ditto; ditto                                                  | ... | ... | ... | 53,116     |
| In 1844, Three-and-a-Half per Cents. reduced to 3 <i>l.</i> 5 <i>s.</i> ; saving       | ... | ... | ... | 630,000    |
|                                                                                        |     |     |     | <hr/>      |
|                                                                                        |     |     |     | £2,985,845 |

So that an annual saving of nearly three millions has been made in the charge of the debt, and to such reductions there is no assignable limit. If peace continue, and, as the natural consequence, referring from the past, the wealth of the country continue to augment, it is impossible to foresee the minimum rate to which the interest of money may be reduced. It may fall to three, two, one, or even a half or a quarter per cent. But would not the present or future Chancellors of the Exchequer take advantage of these favourable junctures? Assuredly they would. That great mass of stock, the Three per Cent. Consolidated annuities amounting to £337,166,317, would rise above par, and might be reduced to two-

and-a-half per cent. As the times continued to improve, and riches to flow in, the operation might be repeated, till by successive abatements, the general interest of the debt was reduced to one, or a quarter per cent., or virtually extinguished.

In this way, by the mere prolongation of peace, with its attendant adjuncts, might this great national incumbrance be *paid off*; or, what to the community would be equivalent relief, the dividends brought down almost to zero, leaving, undoubtedly, the public creditors ostensibly not in so favourable a pecuniary position, but richly compensated by the general joy around them, occasioned by universal abundance, contentment, and low prices.

## NATIONAL PROSPERITY.

*From the St. James's Chronicle.*

Thanks to the Giver of all Good, the whole of our political horizon scarcely presents a cloud, save one or two slight specks that are rapidly diminishing in distance, and upon the very verge of sinking altogether

from our view. Peace abroad, established upon principles of reciprocal good-will that afforded the best pledge for its permanent continuance—peace at home, resting upon a basis no less firm—the real substan-

tial union, and concurrence in the same honourable pursuits of industry of all classes of the people.

*Diminished crime*, to be for the first time noticed in the records of a nation advancing in population, and material wealth, and in refinement.

*Improved education.*

Commercial prosperity unexamined.

Financial prosperity never exceeded.

The disturbing influences that threatened disorder or evil—the Repeal Association, the Anti-Corn-Law League, the Tractarian Heresy—all, if not extinct, staggering under the death-blow.

Under such happy auspices opens the year which commenced yesterday. Have we not, as a nation and as individuals, a solemn duty to pour out our hearts in thankfulness to Him to whom all this is due? Have we not new cause to cherish the religious duty of hope—additional reason to abhor the sins of “fearfulness and unbelief?” The history of the last few years tells as plainly as if the truth were written in characters of light, that our confidence in the mercy of our Creator, and in the practicability of improving the moral and material condition of our fellow-creatures, ought to be unbounded. The numerical diminution of detected crimes in the last year—a diminution absolutely considerable, but much more considerable when we take it into account that every day adds to the amount and efficiency of the means by which crimes are detected—this single testimony to the change in our social state, proves all that we claim to have conceded; proves, that if only the legislature, the executive, and the more affluent classes of the nation do *their* duty, the people may be indefinitely elevated in the moral scale. The legislature, the executive, and the affluent classes have begun the work, and they are already witnesses to its great success; the current of crime, which from the beginning up to the present time had been increasing, has been effectually checked, has been even made to retrograde. Is not this the highest of encouragements to persevere? The

legislature, the executive, and the affluent, thus encouraged, are persevering, and, under the providence of Him who has prompted them so far, they will persevere. They have made the discovery—a discovery, alas! too long concealed or neglected, that the character of the humble class of Englishmen comprises all the elements of goodness that can be found in human nature, and comprises them probably in richer abundance than they can be found in any other order of mankind. Our people are naturally patient, laborious, enterprising, firm lovers of truth, just, grateful, affectionate, merciful, and with the strongest tendency to religious feeling. These are the materials upon which those who wield the power of the community, whether they are in public or in private stations (and immeasurably the greater portion of that power is in private hands) have to deal; and, for the result, they who have the power owe a heavy responsibility here and hereafter.

It is, indeed, the most gratifying of all the signs of the times, that men are coming to acknowledge that responsibility, and to act upon it, and that in defiance of the rebuke of the enemies of the poor—such diabolical anomalies exist—in men who would keep down the wages of labour *upon principle*. In defiance, too, of the sneers of the professional fault-finders—the “many who have pleasure in vanity, and seek after leasing, and say, Who will show us any good?”—in defiance of all these, we see men rising on every side, and devoting their time and talents, “giving of their substance,” to promote the moral and physical improvement of the condition of our humbler countrymen, while we rejoice to see the bright example of the Sovereign, and the anxious care of her ministers, freely given to assist in the sacred work. Much has been already done for the education of the young in schools, and of the adult in churches, and much more will be done; but as one useful discovery always leads to another—as one work of mercy is sure to open the way to a second, it has been found that a formidable obstacle to education, whether infant

or adult, presents itself in what is otherwise a source of cruel suffering to the poor, and a frightful source of danger to all—the want of domestic accommodation suited to human beings, suited to any creatures above the beasts that perish—indeed, a man “merciful to his beast” would not lodge the animal, as some of our countrymen and countrywomen are lodged, in styes, and garrets, and cellars. This is one great, and, indeed, the only remaining obstacle to that progress of education, the end of which presents a prospect so glorious. But the domestic condition is *the root* of the man, and if you fix a man in a pig-sty shed, or in the worse styes of St. Giles, because saturated with moral as well as physical filth, you will in vain hope to educate him or his children. As well hope to gather fruit from a tree planted in the cinder-heap, because you water and prune it, as for moral improvement from the utmost efforts of education employed upon the occupants of pig-stye sheds, or foul cellars and garrets.

It is an occasion of no small pride to us that the *St. James's Chronicle* was the first publicly to proclaim this last great discovery in the political statistics of humanity—others of more influence, we rejoice to say, have not

disdained to follow up the discovery, by the commencement of a practical remedy, and have ascertained that the mighty social revolution which is to ameliorate the condition of millions, which is to demand no sacrifice from any one, will, after the expense of the first experiment, cost *less than nothing*. The phrase is a strange one, but it conveys the truth, for that which must yield a large profit, as the proposed plan of comprehensive building for the poor must yield one—truly costs less than nothing.

In congratulating our readers upon the glorious auspices under which the year opens, we have been unconsciously led, by our hasty glance at the causes of the prosperity in which we all rejoice, to the principal, if not the only remaining work to be accomplished, by that noble spirit of benevolence to which we owe so much, and to which the richest duke in the empire is not less indebted for his share in the general happiness, than the poorest labourer or artisan who has been rescued from mendicancy.

To those who take the enlarged view of society, it must be manifest that the prevailing spirit of benevolence is even more profitable in its general effect to the rich than to the poor.

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## PROTESTANT MINSTRELSY,

(For the *Christian Guardian*.)

### No. I.

#### THE FAITH OF ENGLAND.

Who hath said, that the faith we have held until now,  
Is as cold as the snow on a bleak mountain brow?  
Who hath spurned it as sapless, and fruitless, and dead,  
Like the branch that the axe of the woodman hath shred?

Who hath said, it is dim as the wild fires that glide  
Through the shadows of night, by a dark river side?  
Who hath deemed it as false, as the fables of old,  
In the ears of the nations, so cunningly told?

Was it false, when it girded the fearful and weak  
 'Neath the billows, a pearl that is priceless to seek?  
 Was it dim, when it streamed through the thick convent wall,  
 And the soul of the captive brake loose from the thrall?

Was it lifeless, when thousands were stirred by its breath,  
 To be strong in the battle, and steadfast in death?  
 Was it cold, when it quickened on England's wide hearth  
 Living embers that burn in far isles of the earth?

When the daughter of nobles went forth from her door,  
 In the chill stormy night like a child of the poor?  
 When the voices of children grew earnest and loud,  
 As they uttered the truth in the ears of the proud?

When their limbs like the boughs of the forest were hewn,  
 And their ashes like dust on the whirlwind were strewn?  
 When the sword was unsheathed, and the furnace was hot,  
 Yet they struggled with evil, and suffered it not?

No, our faith was alive in the ages gone by,  
 When the feeble grew mighty to strive and to die.  
 Do they dream it would fail us again at our need,  
 Though the victims were bound, though the victims should bleed?

There is calm in the valley, and calm on the hill,  
 (Ere a tempest is loosened, the forests grow still.)  
 But the faith is not dead, if it sleepeth awhile,  
 That hath kindled the hearts of our bleak northern isle.

We will gather in thousands, and stand as men stood  
 When the streets of our fathers were reddened with blood;  
 And the thoughts that are quenchless, the words that are flame,  
 Shall be known in all lands that have uttered our name.

For our God will be with us, His Spirit will guide,  
 He who died for His people will stand at our side:  
 Men may crush the frail bodies He fashioned of dust,  
 But His truth shall prevail, and His truth is our trust.

And the banner of Christ that hath never been rent  
 By the storms that for ages their malice have spent,  
 Shall be spread on the winds without blemish or stain,  
 That the earth may be holy and happy again.

Yes, the truth we have cherished, shall kingdoms rejoice,  
 When the angel of wrath hath uplifted his voice,  
 As a gem in the hands of all nations shall be,  
 When the mill-stone hath sunk in the depths of the sea.\*

\*Elevη.

## THE PRAYERS OF THE FAITHFUL.

*(For the Christian Guardian.)*

We ask thee, Prayer, Whence comest thou,  
 And whither dost thou go;  
 What beams of glory trace thy brow,  
 From thy blest course below?

\* Rev. xviii. 21.

From every land a fragment gleaned  
Is gathered in thy train ;  
From every land a gem redeemed  
Doth link thy golden chain.

The swarthy Negro, 'neath his palm,  
Unheard by all, save One,  
Lisps, stammeringly, his Saviour's name,  
And claims him for his own.

Hard by the Ganges' rolling tide,  
The Hindu kneels him there—  
No other form its plain beside—  
And lifts his evening prayer.

The base of Roa's flowery steep  
Lists to the wild bee's air,  
Come mingling with the accents deep  
Of one low murmured prayer.

Far, where the North's blue icebergs crowd,  
The savage bends his knee,  
Shiv'ring within his wigwam rude,  
And asks for grace from thee.

The red-skinned Indian lights his fire  
Beside the prairie-wood ;  
Prays for Christ's peace, where erst his sire  
Lived, fought, and died for blood.

Singly they speed—the wants of one,  
Th' effusions of one soul,  
Not singly heard, nor singly known,  
They reach their heavenly goal.

All indivisible, united, one,  
Though spake by differing tongues  
And differing tribes, remote, alone,  
Each now to each belongs.

Faith binds them in communion sweet,  
One vast assemblage there ;  
The golden censer's smoke they meet,  
The angel's offered prayer.

Oh ! may we have *that* prayer of faith,  
Telling our wants to Thee ;  
Though uttered lonely, on the earth,  
In lowly secrecy.

United will they rise above,  
And wend their way to God ;  
Made worthy through a Saviour's love,  
And hallowed by his blood.

M. J. M.

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# LINES

COMPOSED BETWEEN TWELVE AND ONE O'CLOCK ON THE LAST NIGHT OF  
THE OLD YEAR, WHILST THE BELLS WERE RINGING.

Another year! and can it be  
A source of joy, to know  
Twelve months again have flown from me,  
As other twelve may go?

Cease your blithe peals, ye merry bells,  
Give forth a solemn sound;  
For, ere anew your music swells,  
I may a grave have found.

And, if this thought doth cast a shade  
Upon my spirit's dream—  
It is not that the tomb I dread,  
Or life on earth esteem.

It is, that my encumbered soul  
By sin is sorely prest;  
And while I bow to such control,  
Death cannot give me rest.

Oh! I would live a few more years,  
The Spirit's change to prove—  
To mourn my earthliness with tears—  
To shew my faith by love.

Then, as the viewless wings of time,  
Shall future cycles bring,—  
To me with what a tone sublime,  
The New Year's bells shall ring.

E. H.

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## NOTICE TO CORRESPONDENTS, &c.

In our next:—Perpetual Obligation of Moral Law—Address to the Clergy.

The Editor has determined to dispense with Wood Cuts, and to give an additional half sheet of Letter-press in lieu. He has some thoughts of giving a Sermon in each number for family purposes on Sunday evenings. Any hints on the expediency of this, or any other points connected with the utility of the work, he shall be glad to receive.

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# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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MARCH, 1845.

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### AN ADDRESS

DELIVERED AT A MEETING OF CLERGYMEN FOR HUMILIATION  
AND PRAYER.

DEAR AND HONOURED BRETHREN AND FATHERS IN CHRIST,—  
The occasion on which we are met together is of too solemn a nature to admit of my occupying your time with any remarks foreign to the deeply interesting subject now before us. He who is addressing you, trusts that you will kindly believe that he would, if following his own inclination, much rather be occupying the place of a learner, than of a teacher of those who are so much better able to give advice and exhortation suitable to the present occasion. But we are here as the ministers of Christ. To Him may we give audience! He can, if He pleases, speak to you “a word in season,” by the weakest and most simple instrument. Pray, dear brethren, that He may so condescend to bless our meeting, that what we have heard to-day, and what we shall still hear, and the solemn services in which we are engaged, may all tend to His glory, and the edification of His Church!

Studying all becoming brevity, I would desire simply to set before you, in the Lord's name—

I. The *Dangers* by which we are surrounded.

II. The *Duties* to which we are specially called.

I. Let us, for a short time, direct our attention to the dangers of our present situation, as a Church of Christ, in this country. And here I allude to the various and opposite attempts making, in different quarters, to overthrow the position of the Church of England, as a *National* Church; or to undermine its usefulness, by corrupting its principles, and destroying its character as a *true* Church of Christ. And here I have nothing novel to bring before you. We are all, I hope, aware of the critical position in which we are placed; surrounded by many and powerful enemies; and uncertain on which side to look for the next attack, or where chiefly to collect our strength to meet the coming invasion.

When I speak of enemies, I wish to be understood as meaning, not  
1845—MAR.

*men*, but *principles*: principles which are diametrically opposed to our own, and which, if once admitted, would necessarily subvert our Church, as at present constituted. Allow me, then, to particularize four of these leading principles, which are now setting the battle in array against us, army against army.

1. There is the *Voluntary*, or *Separatist* Principle, which has been, and is, waging an implacable warfare, breathing extermination against our very existence as a National Establishment. We all know how powerful a host is thus marshalled against us. The heat of the battle has, indeed, somewhat abated of late, and fresh foes claim our more immediate attention. Indeed, there are some among our opponents, whom we would scarcely wish to designate as our foes. But let us not suppose that the principle of separation, and hatred to Establishments, has lost any of its strength. No; it only seems to slumber, and is, in fact, gathering new force in various quarters. Even in our own body, a numerous and increasing party are prepared to advocate a separation between Church and State; others are daily separating from us, and forming new and strange combinations for Christian fellowship; while, in the North, we see a Sister Church, which lately was numbered among our warmest allies in the cause of Establishments, placed in a position at least extremely doubtful, with respect to this question, and holding very loosely by her existence as a National Church.

2. There is the *Liberalist* principle; the principle maintained by numbers in the present day whose views are political, rather than religious, and yet have a directly hostile bearing upon the position of our Church, as a faithful witness and keeper of the Truth. The principle which would confound truth with error, call darkness light, and place Socinianism and Popery on a level with true Christianity, cannot but be regarded as a most dangerous foe to the Protestantism of our land. We have, indeed, been mercifully delivered from the more immediate object of our fears in this quarter, and *Political Expediency* is no longer so openly avowed as a principle of government, as we have known it to be. But we must not therefore dream that the danger is over. Oh, no! We have too much reason to dread, lest, under a more respectable name, and a specious exterior, containing much that is plausible in theory, and skilful in practice; there should lie imbedded and concealed a large mass of genuine Liberalism, and unsanctified regard to human expediency, which only waits an opportunity to disclose itself in perfect agreement with those who are, and ever have been, the most inveterate enemies of our Church, and of true Religion.

3. There is the *Infidel*, or *Revolutionary* principle; a principle opposed to all order, authority, and decorum: the sworn enemy of all that is sacred, venerable, and justly held in esteem amongst us. The principle of the scorner, the sceptic, and the atheist, on the one hand; and of the chartist, the socialist, and the low radical, on the other. We all know what strides this alarming outbreak is making in our day; how it is, in some quarters, almost rivalling the march of former times, the fierce onslaught of the French Revolution, and the fury which ushered in the Reign of Terror. God only knows to what extent this spirit will be allowed to operate, how far it will spread itself, or when He who "sitteth upon the flood" will say to the advancing wave, "Thus far shalt thou go, and no further." But we may be sure we have not yet

seen the full-spread maturity of that principle of anarchy in government, and unbelief in religion, the very germination of which has justly excited so much alarm among all classes of the community.

4. And lastly, there is the *Superstitious* or *Popish* principle, which for ages ruled the Christian Church with its spiritual despotism and iron sceptre; but which, broken and beaten down by public odium, was supposed to have sunk under the march of intellectual improvement, never to rear its dark head again in this land of light and liberty. But reason, vain and self-confident in its assumptions, was here to be put to shame by humiliating experience. We were to be taught that not by the might of argument, or the power of human opinion, was the monster of Babylon to fall to the ground; but only by the Word and Spirit of the living God. Thus, in the middle of the nineteenth century, we see Popery again rampant in the midst of us; actively sending out its emissaries; putting forth its energies; and drawing away not a few unstable souls to the shameful yoke of Antichrist and his soul-destroying delusions. But this, alas! is not the worst. A more refined, and therefore so much the more dangerous, superstition, has sprung up in the bosom of our own Church; a child, not of Rome, but of Catholic Antiquity, (whether truly or falsely so-called, it matters not;) a superstition which is daily gaining ground upon us with fearful rapidity; and threatens soon to overrun the whole of the Church, and turn some of its greenest pastures into a waste-howling wilderness; mingling itself, as it does, with every portion of Divine truth, corrupting the minds of the ministers of Christ, and feeding the flock with a poisonous compound of error and fable, instead of the life-giving doctrines of the Gospel of Jesus. Nor let us think that, because these views are as yet confined to a minority of the Clergy, and have not received the open sanction of our Ecclesiastical Rulers, therefore the danger is not so considerable as we have represented it. We ought not to have to learn, dear brethren, that in this very Church of England, it did not take many years, or months, no, nor yet many weeks, to change the whole face of the professing Church, from that of a free and full Gospel ministry, to that of a crouching and time-serving hierarchy, yea, rather to a rampant and roaring Popish Priesthood!\* Nor ought we to forget that, on another occasion, when a subtle and political prelate sowed in this Church the seeds of Semi-Pelagian heresy, how soon they took root, how fast they grew up to maturity under the fostering sunshine of Royal favour, so that, in the space of a few years, that very doctrine which had been formally condemned by our representatives abroad, and unanimously repudiated by our universities at home, as wholly foreign to our Church and opposed to the Gospel of Christ, was found overshadowing with its boughs the whole of our land, and had so closely interwoven itself with the very framework of our Ecclesiastical constitution, that to this day it has never been eradicated, nor ceased to claim the high places of our Church as its own lawful domain. Oh, what is man! What are man's schemes, however excellent, when left to themselves, without the power and unction of the Spirit of God!

II. But I would hasten on to the more wholesome and practical part of this Address, namely, our *Duty* as ministers of the Church of England, at the present crisis.

\* The Reign of Mary.

1. The first point to which I would call your attention, is that to which we have all been invited this day, by an unknown brother—*Humiliation.*

We all, I am persuaded, feel indebted to him for thus reminding us of a duty which has been too much neglected amongst us. Our Church has, year after year, called to sackcloth and ashes; but “behold, joy and gladness, eating flesh, and drinking wine.” We, (I speak of the people generally, not of ourselves individually,) have loved feasting more than fasting, and self-indulgence more than self-denial. This, I fear, has been a snare to many, and a stumbling-block to not a few, who, by a reaction as common and natural in morals, as in physics, have gone back from our modern remissness in discipline, to the superstitious austerities of the dark ages of Popery. But now, I trust, we begin to see our error, and are unanimous in a disposition to humble our souls before God, on account of our national, family, and individual sins. And surely there is much cause for the deepest humiliation. When we look around us, and consider the state of the nation at large, the spread of those principles already alluded to, and the growth of immorality and profaneness among the people; the Sabbath-breaking, the swearing, the lewdness, the dishonesty, the intemperance, which abound on every side; surely, surely, we are called to mourn over the sins of our nation, lest the heavy wrath of God descend upon us, and cut us off in his displeasure from the face of the earth. Nor should our humiliation be confined to the confession of these public enormities. There are other national sins of which we may have been guilty, which, though not so glaring in their malignity, may not less truly have been the occasion of the Divine displeasure. Call to your remembrance, dear brethren, the intolerance of the Church at one period of our history, and her laxity at another; both, it may be, equally hostile to truth and godliness. Consider the dangerous concessions which have been made by our rulers, to Popery on the one side, and to Liberalism on the other. Look at the number of churches in which the Gospel is never heard from the pulpit; or the many more in which the lives of the ministers openly belie the great truths of Christianity. Look also at the small effect produced among those who have long heard the Gospel. Consider these things, and such as these, and say whether we should not mourn and weep together over the sinfulness of a corrupt and careless age? Again, let us look nearer home, and inquire whether there may not have been much, too much in our own families, and in our own conduct, to add to the load of national guilt, and to call down upon our Church a heavier vengeance? Has there not been much coldness and worldliness of spirit, much self-indulgence and sloth, much strife and contention, much of lukewarmness where we ought to have been all zeal and activity, and much of bigotry and prejudice where we ought to have exercised candour, moderation, and charity? I speak not of individuals, but in a general way: may the Holy Spirit apply these observations aright! Bear with me, dear and honoured brethren and fathers, while I ask you to inquire, each one for yourselves, wherefore God is contending with us? The Lord has a controversy with his Church. Have we amongst us the accursed thing—the wedge of gold, or the Babylonish garment, which has provoked him to anger? Let us search diligently, and put away from us the offending member, though the excision of it be painful as the cutting off a right hand, or the plucking out a right eye!

But our humiliation must not end there, where it has begun, with the ministers of Christ. To do much real good, it must extend to our people. They, too, must be called upon to take their place in the ranks of the mourners; to turn to the Lord with weeping and fasting, that He may turn away from His wrathful displeasure, that we perish not. And what time can be more suitable for such an united act of self-abasement and mortification of the flesh, than this season of Lent, which our Church has wisely set apart for this purpose, but which has long been, to a great extent, either abused to superstitious formalism, or passed over with slight and indifference. Dear brethren, need I say, these things ought not so to be? "Our land," as one says, "must put on the appearance (and, let me add, the *reality*,) of a Bochim, before she will ever wear the aspect of an Hephzibah."\* Nor let us think that a transient and temporary humiliation will suffice; far otherwise. The soul which is truly bowed down, and brought to feel the weight of sin, will rather be disposed to adopt the language of the pious king of Judah, when he was recovered from his sickness; "I will go softly (as a *mourner*,) *all my years* in the bitterness of my soul." Instead of boasting of our numbers, respectability, learning, and wordly influence; instead of glorying in our Ecclesiastical pedigree, as the children of the Prophets, the lineal successors of a Cranmer, a Ridley, and a Latimer, and other holy Martyrs and Confessors of our Church; ours should be the spirit of deep self-abasement, prostration of soul before the Lord, and loathing of ourselves, on account of all our offences and provocations; even while resting with affectionate confidence on the forgiving love of a reconciled and covenant God. Instead of allying ourselves with the children of this world, living as they live, and speaking as they speak; using the Shibboleth of a party, and numbering our forces as on a grand field-day: ours be the exercise of the closet, the closer walk with God, the life of faith in a crucified Saviour, the communing with our own hearts, the searching out our own spirits, the girding on our spiritual armour, and the pouring out of our souls before God as true penitents.

2. This leads me to a second point of duty, which suggests itself to us all as befitting the present occasion, namely, *Prayer*. In this exercise we were engaged yesterday, by the command of our Church; and are so to-day at the call of a dear brother, and the voluntary agreement of those who are here assembled. But, dear brethren, need I remind you that our prayers, however fervent and sincere, must not pause or be relaxed, if they are to be effectual. Short breathing-time we may take, but that is all. As Christians, as ministers, prayer must be the business of our lives; and never more emphatically so than at the present day. The Lord seems now to be calling to us, as to Israel of old: "Come, my people; enter thou into thy chambers, and shut thy doors about thee." It is only in our closets that we can gird ourselves with that strength which shall enable us to contend successfully with the enemies of our Church and country. David fought with the lion and the bear in the lonely wilderness, before he overcame the giant of Gath in the field of battle. Our blessed Lord wrestled with his great enemy in the desert, and in the garden of Gethsemane, before he conquered so triumphantly on the Cross of Calvary.

And so, brethren, it has ever been; the sling and stone of simple

\* Sermons by the late Dr. M'Crie. Ser. xviii. p. 341.

faith has brought down the giant might of the foes of truth; but not till it has been wielded by a hand that was strengthened by secret prayer. Look to our men of might of former days—the champions of the Reformation. Were they not all men of prayer? What was Luther? Was he not emphatically a *man of prayer*? Witness those hours which he spent on his knees in fervent wrestling at the throne of Grace. And what was the result? That simple monk, with all his failings, (and he, too, was a frail man,) shook Rome to its centre, and liberated Christendom. This hath God wrought by effectual, fervent prayer. Brethren, let us also try what can be done by prayer. As a good old Homily of our Church says, “there is nothing in all the world more strong than a man that giveth himself to fervent prayer.”\* But then prayer must be persevered in. “Men ought *always* to pray, and *not to faint*.” Alas! it is that fainting and weariness in prayer, which so spoils our good designs, and pours confusion and disappointment upon all our endeavours. We begin well, but soon grow cold and faint-hearted. We receive not a ready answer to prayer, we see not an immediate end to our troubles; and so we, by degrees, remit our efforts, and our labour is lost. Oh! let it not be so with us now! “The Lord’s hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear.” Who knows but this very time of humiliation and prayer may be the special season of His grace and mercy to our Church and nation? We have great need of both. We all see and feel that “a time of refreshing from the presence of the Lord,” would be most acceptable. We want discipline in our Church; we want purity, we want union, we want liberality. We want enlargement of heart, and devotedness of soul. We want the cold, calculating, commercial spirit of the age to yield to the crucified, simple, self-renouncing character of the disciple of Jesus. And how is all this to be effected? Simply by fervent, united, believing, persevering prayer. Dear brethren, let us pray for our Bishops at this crisis, that they may have a “spirit of grace, wisdom, and understanding” vouchsafed to them, to meet the difficulties in which they are placed with firmness and meekness. Pray for our Rulers, that the Lord may incline their hearts to protect His cause. Pray for our people generally, that they may cordially submit themselves to those measures which are adopted for their spiritual good, and may listen to those teachers who shall benefit their souls. Pray for us all, that the Lord may “pour out His Spirit” upon us, and “revive His work” in the midst of us; and “make us glad according to the days wherein He hath afflicted us, and the years wherein we have seen evil.” “Who knoweth if He will return and repent, and leave a blessing behind Him?”

3. But we must hasten to the third point of duty which demands special attention at the present time, namely, The *Faithful Preaching of the Gospel*. I need not dwell long on this head, so clearly is it our duty, as ministers of the Gospel, to preach that Gospel; being “instant in season, and out of season,” and “reproving, rebuking, and exhorting with all long-suffering and doctrine.” At the period of the Reformation, this was the instrument which God especially made use of for the calling of His chosen people out of Popish darkness, into the glorious light and liberty of the Gospel. This has also been the chief means which God has blessed to produce thereby a revival of religion in our own day.

\* HOM. xix. Concerning Prayer.

And if the dangerous principles of which we have spoken are now to be met and combated with success, it is only by the use of the sword of the Spirit that this can be accomplished. But it is not enough that each of us should preach the Gospel faithfully to our own flocks; they form but a very small part of that Church of Christ which He has bought with His own blood. "The harvest truly is plenteous, but the labourers are few." What are all the evangelical clergy of our land put together, when compared with the thousands who are yet living in almost Heathen darkness, ignorance, and sin? "Pray we, then, the Lord of the harvest, that He will send labourers into His harvest." And permit me, brethren, to remind you of the importance of a due observance of the Ember Weeks for this purpose, as a means of concentrating an united interest in prayer for the ordination of duly qualified ministers in the Church of Christ. Nor let us rest here. Some of us have a solemn, and sometimes a painful and difficult duty to perform, in connection with the admission of young men into the Church; whether it be in the way of affixing a signature to their testimonials, or of giving a title for holy orders. Need I remind any of you, my dear brethren, of the unspeakable importance of exercising the utmost possible care, and prayerful vigilance, decided firmness, and godly wisdom, in this matter, especially at the present crisis? Doubtless, many candidates are now pressing forward into the Church, whom it would be the greatest kindness to themselves, as well as to others, to exclude. But there is also another point to which I would ask a moment's attention before leaving this subject. I mean the need there is of providing additional labourers, wherever they can be obtained; godly and decided men, well instructed and sound in the faith; pure in motive, self-denying and consistent in character. No expense or trouble, no sacrifice of any kind, should be declined in the preparation and support of such men, when the land is groaning for want of spiritual instruction. Nor let us forget the cause of Christ abroad, in our just concern for precious souls at home. The whole Church is one. Nor, if the Missionary work be suffered to fail for want of adequate support, can we reasonably expect a blessing upon the seed sown in our own borders. Oh! that the Spirit of Love may be so largely poured out upon us all, that we may come with full hearts and open hands, "to the help of the Lord against the mighty." "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

In conclusion, permit me to offer, with becoming deference, three suggestions respecting the manner of conducting the warfare of principle, in which, as ministers of Christ, we are, or shall be, engaged.

1. To appeal to the *Scriptures* as the *sole rule* of Faith. The supreme authority of the Word of God was the chief weapon wielded by our Reformers, and yet we may, perhaps, regret that they did not at all times, so distinctly as one might wish, take care to separate between the authority of Scripture and that of the ancient Church. Their situation was indeed peculiar; and, perhaps, called for a peculiar line of conduct. They had to contend with that Popery which was clearly an invention of comparatively modern times; and which might, therefore, be successfully combated on the basis of antiquity. But this is not the case now. We have, indeed, to combat with Popery; but not exclusively with the Popery of Rome, of Trent, or the Lateran. We have to meet the



more specious, but not less dangerous Popery of the Nicene age; the superstitions of Africa and the East, as well as of the West; that deference to human authority; that intolerant bigotry; that lowering view of Divine grace; that overweening esteem for ritual observances; and that superstitious abuse of sacred ordinances, which we now witness, is only to be met fully and successfully by an appeal to the *Bible alone*; throwing aside the cumbrous apparatus of the Patristic learning, just as David put off Saul's armour; and chose rather to go forth against the Philistine with nothing but a sling and a stone, in the name of the God of Israel.

2. To maintain, with unflinching firmness, the *peculiar Doctrines of the Gospel*. I wish to keep clear of names and designations which have the air of party. But truth must not be sacrificed to a fear of giving offence; and I greatly apprehend that the current of public opinion in the present day is set strongly in against a full exhibition of the sovereignty of Divine grace; and tends to repudiate, under an odious appellation, those precious truths of a free and finished salvation in Christ Jesus which are the very life and soul of Christianity; the hope of the Church in her darkest day; the anchor for the storm; and the rich deposit of Scripture faith which our godly forefathers have handed down to us in the Liturgy, Articles, and Homilies, which cheered their own dying hours, and which we must resolve not to let go, but with life itself.

3. To *exercise forbearance and charity* towards all our opponents. While we boldly and resolutely refuse, by God's grace, to give up any portion of saving truth, let us remember that we have especial need to keep a diligent watch over our own spirit and temper, lest we become exclusive, proud, overbearing, and intolerant. The danger is great on either hand; so that nothing but humility and prayer, by divine grace, can preserve us from falling. The beautiful Collect for last Sunday may well be often in our thoughts. O! how much do we need that "most excellent gift of charity, which is the very bond of peace, and of all virtues;" to enable us to take a just measure of our differences, and "in lowliness of mind to esteem others better than ourselves."

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## THE PERPETUAL OBLIGATION OF THE MORAL LAW AS A RULE OF LIFE.

THE word "law" is used in Scripture to convey different ideas. Sometimes it signifies the Ten Commandments,\* or the Decalogue, which is, perhaps, the most common acceptation of "the law of God" at the present day. At other times it refers to the ceremonial law;† or, again, to the Legal Dispensation,‡ of which it was a part; or to the Pentateuch,|| or five books of Moses, in which it was contained; or to the whole Revelation of God. (John xv. 25, comp. Ps. xxxv. 19) Sometimes it has a wider range, as expressive of the moral law,§ or our duty

\* Rom. vii. 7, 12. xiii. 8, 10. † Heb. x. 1. ‡ Gal. iii. 23, 24. || John i. 45.

§ Rom. iv. 15.

to God and man, whether taught by the light of nature, or revealed in the word of God. In other places it merely expresses the idea of power, rule, or commanding influence, either natural or acquired; and that either in a good or evil acceptance; as we read of "the law of faith," "the law of sin," and "the law of the Medes and Persians."\*

This variety of senses is apt, without continual watchfulness, to produce confusion of mind, and lead to an improper use of the passages in which the term occurs. But a little attention to the context will generally clear up the intention of the inspired writer, and remove all ambiguity from the mind of the simple inquirer after truth.

The object of the following remarks being to shew that the law of God is of perpetual obligation as a rule of life, such passages only will be referred to as relate strictly to the moral law; and it will be our endeavour, by Divine assistance, to prove that this law, which is briefly summed up in the ten commandments, or, more comprehensively still, in the two precepts of love to God, and love to our neighbour, has never been abrogated.

That man requires a law for his guidance in moral duty, seems evident to every serious mind: and that such a law has been given even to the heathen, is clearly declared by the Apostle Paul.† This is what is commonly called the light of nature, or natural conscience; imperfect, indeed, and apt to mislead those who have no other director, but still not to be despised, as being in the main, doubtless, in accordance, as far as it goes, with the mind and will of God. But this law "written in the heart" is only a fragment of that perfect transcript of the Divine will which was engraven there when "God made man upright"‡ in Paradise. An uncertain guide at the best, it is often so far overborne by bad habits, and seared by sinful indulgence and inattention, as to cease to lift up its warning voice, and point the way from misery and ruin to the paths of purity and peace. Such being the case, to repair that image of God in man, which was lost by the fall, and to remedy the manifold imperfections of this inward rule, the law of the Ten Commandments was given from Mount Sinai, amid all the circumstances of solemnity imaginable.¶ It was uttered by the voice of God himself,§ and written by the finger of God on two tables of stone,¶ to shew that these commandments were quite distinct from, and far superior to, all the other precepts given by God to Israel, through the mediation of Moses.\*\* These tables, thus prepared, were laid up in the ark of the covenant, and covered over with the mercy-seat;†† all which circumstances, we have just grounds to believe, were typical of the place which the moral law of God was to hold in the plan of salvation.

When the eternal and co-equal Son of God was sent into the world to redeem mankind from the curse of the broken law, He declared, by the Psalmist, "Lo! I come: I delight to do thy will, O my God: yea, thy law is within my heart."‡‡ So far from intending to do away with the law of God as a burdensome, low, and temporary institution, the Holy One of God delighted to perform it: and shall we, who call ourselves His followers, desire to be free from its requirements?

\* Rom. iii. 27. vii. 21, 23, 25. Dan. vi. 8. † Rom. ii. 14, 15. ‡ Eccles. vii. 29.

¶ Exodus xix. 16, 20. xx. 18, 21. Heb. xii. 18, 21. § Exodus xx. 1

¶ Exodus xxxi. 18. xxxii. 16. xxxiv. 1. \*\* Exodus xx. 19. xxi. 1, &c.

†† Exodus xl. 20, called "the testimony;" comp. xxxiv. 29, Deut. x. 2, 5.

‡‡ Psalm xl. 7, 8. compare Heb. x. 7.

The Prophet Isaiah, speaking of Christ, testifies, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable."\* And never was the law of God so much honoured as it was by the spotless life and vicarious death of Him, who perfectly fulfilled all its requirements, and endured to the utmost all its righteous penalties. So that we may confidently assert that its unsullied purity, and inflexible justice, could not have been equally magnified by the sinless obedience of the whole of our race. But why was it thus honoured? Was it in order to its being done away as a thing of no further value? Surely such a thought is wholly inconsistent with all just conception of the wisdom and goodness of God, who would not have given a moral law to his creatures unworthy of His perfect holiness, and therefore needing to be repealed and superseded; nor have required His dear Son to die for the maintenance of its authority, if it were designed immediately afterwards to be superseded.

The Scriptures of the New Testament are clearly against such a supposition. Hear our blessed Lord's testimony in His sermon on the Mount. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil;"† that is, to accomplish the types and prophecies, perfectly obey the law, establish its authority, and fully explain its meaning.‡ He then proceeds to add, "Verily, I say unto you, Till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."§ And lest any one should think that this refers exclusively to the letter of Scripture, the accomplishment of prophecy, or the shadows of the ceremonial law, our Saviour subjoins, "Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven;"§ that is, in the Church of Christ, His Gospel kingdom. And then, still further unfolding the character of His new dispensation, as a system of holy living, as well as a scheme of free salvation, he tells us most solemnly and plainly, that "except our righteousness exceed the righteousness of the Scribes and Pharisees, we shall in no case enter into the kingdom of heaven."¶ The Pharisaical Jewish teachers of self-righteousness were very zealous indeed about the letter of the law, but they overlooked its spiritual character, as requiring inward purity, and regulating the affections of the heart. But our Lord here teaches us that his disciples must go much further than this, and also that He will enable them by His Spirit to do so; that is, not only to keep the law outwardly, but to cultivate a regard to its holy restraints and admonitions in the most secret thoughts and desires of the heart. After such an explicit testimony to the permanent authority of the law of God, can we venture to assert that the Decalogue, or even any one of the Ten Commandments, (the fourth for instance) has been done away, and is no longer binding upon Christians, or the world at large? Our Saviour expressly teaches the contrary; for while he expounds, more fully than had been done before, the third, sixth, and

\* Isaiah xlii. 21. † Matthew v. 17.

‡ This last sense is borne out by what follows, (verses 21, 27, 33.) "Ye have heard that it was said *by* (margin '*to*') them of old time," &c. The comment given by Moses was the text, as it were; our Saviour's remarks are the comment upon it, unfolding its spiritual extent and signification.

§ v. 18. § v. 19. ¶ v. 20.

seventh commandments, He virtually allows and confirms them all, and necessarily implies that they are still obligatory, and will continue to be so "till heaven and earth pass away."\*

In conformity with this unerring rule, the Apostle Paul, that most strenuous assertor of *Justification by Faith* only, after fully establishing this doctrine in the case of both Jews and Gentiles, adds, in strict reference to our present purpose, "Do we then make void the law through faith? God forbid: yea, we establish the law."† And, truly, whether we consider the new sanction which is given to the law of God by the obedience of Christ, the aggravated condemnation which is laid upon unbelieving sinners, or the fulfilment of the law's requirements, by the work of the Holy Spirit, in the hearts and lives of the Lord's believing and justified people: we must admit that the law of God was never more honoured, magnified, and established, than by the doctrine of the Cross of Christ. True, it is no longer able to condemn the believer in Jesus; but freed from its curse, he begins, with St. Paul, to "delight in the law of God after the inward man;"‡ and "consents unto it, as holy, just, and good."§ He feels that "the righteousness of the law is fulfilled in him"|| by a power not his own, and he rejoices in this testimony, that he is a child of God, in that he "loves God, and keeps his commandments."¶

In another place, having spoken of his endeavours "to please all men in all things," for their edification, he writes thus of himself: "To them that are without law, (the unconverted Gentiles) as (myself) without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law;"\*\* that is, receiving the law from Christ as a rule of life, taught by him to love it, and bound by fresh motives to obey it. Indeed, so far is the sincere believer from wishing to be freed from the restraints of the Divine law, that it is "written in his heart,"†† according to the promise of the new covenant; a covenant which, surely, we cannot confine to the believing Israelite; seeing "we are all one in Christ Jesus."‡‡ It was the law which first convinced him of sin, when applied by the power of the Spirit, and shewed him his need of a Saviour. "The whole have no need of a physician," said our blessed Lord, "but they that are sick;"§§ that is, convinced of their spiritual maladies by the application of the law to their consciences, through the operation of the Holy Spirit. So says the Apostle, "I was alive without the law once, but when the commandment came, (that is, home to my heart,) sin revived, and I died;"||| or, felt that I was dead before God. Thus, "by the law is the knowledge of sin,"¶¶ its guilt, heinousness, and condemnation, which otherwise had been unknown. He was led to see that, without Christ, he must perish for ever. The law, indeed, could not save him, but it taught men to ask, "What must I do to be saved?"\*\*\* So, "through the law, he became dead to the law;" (not to its holiness, but its self-justifying righteousness,) "that he might live unto God,"††† through faith in Jesus Christ. Such, then,

\* Matt. v. 18, 21, 28, 33. † Rom. iii. 31. ‡ Rom. vii. 22.

§ Rom. vii. 12, 16. That the "law" here spoken of is the moral law, including the ten commandments, is manifest from the Apostle's reference to the last commandment, (v. 7.) "Is the law sin? God forbid. Nay, I had not known lust, except the law had said, 'Thou shalt not covet.'" Here is the very point we are now considering, set before us; the use of the law as a RULE, pointing out what is sinful, and teaching us to avoid it.

|| Rom. viii. 4. ¶ 2 John v. 1, 2. \*\* 1 Cor. ix. 21. †† Jer. xxxi. 33, com. Heb. vii. 10. x. 16. ‡‡ Gal. iii. 28. §§ Matt. ix. 12. ||| Rom. 7, 9. ¶¶ Rom. iii. 20.

\*\*\* Acts xvi. 30. ††† Gal. ii. 19.

is St. Paul's account of the work of the law upon his soul, and its influence upon his renewed life. Let us see how practically he makes use of this doctrine of the obligation of the moral law as a rule of Christian conduct.

In the Epistle to the Galatians, where he speaks so fully and forcibly of the freedom of the believer from the law, or legal dispensation, its "bondage"\* and "curse;"† he yet reminds his disciples that the moral law is still in full force as a rule of life. "All the law," says he, "is fulfilled in one word, (or command,) even in this; Thou shalt love thy neighbour as thyself:"‡ that is, the law of love does not supersede, but include the whole Decalogue. The same truth is taught by our Apostle in another place;§ also by St. James, in nearly the same words.|| Indeed, our blessed Lord himself had delivered the same instructive lesson in a somewhat different manner.¶ Hence, we may conclude that since the law of love is an epitome of the ten commandments, being "no new commandment," but existing "from the beginning,"\*\* though re-enacted by Christ with new force and solemnity: therefore the moral law itself, as summed up in the ten commandments, is not done away. Indeed, as the word of the unchangeable Jehovah, it can never pass away, till its object is fully accomplished in the final and complete sanctification and salvation of all His elect people.

Again, in the Epistle to the Ephesians, when treating of the duty of children to their parents, the Apostle quotes the fifth commandment. "Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth."†† This, in an epistle to converted Heathen, is quite conclusive against the unscriptural notion that the Decalogue is not binding upon Christians; else why did the Apostle of the Gentiles refer to it, as if it were still in force?

Lastly, the Apostle James addresses the "brethren" in Christ as follows: "Speak not evil one of another. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; (the ninth commandment;) but if thou judge the law, thou art not a doer of the law, but a judge," &c.‡‡ This passage unequivocally teaches us that the brethren, disciples of Christ, are bound to "do the law," or, in other words, that the moral law is the believer's rule of duty, and that every word and action which dishonours the law of God, is an infringement of the authority of the Supreme Lawgiver and Judge.

It appears, then, from all the passages we have adduced, that the believer, though no longer under the condemning power of the law, is "led by the Spirit"§§ according to its precepts, and "walks in the law of the Lord"||| as a new creature, reconciled, accepted, and justified, through the atonement and perfect obedience of Christ. Though no longer under bondage to fear its threatenings, still he is indebted to it for direction in the path of duty; and whenever he goes astray from that path, it is his faithful monitor to warn him back again into the ways of holy obedience, peace, and safety.

But as for the unbeliever, he remains under the "curse of the law."¶¶

\* Gal. v. 1. † Gal. iii. 13. ‡ Gal. v. 14. § Rom. xiii. 9, 10. || Jas. ii. 8, 12.

¶ Matt. xxii. 37, 40. \*\* 1 John ii. 7. †† Eph. vi. 2, 3. ‡‡ Jas. v. 11.

§§ Rom. viii. 1. Gal. v. 18. ||| Psalm cxix. 1, ¶¶ Gal. iii. 13.

St. John again and again insists upon this point, that conformity to the law is the evidence of our adoption to be "the sons of God;"\* and that all habitual sin, which is "the transgression of the law,"† excludes us from that privilege; so that he who is not sanctified cannot be justified; he who keeps not the law is not reconciled to God. But since St. Paul declares that "where no law is, there is no transgression,"‡ it seems to follow necessarily, that if the moral law were abrogated, there would be no such thing as sin in the world. The law of love cannot supply its place to an unbeliever, except so far as it is co-incident with, and comprehensive of, the whole moral law. So that we seem on every side shut up to the conclusion, that the Ten Commandments are still binding upon all mankind, inasmuch as they are a brief summary of our duty to God and man, a directory to that "holiness, without which no man shall see the Lord."§

God grant, by His Holy Spirit, that this view of the law of God may be doing its work as "a schoolmaster to bring us to Christ,"|| and keep us walking with Christ in the ways of simple, child-like obedience, that we may be "justified by faith!"¶

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### PRAYER FOR THE TIMES.

WE regard with anxiety the present aspect of the times in connexion with religion, on many grounds; but more especially as respects the movement within the Church, which has drawn such general attention.

We believe that the essential character of the only true and saving religion may be traced in the presence of SPIRITUALITY connected with CHRIST: we consider that these two points must not only be primary in principle, but prominent in thought and action, in order to an acceptable course of religious life: and our anxiety respecting the movement within the Church arises from the apparent absence of this essential character, that marks all the shades and varieties under which that movement is kept up and carried forward; ritual religion being so treated in them all, as to have its spirituality taken for granted in every case, even in spite of the most unquestioned evidence of facts; and the prominence in thought and action, due only to the Lord Jesus Christ, being given to an idea called the Church—an idea not in strict conformity with the definition of "the visible Church of Christ," given in the 19th Article.

It has become sufficiently evident, that the tendency of the movement in question is towards the errors of the Romish doctrines, and the abominations of the Romish practices; the simple sincerity of some persons having led them to embrace both openly; while others place themselves in the doubtful position of openly concurring with them, without consistently following their example.

The danger is the more alarming, because there exists a large class of persons who still shut their eyes to the end to which their path is leading; and who resent the charge of tendency to Romanism, while they exert their

\* 1 John ii. 3, 4. iii. 3, 6, 10, &c. † 1 John iii. 4. ‡ Rom. iv. 15. v. 13. § Heb. xii. 14. || Gal. iii. 24. ¶ Rom. v. 1.

whole influence to forward the movement that is carrying those who join it to Rome. Being deceived as to the important principle at stake, they combine with those who substitute Rituality and the Church for Spirituality and Christ; and increase the danger to the true Church by practically advocating Sacramental religion, in the place of the religion of the Atonement by the blood of Jesus.

The movement in question is urged forward in this direction with the combined powers of learning and high influence, and the devices of subtle disputation, and earnest zeal in its advocates, with all the advantage of organized arrangement in its operations. While on the other hand, a conviction that the contrary course is that on which the blessing of God may be expected to rest, together with an inadequate conception of the progress already made by the ritualists, produces a mistaken feeling of security in the minds of many of the true people of the Lord; which renders it extremely difficult to procure any thing like such combination and concert for mutual benefit, as circumstances might place within their reach.

But there is one means of defence and security for the spiritual children of God, which may be made more powerful than all the resources of the movement. The promises to faithful and earnest prayer are so many, and so great, that if a Spirit of grace and of supplications on this behalf be poured out from on high, the efforts to move the Church Romeward will have no other effect, than that of separating the chaff from the wheat. It is, however, to be feared, that the resources of the vast power of true prayer, have not yet been brought into full and faithful action. We believe that spiritual Christians may be encouraged with Scriptural hopes, that a combined agreement amongst themselves for prayer on certain subjects, has an especial promise of a blessing; and we believe that to obtain this promised blessing, a personal assembling of several, in order to join in the petitions expressed by one, is not absolutely necessary (as the ritualists think;) but that the promise may be pleaded, and will be fulfilled, when the agreed supplications of many persons have been offered up by each secretly in heart, though separately in person.

In order to obtain the comfort of this Scriptural encouragement in striving to exercise the power of prayer at this peculiar juncture, we strongly recommend to the Clergy to induce their respective flocks to approach the throne of grace in secret or social prayer upon the points hereafter stated: and it would be well if all would set apart a portion of each Sunday evening throughout this year for the purpose.

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#### CONFESSION AND HUMILIATION.

I. Confession of personal failure and short-coming in manifesting the power of the Spirit of Christ among ourselves.

II. Confession of sin in the professing Church of Christ:

1. In tolerating worldliness, and withholding the plain declaration of the truth which condemns the worldly.

2. In affording any opportunity for the influence of rituality to overgrow the influence of spirituality amongst the people.

3. In remaining unmoved under the decay of vital godliness, and the decrease of godly discipline.

4. In the permission of any advance towards a superstitious use of the Holy Sacraments, or a superstitious regard of the priesthood.

5. In all the more flagrant departures from holiness, which may have prevailed with God so far to withdraw His Holy Spirit, as to allow of the inroads of mere ritualism and error in the Church.

III. Confession of sin in our several flocks in the different points in which we may be able to discover it.

IV. Personal humiliation for these several subjects.

#### SUPPLICATIONS.

I. For the gift of the Holy Spirit in more abundant measure upon the Church—

1. To quicken many with increased spirituality.
2. To purify the heart and enlighten the mind of many, as regards the doctrines of faith.
3. To render many more holy, and more bold in manifesting a godly separation from those who follow worldliness.
4. To raise up many true witnesses for the simplicity that is in Christ.

II. For preservation from the devices of those who are advancing the ritualism of the present movement in the Church—

1. That the devices may be overruled for good to those who are sincere.
2. That the persons who devise them, and those who are their instruments, may be pardoned, and brought to spiritual life.
3. That ministers may be raised up to preach boldly the truth as it is in Jesus, in order the more effectually to counteract the false teaching of ritualists.

III. For preservation from Romish errors and abominations, and from the spirit of apostacy—

1. That the false doctrines of the Papacy may be exposed and reprobated.
2. That none of those who hold them may continue professing members of the Church, but may be led to manifest plainly their true condition.

IV. For the United Church generally; and for our beloved Queen and her Royal Family; that she may be blessed with spiritual life herself, and may be preserved from the influence of ritual principles.

V. For a blessing upon all who are joining together in this arrangement for prayer.



## THE HOME OF THE MAYHEWS.

GAY HEAD is a bold and striking headland, forming the western end of the Island of Martha's Vineyard. An old pilot, who had been tossed about all these coasts for half a century, gave me the first opportunity I enjoyed of visiting this romantic spot. His little craft was like "a thing of life," and himself the most expert water-fowl in these parts.

Or the visitor may go by land from Holmes' Hole, some sixteen miles through some forty pairs of bars, and sundry fording-places and roughnesses of the way of sober reality, yet with here and there views of the island and the sea that will well pay him for his trouble.

This headland is known by the name of Gay Head, from the various coloured ochre which makes the high cliffs appear very beautiful at a great distance, both on the land and on the sea, when the sun shines upon them. Sunshine and shower, lavish as they may have been ever since the days of our fathers, have not destroyed the splendid scenery of this romantic spot. These clay cliffs vary from twenty to a hundred and fifty feet in height. As you pass along the hard beach at the bottom, and look up, having an afternoon sun pouring its rays upon the sides of the cliffs, you will have all the colours of the rainbow beautifully developed before you. The different ochres present you with a snow-like whiteness, the most brilliant yellow, the deepest red, and black, blacker than any Indian that ever gazed on this patrimony of his fathers. The rains, and various springs in the sides of the cliffs, have worn out ravines of greater or smaller depth, which give an agreeable variety to the scene, which is not a little increased by the green grass and bushes which hang over the summit, and by the light-house, which is a fit crown-piece for the whole, as it lifts its lofty head above the cliffs, on the borders of which it stands.

These cliffs abound with interesting fossil remains, and it appears from Professor Hitchcock's report on the Geology of Massachusetts, that there is scarcely another spot in the State where the geologist and mineralogist can find so much to excite his attention, and reward his careful examination. The clay which abounds here is carried to different parts of the country for potteries, making alum, &c. It is an amusing scene when the native Indians are employed, men, women, and children, in digging it out, and transporting it to the shore for exportation.

From the summit of these cliffs, and especially from the lantern-deck of the light-house, there is some of the finest scenery afforded by the the Atlantic coast. Looking south, the vast ocean spreads itself before you.

"Great Ocean! strongest of Creation's sons;  
Unconquerable, unrepoused, untired—  
That roll'd the wild, profound, eternal bass  
In Nature's anthem, and made music, such  
As pleased the Son of God."

The little island called No Man's Land, is the only speck upon this splendid mirror. Westward, nothing appears but the illimitable sea.

To the north-west is dimly seen Newport light-house; nearer at hand, and forming the northern boundary of Vineyard Sound, is the chain of Elizabeth Islands, about seven miles distant. Eastward, the eye rests upon the Sound, the sandy shores of both sides of Martha's Vineyard, and the little farms and houses of the native Indians, sprinkled in pleasing variety over the west section of the island. In all these regions of the sea, may be seen the countless snow-white sails of commerce, adding greatly to the other beauties of the scenery.

The Indian population is between two and three hundred, most of them living at no great distance from Gay Head. Among their ancestors, the venerable Mayhews laboured with the zeal of apostles, and with something like their success. Thomas Mayhew, in 1641, having obtained a grant of Martha's Vineyard, the Elizabeth Islands, and Nantuckett, his son Thomas commenced the first English settlement on this island. He gave up himself with his whole soul to the work of evangelizing the natives. Many hundred souls were gathered by his ministry into the fold of the Great Shepherd. For the purpose of furthering the object so dear to his heart, the advancement of the Gospel among the Indians, he sailed for England in 1657. He was never heard from, the vessel in which he sailed having foundered at sea. This was a loss most deeply deplored by the natives, who, through his labours, had just begun to emerge from the gloom of heathenism. It was chiefly owing to this eminent man's labours, that while the savages were often committing horrid ravages elsewhere in New England, the natives of this island could never be induced to take any part with them.

His father, Thomas Mayhew, though now far advanced in life, came into the work so successfully commenced by his lamented son. The number of Christian Indians in Nantuckett and Martha's Vineyard, in 1664, was about 3,000 souls. The first Indian Church organized on this island was in 1670, and an Indian, named Hiacooms, was ordained pastor. He was an eminent servant of God, and blew the trumpet of the Gospel among the hills and valleys of the island, with great power and success. Of him, Cotton Mather thus writes: "Once, particularly, this Hiacooms received a cruel blow from an Indian prince, who, if some English had not been there, would have killed him for his praying unto God." And afterwards he gave this account of his trial in it. Said he, "I have two hands: I had one hand for injuries, and another hand for God; while I did receive wrong with the one, the other laid the greater hold on God." On another occasion, the Indian "powawes," [magicians,] pretenders to witchcraft, were persecuting the Christian Indians; and boasting that, by their machinations, they could kill, if they would, all the praying Indians. Hiacooms, in the spirit of Luther at Worms, exclaimed, "Let all the powawes in the island come together, I will venture myself in the midst of them; let them use all their witchcrafts; with the help of God I will tread upon them all."

The venerable Thomas Mayhew died in the year 1681, in the 93rd year of his age, having in his character, as Governor of the island, and minister of the Gospel, exerted the most happy influence on the temporal and spiritual interests of the natives.

John Mayhew, a grandson of the above, and son of the one who perished at sea, succeeded his grandfather in the care of the Indians, and laboured ably and usefully both among them and the English. He died

at Chilmark, at the age of 37. A dying remark of his was, that "he was persuaded God would not place him with those after death, in whose company he could take no delight in his lifetime."

He was succeeded by Experience Mayhew, his eldest son. Cotton Mather, in his *Magnolia*, thus honours him: "In the Evangelical service among the Indians, there is no man that exceeds this Mr. Mayhew, if any that equals him." He translated the Gospel of John and the Psalms into the Indian tongue. He was the author of a very valuable, but now very scarce work, containing biographical sketches of thirty of the early Indian ministers, and eighty other Indian converts; a work replete with striking testimonies of the power of sovereign grace among the natives. The following is the inscription upon his tomb: "The Rev. Experience Mayhew was born Feb. 5th, (N. S.) 1673, and died of an apoplexy, Nov. 9th, 1758. He was a man of good understanding, sincere piety, humility, and charity, and spent about 63 years of his life in the Gospel ministry, chiefly among the Indians on Martha's Vineyard."

Another Mayhew, the Rev. Zechariah, closes the Mayhew line of ministers on this island. He died March 6th, 1806, in the 88th year of his age.

It is an interesting fact, that five generations of Mayhews were engaged in the missionary work on this island. The age attained by several of the Mayhew family is remarkable. The first, Thomas, died at the age of 93; Experience, 84; John, grandson of the first John, 89; his brother Jeremiah, 85; Dr. Mathew, 85, and Zechariah, 89.

Several of these fathers lie buried in the graveyard at Chilmark. It was my privilege, not long since, to stand upon an eminence overlooking the spot, and near the ruins of one of the ancient places of worship. The sun was just sinking into his ocean bed of glory. There was the great wide sea, at that hour unruffled by a wave. Like a molten looking-glass, it reflected the fading glories of the expiring day. What an image of the boundless vastness and majesty of Jehovah! There are the hills and valleys once peopled by the red men, and traversed by the footsteps of those venerable apostles of the Christian faith. And yonder is their last resting-place. A mighty congregation slumbers around them. Burning and shining lights were those Mayhews in their day.

"Lo the poor Indian! whose untutor'd mind  
Saw God in clouds, and heard Him in the wind;"

And saw Him, too, as His spiritual glory was reflected by the piety of those holy men, and was forced on his mind by the Gospel they faithfully preached. How many of them have had kindled in their bosoms the flame of holy and everlasting love to God by these soldiers of the cross! I see yonder their humble sepulchres surrounding those of their honoured and beloved teachers; the monuments themselves fast crumbling with those of their pastors' to the dust. But monuments in heaven are their redeemed spirits of pastoral fidelity, and as such will shine as the stars for ever and ever.

Befitting place, thought I, is this last resting-place of the dust of those venerable men. They were buried among their own people; loved and longed for, and saved in the kingdom and patience of Jesus Christ. They are buried fast by the shore of that strongest of creation's sons,

the boundless ocean. Their eyes had often rested upon and gathered from it vast ideas of the God they served. They had often pointed to its awful scenery, when tossed by storms, to image forth the displeasure of the Almighty; and taught from its bright, broad, magnificent expanse, when the winds were hushed, the quietness and peace of that rest that remaineth for the people of God. Befitting it is, that on its shores should be their place of burial, its ruffled bosom an emblem of the trials and sorrows of this earthly life; its unruffled bosom a splendid image of the heavenly quietness their redeemed, glorified spirits now enjoy.

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### ORIGINAL CORRESPONDENCE.

#### FROM THE AUTHOR OF "CHRISTIAN RETIREMENT."

##### NO. III.

MY DEAR FRIEND,—It gave me real pleasure to find that the Lord has so wonderfully blessed your endeavours in establishing a Bible Society at Kendal. \* \* \* \* \* We know from Scripture, and I humbly hope, from experience too, that the Word of God is quick and powerful. It is the mighty hammer which shall break in pieces the hard rock of error and superstition. It is the grand instrument in the hand of the Spirit, for enlightening, converting, and purifying the hearts of sinners. We know also, that all events, even to the falling of a little sparrow, are known unto God; yea, that they are all under his sovereign direction and control. Surely, then, when we behold a nation catching, as it were, one general flame for the diffusion of God's Holy Word, throughout the world; societies, like "streams in the desert," breaking out here and there; must we not hope, that the desert will ere long "blossom as a rose," and rejoice that God hath once more "visited his people."

In the midst of dark and gloomy dispensations, awful catastrophes, wars, and rumours of wars, it is a matter of great comfort to the sincere Christian, that God is all the while carrying on his purposes of grace, and making every thing subservient to the good and welfare of His Church. Let us then adore his sovereign power, and acknowledge that He doth all things well. \* \* \* \* \* Oh, how happy is that soul, which feels no wish beyond the will of God! This is to possess the mind and spirit of Christ: but ah! how difficult to attain. Our carnal, rebellious wills are ever seeking to be gratified; and thus prevent our enjoying that peace of God which passeth understanding.

Religion, my dear Friend, is an inward work. It consists not in mere outward observances, but in that deep humility of heart, that lively faith in the promises, that ardent love to Christ, and that cheerful obedience to His will which nothing but the almighty Spirit of Jehovah can create in the soul. For these blessings we are graciously commanded to ask; and are sweetly assured, on the truth of Him who cannot lie, that if we ask in the name of Christ, believing, we shall receive them. Let us then take encouragement, remembering that He is faithful who hath promised, who also will do it; yea, that He is exalted to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins.

I yesterday received a letter from my dear friend, A——— B———; the Lord is indeed with him: he writes very sweetly, and appears to be making rapid progress in the divine life. His relations are all unacquainted with the power of religion, and consequently opposers of vital godliness. He has great trials. I wrote to him whilst he was in London, last January, to encourage him to hold fast his confidence. He is now in Oxford, from whence he begins his letter thus: "Since I received yours, I have returned to Oxford. I beg you to accept my sincere thanks, and to assure you how opportunely your letter arrived to encourage me to stand firm and confess Christ, which I was that very day called upon to do, and to declare whether I would choose God or the world for my portion."

I cannot, my dear Friend, but admire the kind providence of God; for this letter had lain in a drawer for above a fortnight, and that it should just go to be received at a time when he wanted a friend's encouragement, is really very striking. Oh, let us praise our God, who watches over us with such tender concern, and makes use of the most unworthy instruments to promote his glory and his people's good. Let us not be faithless, but believing, If we looked more into the Volume of Providence, we should, I doubt not, live in a more admiring and rejoicing frame than we do. \* \* \* \* \*

Believe me, your truly affectionate Friend,

T. S. B. READE.

*Leeds, 20th February, 1810.*

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NO. IV.

MY DEAR FRIEND,— \* \* \* \* \* It is a comfortable truth, that in every age God has had a people; sometimes, indeed, reduced to a very small number, but never did he leave himself without witness. This people, in the Revelation, are styled "the called, chosen, and faithful;" through the mighty power of God the Spirit, they are brought to the obedience of faith, and follow Jesus in the regeneration. They have ever met with opposition from the world, and often nobly sealed their testimony to the truth with their blood. These few reflections naturally arise, from reviewing Middleton's "Lives;" and oh, may we, my dear Friend, and all whom we dearly love, be found recorded, not in an earthly register, but in the Lamb's Book of Life: then will our joy increase like a river, and our peace like the waves of the sea. All true happiness must flow from a vital union to Christ. He is the storehouse of all wisdom and knowledge, the fountain of all felicity and joy. Faith is the sacred key which, as it were, opens the door; and faith is the hand which receives the blood-bought treasures. Lord, increase our faith! So precious is faith, that Jesus told his disciples that if they had but a single grain of it, they might remove mountains, and plant a sycamore tree in the sea. Oh, what mountains of difficulty have been removed through faith! witness the 11th chapter to the Hebrews.

When we duly consider the faithfulness and truth of God; what he has engaged, even by an oath, to do for his people; and the richness and freeness of the divine promises; how ought we to be ashamed at our

little faith; our wavering dependence, and our lamentable, dishonourable proneness to distrust, in seasons of distress and sorrow, a God who cannot lie, and who has promised never to leave nor forsake his people! The forbearance and long-suffering of our Heavenly Father are wonderful. "God is strong and patient, and God is provoked every day." How remarkable the expression, "strong and patient!" Jesus told Pilate that he could, in a moment, command twelve legions of angels, to prove the truth and power of his divinity, yet he patiently submitted to be led as a lamb to the slaughter, and to lay down his life for the salvation of a guilty world. Oh, never let us cease to admire and adore our compassionate High Priest, who can be touched with the feeling of our infirmities, and who ever liveth to make intercession for us. Here, my dear Friend, I must deeply bewail my own coldness and insensibility! How languid my affections! How slow my thoughts move towards Him who ought to be the centre of attraction, my chief joy! I can feel my heart warmed by the endearing presence of an earthly friend; how infinitely more delightful ought communion with God to be! "Did not our hearts burn within us, whilst he talked with us by the way?" said the enraptured disciples; and is not Jesus still speaking to us in his Word? and does he not promise to come and make his abode with us, and to manifest himself unto us, as he does not unto the world? Come quickly, Lord Jesus! "Behold," says he, "I stand at the door, and knock; if any man open the door, I will come in to him and sup with him, and he with me." Sweet condescension! This is one of the precious fruits of his redeeming love. All this is treated as enthusiastic reverie by the natural man. But St. John knew the blessedness of this spiritual communion, when he said, "Truly, our fellowship is with the Father, and with His Son Jesus Christ." If our spiritual growth depends solely on our union to Christ, (separate from whom we can do nothing,) our spiritual joy and comfort must greatly depend on our communion with Him. When God hides his face, what distress arises in the soul of His dear child; when He lifts up the light of His countenance, he feels more joy than those who find great spoil, or the worldling in his plentiful supply of corn and wine. How awful the state of those who are not united to Christ! "If any man have not the Spirit of Christ he is none of His;" and we can only prove that we have this Spirit, by possessing the mind of Christ, and following the example of Christ. The Spirit always leads the sinner to Christ both in doctrine and practice; and whilst He sheds light abroad in the mind, He always sheds love abroad in the heart. The former without the latter may be obtained to a certain degree, by reading and study; but without love it only puffeth up its possessor, and will leave him the more guilty and self-condemned at the Judgment day. Love is the fruit of the Spirit. Satan, like Pharaoh's magicians, may counterfeit many things; but love, as it is the sole prerogative of Heaven to bestow, so is it the best and surest mark and test of a faithful genuine disciple of Jesus Christ. Thus said Peter, "Lord, thou knowest all things, thou knowest that I love thee." St. John assures us that "Love is of God," (4th chap. 7th v.;) and that every one that loveth is "born of God," (*ib.*) and "knoweth God;" yea, that God dwelleth in him, for God is love! Oh, my dear Friend, let us often review our privileges, and pray daily more and more for the "Spirit of Love," (2 Tim. i. 7.) till our hearts overflow with increasing affection, and unceasing praise.

I am sorry you have been so unwell, but you are in good hands, and I am sure your Heavenly Father will abundantly compensate that diminution of your temporal enjoyment, by the sweet refreshings of his grace. May He be pleased, in His rich mercy, to give you health and strength, to proclaim His Gospel to a dying world. This, my dear Friend, is my earnest prayer; "That thou mayest prosper and be in health, even as thy soul prospereth." (3 John, i. ii.)

All friends are well; and if they knew I was writing, would, with united voice, join their love to you. I have been much better indeed lately, through the Divine blessing: although I have not dared to encounter the evenings yet, except twice to St. Paul's. \* \* \* \* \* What the end will be I know not; but I much fear our scourge is yet to come. These commotions in London about Sir F. Burdett, are very alarming. Tumults are like the letting out of water; but happy for us that there is another and a better world. Oh, that through free, sovereign grace, we and ours may be daily preparing for it.

I remain, your truly affectionate Friend,

T. S. B. READE.

*Leeds, April 13th, 1810.*

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### THE CEDAR OF LEBANON,

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"The righteous . . . . . shall grow like a cedar in Lebanon."—PSALM xcii. 12.

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THINGS invisible can only be described to man by means of figures drawn from things that can be seen. We find, therefore, that God has taken from the works of His material creation, those illustrations by which He has developed His operations on the spirits of men. He has made of them a glittering alphabet, in which are written the superior marvels of His love. The kingdoms of nature and of grace, being the workmanship of the same hand, afford numerous features of resemblance: they run, as it were, in parallel lines, and the former may be said to be an adumbration, or sketch in outline, of which the latter is the coloured picture. Hence the frequent elucidations of mental phenomena, taken from the animal and vegetable kingdoms, found in the sacred writings. Nor can we conceive any other means of communication between the Deity and beings of capacities so confined as ours, than the one He has been pleased to adopt, namely, that of taking as a basis what is already well known to us, and so encouraging and assisting us to lift our conceptions to higher revelations. The Scriptures are full of imagery, drawn principally from the imposing scenery of the East: and in no other part of the world, perhaps, could better materials have been found for this species of hieroglyphical instruction.

The cedar of Lebanon, a peculiar and picturesque production of Palestine, is often used for the purpose of spiritual illustration. In the passage placed at the head of these remarks, the reader is called upon to consider the points of resemblance between this tree and the righteous;

and it will not be difficult to find in the description given by naturalists of this tree, much that is analogous to the character of the true Christian.

I. The cedar of Lebanon is described by travellers as growing in the coldest parts of mountains. The snow may cover the landscape, but the hill of cedars still wears its verdant diadem: the tempest may howl across the plain, but the cedar still preserves the dark honours of its brow: and while many a plant, the production and fondling of summer, is weeping over its lost loveliness and fleeting life, the proud cedar stands unmoved, deriving its support from the tenacity of its root, and even gaining fresh strength from the impotent rage of the winds battling amid its top.

Here, then, we have a picture of the righteous man. Deriving his fortitude solely from heaven; invigorated by that grace which the Spirit of God has infused into his heart; *his* virtues are not the growth of kindly circumstances or favourable seasons: nurtured amid persecution and self-denial, hardened by the severe discipline of sorrow and disappointment, his spiritual growth is advanced by suffering, which, instead of leading him to relinquish his hold on his Almighty Protector, only induces him to cling the more closely to the sole ground of his joy and hope. He does not depend for happiness on the smiles of the world or the glitter of outward prosperity; and therefore, unlike the sons of pleasure, he is not at one moment standing erect in the sunshine of rapture, and at the next cast down at the foot of despair. The object of his desires is placed above the reach of vicissitude, for they are fixed on Him, "with whom is no variableness, neither shadow of turning." Let the children of mirth tremble fearfully at every breeze that shakes their silken pavilions; the Christian is stayed upon his God; and though he may occasionally bend beneath the storm, he is at length enabled, by divinely-imparted strength, to rise above it, and stand erect as before. That man cannot be finally overthrown, whose confidence is resting on the High and Mighty One by whom the pillars of the universe are upheld.

II. The cedar of Lebanon is a *wide-spreading* tree, often covering a space with its branches, the diameter of which is much greater than its height. "No tree in the forest is more remarkable for its close-woven, leafy canopy." And well may the Christian be compared to the cedar in this respect; for he is not satisfied with the conviction that he *himself* is in the safe path to heaven and is already a partaker of the joys of the spiritual world, but he is ever anxious that others should communicate in his privileges, and is desirous that the influence of his example should extend far around. He has no wish to limit the bounty of Heaven, but makes it his daily prayer that God would "have mercy upon all men." The knowledge he possesses he is ever willing to impart: he is "apt to teach;" and from this peculiarity of its disciples it is that Christianity has been wont to spread with unexampled rapidity. The religions of the heathen had their *arcana*, which were revealed only to a few highly-favoured individuals, while the great mass of mankind were most carefully excluded from any participation in such mysterious knowledge. But the propagators of Christianity were anxious to spread their doctrines far and wide. Theirs was no exclusive theology; for the winds of heaven breathe not upon men with an impartiality greater than that with



which the primitive believers carried the good tidings of salvation to the rich and the poor. Christianity is necessarily a diffusive system; and the Christian ever looks upon himself, not as an isolated being, but as one of a vast multitude, a single unit in the aggregate body of an universal Church.

III. The cedar of Lebanon retains its existence for a considerable period. In this respect, too, is the tree typical of the Christian. Protected by God, and reserved by Him for immortality, he bears about with him a charmed life: the malice of men and fiends is powerless against him; for nothing can destroy one who is guarded by the Creator of all. "Of those whom thou hast given me," said the blessed Saviour, "have I lost nothing." Death and Time, before whom all else must bow, have no annihilating power over the sons of God; Death to them is but a state of transition, and Time is for them but the first figure of the incalculable sum of Eternity.

Here the type falls immensely beneath the thing typified. The magnificent cedars of Lebanon, once numerous, are now become rare. The existing forests are mostly composed of young trees, and by the successive reports of recent travellers\* we learn that of those trees still standing, which, by their size, are supposed to have been contemporaries of the Biblical times, the number has gradually decreased from thirty or forty to seventeen, to twelve, at last to seven.

"Mountain of mighty brow,  
Where are thy cedars now?"†

Those gigantic trees, which fancy might imagine coeval with the creation of this globe, have yielded to time; those trees whose branches were, so to speak, stirred by the prayers of prophets, which were witnesses of so many miracles, and from amid whose ranks were taken materials for the temple where the true God vouchsafed to dwell, after surviving the lapse of many generations, have at length perished like common shrubs: and the scanty remnant of survivors, as they lift their dark and scarred foreheads amid the snow, seem to assume an eloquent voice to admonish us by the fate of their fallen brethren not to believe that anything is immortal but spiritual existences. Yes, these magnificent trees may have disappeared from the landscape they hallowed and adorned, but at the great day no *spiritual* cedar will be missing. They will *all* be found, gathered in the garden of the Lord. There will they stand in stately and completed ranks; not a leaf will be wanting; not a stain will be on their verdure; their noble heads will wave beneath the breath of heaven, and sweetly will their fragrance be ever ascending before the throne of the Most High.

IV. Another circumstance worthy of remark is, that cedar-wood was applied to high or holy purposes, being generally used by the ancients in building palaces or temples. The use made of this wood in Solomon's temple and palace is well known. In this respect also may the cedar be said to be emblematical of the Christian: *he* is reserved for a high and holy destiny: he is devoted to an august use; for believers are said to be made unto God "kings and priests." How lowly soever may be the lot of a Christian here, an extensive and mighty change, the Bible assures us, will pass over him on his departure from life: the tattered garments

\* See De Lamartine. *Voyage en Orient*. T. iii. p. 186.

† Rev. T. Dale.

of his earthly existence will be etherialized and irradiated by the touch of death, and he will mingle in the fellowship of the blessed, arrayed in regal and sacerdotal pomp. Nor will his crown ever lose its radiance, or his mitre its whiteness: the hand that placed them on his head will sustain its own workmanship; those whom God has exalted need never fear a fall.

V. Another peculiarity to be noticed is, that the wood of the cedar is efficacious in preventing putrefaction; and was, on this account, formerly used for embalming. And did not the holy Jesus declare of His disciples that they were the *salt* of the earth? The presence and prayers of the righteous keep back the wrath of heaven when ready to burst on the earth: and for their sake God does not inflict on the world the punishment its sins seem to demand. We may readily imagine what a mass of putrefaction the social state would be, were it not for the righteous scattered over the earth, by perusing the history and literary remains of those times which immediately preceded and followed the birth of Christ. Let us look at the assemblage of iniquity that lay putrefying at Rome: let us consider the brutal sensuality to which all classes abandoned themselves with the recklessness of despair: and we may then see what men would be were there no counteracting influence at work among them. By means of the admixture of saints in the great mass of human society, the tendency to corruption is checked, and wickedness is prevented from reaching to a height which should over-tower the mercy of God.

VI. It is worthy of notice that the wood of the cedar, when burnt, yields a delightful perfume. This circumstance may, by an apt comparison, be transferred to the Christian life. The purifying fires of persecution and sorrow extract the rich odours of evangelical graces; display to the world those virtues which might otherwise have remained in concealment. But for this, the justice of God might seem to be impugned by the sufferings to which good men are so generally exposed. Not often are they found to be the possessors of rank or wealth: yet not seldom has it been their lot to undergo tortures and punishments like the vilest of criminals. But when we reflect that by such means it is that they are rendered meet for heaven, the Divine purpose becomes discernible. The advantages of this world are hazardous to their possessor, who is very often rather loaded than adorned by them: but of the utility of sanctified affliction there can be no doubt, when it conducts the soul to a renunciation of everything for the sake of Christ. Nor is it alone in the believer himself that the ameliorating influence of suffering is displayed: the fragrance of the consuming cedar-wood spreads afar; the multitude are attracted and charmed: converts are made, and new heroes added to the ranks of righteousness. The blood of the martyrs, it has often been said, is the seed of the Church. And if there did not literally arise from the burnt body of every martyr, as is said to have been actually the case at the martyrdom of St. Polycarp, a peculiar fragrant to charm the bodily senses of the bystanders, yet the odour of his victorious faith always pervaded the scene of his sufferings, and many were induced to hear and worship the martyr's God.

VII. Again: the cedar exudes a useful secretion; and to this may be compared the good works which are the necessary attendants of piety. True religion is not a mere enlargement of the intellectual powers; it is not

solely a mental adherence to certain tenets, true and excellent in themselves; but it is a course of active or passive virtue, founded on true and divinely-implanted principles, and producing fruits not to be mistaken. Christianity does not consist in a creed skilfully framed and correctly pronounced, but in a renewed heart, producing a holy and useful life. *Non eloquimur magna, sed vivimus*, said an ancient apologist:\* "our eloquence is not in our words but in our lives."

In these respects, then, the Christian may be said to "grow like a cedar in Lebanon." And if this king of the forest be a fitting emblem of the believer, to it also we may (with humility) compare the Saviour Himself. For if the virtues here mentioned be displayed in any degree in Christians, in a supreme degree are they developed in Him who is not ashamed to call them brethren. The graces of the believer are all derived from Christ. They are but as some scatterings of spray flung from the immense ocean of His goodness; and if we would see them in perfection, we must turn our eyes to Him from whom "every good and perfect gift cometh down." "The durable felicity of the righteous," says Bishop Horne in his commentary on this place, "is here likened to the lasting strength and beauty of 'palms,' and 'cedars.' But chiefly is the comparison applicable to that Just One, the King of Righteousness, and Tree of Life; eminent and upright; ever verdant and fragrant; under the greatest pressure and weight of sufferings, still ascending towards heaven; affording both fruit and protection, incorruptible and immortal."

O Jesus! Thou celestial and immortal Cedar! how delightful thy shadow to the weary soul! When the rays of temptation or the storms of sorrow beat upon me, let me find a refuge beneath thy branches. May that hallowed spot ever be my resting-place and my home, for there I shall be in safety and at peace!

M. N.

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### SABBATH DESECRATION ON THE RAILWAYS.

It is a grievous drawback to the enjoyment of railway travellers, to reflect that the system has hanging over it the curse of Sabbath desecration. It cannot be said that matters are no worse than they were before with the coaches; for the increased speed diminishes the plea for such transgression, and renders the present state of things the more inexcusable. I have occasionally, while waiting for a train, conversed with the clerks and porters on the subject, and I never met with one who did not feelingly regret the serious evil to themselves, and at the same time acknowledge the non-necessity for Sunday running of the trains. If such men may not be considered the best judges of the moral and religious part of the question, they certainly are not the worst judges of its practical working. Happily God does not leave himself without witness in influential quarters. There are those amongst directors and shareholders, who are not ashamed to shew that the fear and love of God are

\* Minucius Felix.

with them paramount principles of action. Not a few have sold out of a railway because they could not carry the point of Sabbath observance, and because they could not conscientiously receive the wages of iniquity. Some have retained their shares, but devoted the portion of gain attaching to the Sabbath work, to charitable purposes: while others, including many godly directors, are maintaining a vigilant eye, and embracing opportunities for advancing the good work, which every right-minded Christian most anxiously and prayerfully has at heart.

And let us not disparage the value of respectable minorities. They may exhibit their seeming powerlessness again and again, but they are not powerless. Where truth is with a minority, and unflinching, persevering diligence, it will eventually succeed. Witness the whole history of the Slave Trade, as well as other measures connected with our Houses of Parliament. Nor can we for a moment doubt but that the Sabbath question, as a whole, is substantially gaining ground. Our Christian senators may meet with repeated failures and rebuffs, but how differently are Sabbath measures met in the House of Commons now, to what they were a few years ago; and do we not see in all directions the practical benefit of the agitation of the question? Witness the abandonment of Sunday Cabinet dinners, and many other symptoms of improvement in the habits of the higher classes of society. Truth is omnipotent, and must eventually prevail.

Let our Christian directors and shareholders never tire in their efforts to assert the rights and honour of their God. Let them resolve, in the strength of Heaven, not to yield the ground in despair to the sordid cupidity of worldly and ungodly men, and they may depend upon it "in due season they shall reap if they faint not."

And in the meanwhile, who can tell the blessings to a country, even of minorities, in favour of truth? I have lately been much struck with the applicableness of Abraham's intercession for Sodom to this subject. Ten righteous would have saved the city. What were ten, or even fifty righteous, compared with the hundreds and thousands of ungodly inhabitants! And yet ten righteous would have saved the city from destruction! And so, amidst all that may well fill us with fear for our beloved country on the ground of systematic, and newly-admitted, and even legalized desecration of the Sabbath, (a point almost more than any other, touching Jehovah's honour, and therefore most likely to provoke his jealousy, and bring down his anger,) amidst all let us cling with hope and thankfulness to our handful of righteous men, who not only sigh and cry in secret over the abomination, but fearlessly and unceasingly stand forward to protest against the evil, and to check its progress.

It requires humility and it requires faith to persevere amidst the scoffs and ridicule of the cold, heartless, calculating men of the world; but we confess we cannot well convey an adequate idea of the honour and love in which we hold such confessors for God. They are indeed the salt of the land, keeping it from entire destruction. And they may well be encouraged to go forward, even though they knew that they should never successfully carry their measures, and purge the railways of this foul stain: they may well be encouraged to persevere under the thought, that in that very perseverance they are presenting the front of the righteous few, who are saving the nation from its merited judgments.

We have much pleasure in laying before our readers a specimen of the

efforts which are making in the good cause amongst persons responsibly connected with railways.

Few men would have had the courage to attack the evil in such a quarter. But the greater the name and the higher the authority, the more dangerous the influence and the more urgent the necessity to counteract it. And Mr. Newton well knew what the stripling David could effect with the God of Truth on his side, even against the giant of Gath. We cannot but wonder and regret that so good a man as Dr. Arnold should have been led to adopt such laxity of system with regard to the Sabbath. We believe that the very last time he left his lovely place near Grasmere, he commenced his journey on the Lord's Day. It is painful to have regret diminished, at his removal from his post at Rugby, which he filled, in most respects, so beneficially, by the consideration that his laxity must have largely counteracted the good that he was otherwise effecting.

We do trust, notwithstanding all the retrograde movements in our Church which would assimilate us more and more with Popish countries in regard to Sabbath observances, that there is a growing desire amongst us to maintain the Divine honour in the sanctity of His Day, and a growing conviction in favour of an institution which must be acknowledged to be as conducive to the present comfort and welfare of a community, as it is to our spiritual and eternal interests.

The following Letters, on the subject of Sunday travelling on railways, were addressed to the late Dr. Arnold, in reply to letters written by him to Mr. Newton, on occasion of the resolution which the latter (one of the directors of the North Midland Railway Company) submitted to the proprietors previous to the first opening of the Line.

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Leylands, Feb. 20th, 1840.

SIR,—I beg to thank you for the courteous terms in which you have had the kindness to convey the refusal of your proxy. I the more regret your inability to comply with my request, because we make such near approximation to each other in opinion, and because I should have felt greatly strengthened in my efforts, by the support of one, whose sentiments carry so much weight as yours. I do not now write for the purpose of encroaching on your valuable time with any controversial discussion of this question: still less with the feeling that anything I could urge further upon the subject would be likely to lead to a re-consideration of the points at issue between us—but to ask the favour of a short statement of the grounds on which you consider the spirit and essence of the Fourth

Commandment (which I presume you allude to as the Jewish, as contradistinguished from the Christian Sabbath,) to be no longer the Christian rule of conduct. If I could bring my mind to think that that commandment alone might with propriety be expunged from the moral law, whilst all the rest are left in their full force, I could then immediately adopt your view. But whilst I am required by the service of our Church on every returning Sabbath to make the response, "Lord have mercy upon us, and incline our hearts to keep THIS law," I confess it would appear to me difficult to evade the result, that, if I do not mean to keep THAT law as well as the rest, I have no business to join in that response. I feel that I have no claim to ask this favour at your hands, and that your occupations are too valuable to be

interfered with unnecessarily; but I also feel, and I think I perceive the same feeling in your obliging letter, that the decision of this question on right grounds, is of immense importance. If, therefore, you can, without much inconvenience, confer this additional favour for my own private guidance and satisfaction, you will greatly oblige, Sir,

Your obedient Servant,  
W. L. NEWTON.

Leylands, March 10th, 1840.

SIR,—Though I received your letter too late to avail myself of your friendly offer to confide your proxy to me, under certain limitations, yet I cannot omit thanking you for your kindness in this respect, and for your obliging answer to the question which I proposed to you. We perfectly agree that “the Jewish law, so far as it was Jewish and not moral, is at an end.” Nothing is clearer than this. But I cannot so easily admit, that it is only an assumption to predicate of the Ten Commandments, that they are all moral. Surely it is not too much to affirm, that it is at least *prima facie* evidence of the fact, that the Fourth Commandment is moral as well as the rest, that it was promulgated with awful solemnity, incorporated with and made part of the Decalogue, and written by the finger of God himself.

These circumstances alone invest it with a dignity and importance, which never seem to have been vouchsafed to ceremonial observances. Paley’s reason for singling out the Fourth Commandment as not being of moral and universal obligation, whilst all the rest are confessedly so, appears to me to be singularly unhappy and almost irreverent. It is this; “that the distinction between positive and natural duties, like other distinctions of modern ethics, was unknown to the simplicity of ancient language.” *Mor. Phil.* v. 2, p. 85. Thus subjecting a command, written by the finger of God to a comparison with human compositions.

In the next place, is there any

commandment more moral in its effects than this? I should say that the high standard of religion and morality in this country above all the nations of the continent, is mainly referable to the better observance of the Lord’s Day. Take away this great bulwark, which protects both our morals and our religion, and the flood-gates of licentiousness would be opened, and the elevated position which England holds in the scale of nations would be lost.

Debating the point with a Churchman, I would further say, ought any abrogated ceremonial law, which is not a moral law, or of universal obligation, to be placed in the most conspicuous part of our churches, so as to mislead a plain, simple-minded man into the belief, that it formed as much a part of his duty, as that he should do no murder, or that he should not steal, or commit adultery?

Or ought we to be called on (as I before stated) to respond to the Fourth Commandment, “Lord, have mercy upon us, and incline our hearts to keep this law,” if we believe this law to be no longer as binding as the rest?

With respect to the Catechism, although the part to which you allude contains no specific and express directions for keeping the Sabbath holy, yet the preceding part enjoins the observance of this law equally with the others.

Q. “You say that your godfathers, &c. &c., that you should keep God’s commandments: tell me how many there be?”

A. “Ten.”

Q. “Which be they?”

Is the Fourth expunged? So far from it, it stands there (as it seems to me) an imperishable monument of the equal authority of all in the opinion of the compilers of our Liturgy. It will not, I am sure, be disputed by you, that the Lord of the Sabbath, who gave the command, had power to alter or modify the law? The only question is, did He alter it? The answer is, “not by any direct or positive enactments; nor at all in the spirit and substance: but it seems equally clear, that the Lord of the

Sabbath vindicated the Fourth Commandment from the vain and superstitious traditions of the Jews by His own practice and example."

After His resurrection also, by His presence amongst His disciples, when assembled for worship on the first day of the week, he sanctioned the transfer from the seventh day to the first, an alteration not in spirit and substance, but in the literal construction of the command in a point not essential. It is a remarkable fact, that some of those very persons who lower the institution from one of Divine to one of human appointment, propose nevertheless to make the practical mode of keeping it as stringent as my resolution; *e. g.* "Wherefore the duty of the day is violated, first, by all such employment as would hinder our attendance upon public worship; or take up so much of our time as not to leave a sufficient part of the day at leisure for religious reflection; as the *going of journeys, &c. &c.*" *Paley's Mor. Phil.* v. 2. p. 93.

After all, I do not think, that, supposing the moral character, and Divine authority, and perpetual obligation of the Fourth Commandment to be proved, the whole point at issue is obtained.

Our Saviour's practical mode of dealing with that law shows us, that it was not taken in an absolutely literal sense even by the Jews themselves; but the observance has always had its qualifications, and been, in fact, a matter of degree, as you say.

Although, therefore, I think Scripture requires us to maintain the perpetual Divine authority of the law and the day, and we gain a most important advantage and sanction thereby, yet we have still to contend for

the *Scriptural* observance of the day in the highest and most correct degree,—to the utmost welfare of others as well as ourselves; men-servants and maid-servants are to be considered universally; and all men's rights to be consulted.

Should we not then be very jealous of constantly sacrificing the religion and rest of hundreds to the occasional accommodation of individuals, and preferring the temptation to unhallowed pleasure through a whole line of country, to single, occasional, and uncertain losses of convenience?

Shall not the reverse be what we aim at? Doubtless, cases of emergency may arise, on which it would be quite justifiable to make a journey on the Lord's Day; but the real question is, whether a trading company is warranted in regularly employing two or three hundred of its servants on the Lord's Day, so as to allure thousands of the thoughtless and unwary into scenes of dissipation, and to deprive dependents of their day of rest for the purpose of providing against cases of accommodation, which very rarely occur, and which, when they do occur, may be left to the ordinary resources?

I ought to apologise for writing at so much length, and with so much freedom; but I am persuaded that neither of us are actuated by any other motive than the elucidation of truth. I shall always feel under the deepest obligation for the kindness with which you have entered into this discussion, and encouraged me to continue it, by requesting to hear from me again.

Believe me to remain, dear Sir,  
Your obliged and obedient servant,  
W. L. NEWTON.

## PROTESTANT MINSTRELSY,—No. II.

### WICKLIFFE'S ASHES.

They kindle fire upon the sod,  
Fire on the parching grass!  
Children shall heed the blacken'd clod  
Years after, when they pass:  
It flares afar, it flares on high,  
Red flame against the evening sky!

What hast thou brought, O eager child,  
And thou, O! ancient man?  
The noisome weeds and herbage wild  
That o'er the fallows ran—  
The broken bough, the tangled spray,  
That cumbering many a thicket lay?

This is no time for springing weeds!  
Shorn with th' autumnal wheat,  
Deep in the soil their slumbering  
seeds

Await the summer heat:  
No shiver'd bough, no tangled thorn,  
Are these, from woodland thicket  
borne.

That broad, red flame is foully fed,  
For ye have stirred the mould,  
And touched the ashes of the dead  
With reckless hands, and bold:  
And crumbling shroud, and whiten'd  
bone,  
Strange fuel! on the flames are  
thrown!

Go, heap the pile—go, rouse the flame,  
Yea, with a brother's clay!  
And dream ye blot an evil name  
From England's name to-day:  
The lifeless dust ye rudely spurn,  
Hath kindled lamps that aye shall  
burn.

Words ye have not the power to stay,  
Are passing to and fro;  
And o'er the seas, and far away,  
To mightier deeds shall grow.  
Go, rouse the flame, and heap the pile,  
They live in many a heart the while.  
Meet work ye find for Christian  
hands!

A kindly Christian deed!  
To give these bones like ashen bands,  
The broad red flame to feed!

Can ye forget the reck'ning hour,  
When dust like this is raised in  
power?

Can ye forget, that ye shall meet  
This mortal, face to face,  
Before his Maker's judgment-seat  
Behold him in his place?  
Far scatter'd on the northern wind  
Angels the Christian dust would  
find!

And vengeance tarries not so long—  
Is even at the gate;  
I hear the clam'ring vultures throng  
To shrines made desolate!  
I see the hands stretch'd out to smite,  
Your idols trampled in the fight.

Go, gather from that smould'ring  
heap,  
The ashes lightly given;  
And where the winds the loudest  
sweep,  
Go, sprinkle them to Heaven:  
What fiery woes shall they return!  
What brows shall with the plague-  
spot burn!\*

The name that ye would blot with  
fire,  
Shall live a household word;  
And brazen trumps shall lift it higher  
In battles of the Lord!  
A beacon-flame of liberty,  
From these dry bones shall kindled  
be!†

‘Ελενη.

## Review of Books.

PERSONAL DECLENSION AND REVIVAL OF RELIGION IN THE  
SOUL. By the Rev. O. WINSLOW. pp. 310, 12mo. Shaw, Southampton  
Row, London.

THE faithful Christian will find this a most valuable treatise. There are  
few works issuing from the press in the present day of equal excellence.  
It takes ground of the first importance, especially in days when our best  
and highest interests are so fearfully endangered, on the one hand, by

\* Exodus ix. 8, 9.

† Though they digged up his body, burnt his bones, and drowned his ashes; yet the  
Word of God and the truth of his doctrines, with the fruit and success thereof, they  
could not burn. These to this day.—*For.*



the exclusive occupation of active and unceasing labour for others: and on the other hand, by the turmoil of controversy and religious dissension. Every Christian family should possess this work. We give the preface entire, as the best means of exhibiting its spirit and design.

THAT the subject on which this humble volume treats is vastly solemn, and deeply searching, every true believer in Jesus must acknowledge. The existing necessity for such a work has long impressed itself upon the Author's mind. While other and abler writers are employing their pens, either in defending the out-posts of Christianity, or in arousing a slumbering Church to an increased intensity of personal and combined action in the great work of Christian benevolence, he has felt that if he might but be instrumental, in ever so humble a way, of occasionally withdrawing the eye of the believer from the dazzling and almost-bewildering movements around him, and fixing it upon the state of HIS OWN PERSONAL RELIGION, he would be rendering the Christian Church a service, not the less needed and important in her present elevated and excited position.

It must be admitted, that the character and the tendencies of the age are not favourable to deep and mature reflection upon the hidden, spiritual life of the soul. Whirled along as the Church of God is, in her brilliant path of benevolent enterprise,—deeply engaged in concerting and in carrying out new and far-reaching plans of aggression upon the dominion of sin,—and compelled in one hand to hold the spiritual sword in defence of the faith, which, with the other, she is up-building,—but few energies are left, and but little time is afforded, for close, faithful, and frequent dealing with the personal and spiritual state of grace in the soul; which, in consequence of thus being overlooked and uncultivated, may fall into a state of the deepest and most painful declension. “They made me keeper of the vineyards; but *mine own* vineyard have I not kept.”

It is, then, the humble design of the writer in the present work, for a while to withdraw the mind from the consideration of the mere externals of Christianity, and to aid the believer in answering the solemn and searching inquiry, “What is the present spiritual state of my soul before God?” In the following pages he is exhorted to forget the Christian profession he sustains, the party badge he wears, and the distinctive name by which he is known among men,—to turn aside for a brief hour from all religious duties, engagements, and excitement, and to look this question fully and fairly in the face.

With human wisdom and eloquence the Author has not seen fit to load and adorn his work. The subject presented itself to his mind in too solemn and awful an aspect for this. The ground he traversed he felt to be so holy, that he had need to put off the shoes from his feet, and to lay aside everything that was not in strict harmony with the spiritual character of his theme. That the traces of human imperfection may be found on every page, no one can be more conscious than the Author,—no one more deeply humbled. Indeed, so affecting to his own mind has been the conviction of the feeble manner in which the subject is treated, that but for a deep sense of its vast importance, and the demand that exists for its discussion in almost any shape, he would more than once have withdrawn his book from the press. May the Spirit of God accompany its perusal with power and unction, and to Him, as unto the Father, and the Son, shall be ascribed the glory.

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THE SABBATH QUESTION ILLUSTRATED. By A. ROAD-SIDE INQUIRER. pp. 206, 12mo. Seeleys, London.

WE regard this question as so vitally affecting the Divine honour among men, as well as the best interests of nations, families, and individuals, that we are always glad to welcome any thing from the press that is calculated to elucidate the privilege and duty of the Sabbath. Our

readers will not be disappointed in this little book. It shews the bearings of the Sabbath question on the details of common life. It is cleverly and sensibly written, and in a style and upon a plan which cannot fail to keep up a lively interest, as well as forcibly to convey conviction to the mind; while it is grounded on sound Scriptural principles throughout.

CONTENTS.

- I. Rendering a reason.
- II. Scriptural Suggestions.
- III. The Traveller's first stage.
- IV. The Yeoman's Fireside.
- V. Pedestrian Gleanings.
- VI. A Railway Discussion.
- VII. A Day on the Canal.
- VIII. Gleanings among the Boatmen.
- IX. The Question Debated.
- X. Pedestrian Gleanings.
- XI. New Forms of Evil.
- XII. Conclusion.

**GEMS OF SACRED MUSIC.** Short Anthems by the most Eminent Composers, suitable for Divine Service, Sunday Schools, Musical Societies, and Private Families. Harmonized for the Organ and Piano Forte, and may be sung in Four Voices. Ward, Paternoster Row, London.

It is a gratifying circumstance, that all classes of the community have of late received an impulse in favour of devotional music. Singing has become almost a constant part of instruction in our day-schools, while the new systems introduced into most parts of England are giving facilities for all ages and grades to improve themselves on correct, scientific principles. Few persons are aware of the extent to which the powers of singing may be improved. Some go so far as to assert that every one may be taught to sing. However this may be, we certainly never witnessed a more wonderful or impressive sight, than that of some hundreds of the lowest and most neglected children gathered together in a singing class in one of the Corporation Schools near Scotland Road, in Liverpool. After hearing them go through their singing lessons in admirable style, the observation was made that, of course, this was a class drafted off from the rest of the school, as possessing the capability of singing. We were not a little surprised, when Mr. Crow declared, that it was the whole school of boys without any selection. They had literally been taken out of the streets in a state of the greatest ignorance and destitution, only a few months before; and nothing could exceed the harmony and propriety with which they went through their exercises.

Our churches must largely experience the benefit of this musical movement, and society at large participate extensively. Our young men in trade, &c., find in music a more rational and satisfactory recreation than the ale-house, &c., can afford.

And happily, with the increased demand, there is an increased supply of good and cheap musical publications. The one before us, as far as we can judge from the first six numbers published, promises to be a great acquisition. It consists of the best old music, and is wonderfully cheap. It is a happy circumstance, that music can now be printed at so much less expense than formerly.

## Intelligence.

### POPERY.

#### THE YOUGHAL MONASTERY.— CONVERSION OF ITS INMATES TO PROTESTANTISM.

*To the Editor of the St. James's  
Chronicle.*

SIR,—Deeming it necessary that the public should have accurate information respecting the dissolution of the Youghal Monastery, and the conversion of its inmates to the Protestant faith, I beg that you will have the goodness to afford me space in your next publication for the following brief statement:

Previous to attaching myself, in 1838, to the presentation order in Cork, I had been connected with the Christian brothers, and was entrusted at an early age, with various important offices. From Cork I was sent to the Youghal Monastery, of which I was appointed superior. It is needless to add, that I was held in high esteem by Roman Catholics in general, until I began to waver in religious opinions, mix freely with Protestants, hold religious conversations with the rector of the town, and became so satisfied of the errors of the Roman Catholic Church, that I renounced those errors, and became a Protestant.

From the time I first appeared to hold communion with those opposed to the Romish belief, and hold religious conversations with the rector, I had to endure a system of the most venomous and harassing persecution. Insinuations were made against my character in a very guarded and jesuitical manner, and some of the Romish priests denounced me from the altar without mentioning my name, yet in so pointed a manner as not to be misunderstood. This act drove me to attempt a justification by addressing the congregation on the following Sunday; but when I commenced I was hustled from the place, and after having endeavoured in vain

to obtain an investigation from the priests, or even a specification of charges against me, I had, as my only resource, to call a public meeting, at which a large number of persons of respectability and of all persuasions, resolved unanimously that "*no charges were proved.*"

Since then various efforts have been made to bribe, intimidate, or induce me to retrace my steps, but the Lord has been graciously pleased to strengthen me against those attempts. I was seized and imprisoned for debts contracted on behalf of the institution, and on the faith of its income, which was withheld from me after the parties had proved how fruitless were their efforts to force me to an unworthy compromise. I was visited with oppression and ignominy, and every species of indignity. Had it not been for the Protestant inhabitants, the magistrates, and the police authorities of the town, my life would, in all probability, have been sacrificed to the fury of the priests and the populace.

These proceedings made a lasting impression on the other members of the community. Witnessing the change wrought in my religious belief, and knowing the sacrifices made, and the persecution endured on that account, they were brought to a stand, and led to make further inquiries into the faith and practice of the Church of Rome. Providentially they were brought into contact with pious clergymen, and after a short time the entire community conformed to the Protestant faith. This is a brief and faithful account of the entire transaction.—I am, Sir, your faithful servant,

J. B. MURPHY,  
Late Superior of Youghal Monastery.  
12, Great Ryder-st., St. James's,  
Jan. 20.

## FRANCE AND SWITZERLAND.

It would seem as if the friends of evangelical religion on the Continent were awake to the difficulties and dangers which threaten them from the opposition and machinations of Papists. It would seem, also, as if Popery were putting forth strenuous efforts, and making a desperate struggle to regain its ascendancy over the civil powers. A crisis will come, and the conflict between Protestantism and Popery is approaching, when the battle of the Reformation must be fought over again, not with carnal weapons, but with the weapons of truth, and the sword of the Spirit, which is the word of God. The sooner the friends of evangelical religion arm themselves for the conflict the better. The existence and influence of Popery is incompatible with civil and religious liberty, and with the renovation and conversion of the world to God, because Popery ever has been and still is, the enemy and opposer both of civil and religious liberty. And when this contest comes, as come it will, if Popery exists in sufficient strength, Popery will resort to its old weapons, and dip its hands in blood. A recent letter from M. Monod, of Montauban, to the Free Church of Scotland, after alluding to the decided revival of true religion in France during the last twenty years, speaks of the serious obstacles to its spread arising from revived Popery. M. F. Monod, in another letter, speaks of the solemn impression, that such is the rising spirit of Popery, and its ascendancy over the civil power, that soon the door of usefulness will be closed, and violent persecution begin.

A late circular of the Geneva Evangelical Society says of France: "The union which is forming between the Roman clergy and the civil authorities, turns the ambiguity of the laws more and more to the advantage of the Papists. In many places congregations would be formed, if a guarantee for peaceable, regular worship had not been refused. We must expect a new state of things to be seen in France, from the bonds with which the Court of Rome seeks every where to entangle governments."

Professor Gausson, an eminent member of the Evangelical College of Geneva, addressing his students on the prospects of France, &c., after speaking of the Popish and Protestant forces, says: "I do not allude to a battle of argument and controversy, but to a violent assault on the faith and patience of the saints. It seems clear to me, that we are on the eve of times when, like our fathers, we must hold our lives in our hands, as an offering to Jesus Christ. The Church, apparently vanquished, dispersed, reduced to the smallest number, will begin to conquer again by the preaching of the cross, by patience, and by faith."

Prof. Monod bears a similar testimony: "We live in a time in which God does great things. But we cannot but take notice that this happy movement meets with great obstacles, and that we are in the epoch of crisis and transition, whose results it is impossible to foresee.

"The first obstacle arises from the Romish Church. Although that church had rarely descended more low in doctrine, and although there reigns almost every where a great incredulity regarding her and the Gospel which she compromises, it is certain that the influence of that church here, as elsewhere, increases in a frightful manner. A strange fact! without reigning over the heart, it enslaves the mind. Even indications of persecution manifest themselves here and there. More than one young person has been carried off and put into a convent, in particular the young Abbe de L—; and his parents have recovered him only after great difficulty. You will have observed that the daughter of the Dutch Minister at Turin has been carried off for a similar purpose. I understand that the daughter of one of the most distinguished of the Evangelical pastors in French Switzerland is about to enter a convent of her own choice.

"By the law-suit instituted by the Abbe Maurette, we are threatened to lose the liberty of controversy. In seeing what is passing in France just now, we rub our eyes, and ask if we are really awake."

**MODERN POPERY.**—We all know what Popery was in the days of the Inquisition and the dark ages; the following incident, told by an intelligent traveller, will give us an idea of its spirit in these latter days, which may help us to judge whether, if it was blood-thirsty, oppressive, and intolerant then, it is now adapted to promote the progress of civil and religious liberty among ourselves.—“A poor Protestant village named Felsberg, in Switzerland, has lately been so imminently threatened with destruction from an overhanging mountain, which is beginning to fall, that the government sought negotiations with a neighbouring village called Ems, the inhabitants of which are Romanists, with the intent to translate the *commune* of Felsberg within the limit of the Ems territory. The people of this village refused their consent, except on condition that the Felsbergers should embrace the Romish religion; a proposition which they refused with the utmost energy and unanimity. They would rather remain under the falling mountain than renounce the Gospel and embrace the Pope.”

**BAPTISM OF BELLS AT TOURS.**—We have just been present at a signal parody on the fundamental rite of Christianity; a Pagan ceremony has just been celebrated by the ministers of Christ, in a chapel consecrated to his worship. The two bells presented to the hospital have been baptized! This solemnity was conducted with great pomp by the archbishop, assisted by his clergy, and aided by the giver of the bells, who played the double part of father and godfather. A mass, distinguished by the union of admirable musical powers with the generous spirit of charity, and an edifying sermon, preceded the baptism: and then the ceremony commenced. The two bells were hung a little above the ground, in the midst of the chapel. A somewhat profane coquetry presided at their toilette. They were dressed in gowns of rose-coloured satin, with robes of lace, and trimmed with ribbons and flowers. The archbishop, (Monseigneur Morlot) solemnly approached these two

innocent sisters. M. Viot Prudhomme, their godfather, and a distinguished lady, their godmother, were placed at his right hand. After the accustomed words, the archbishop proceeded to their purification, *par attouchements*; their dresses were raised with due regard to decency, so as to expose the native material, and in this condition they received the holy anointing within and without. Then Monseigneur, pulling a ribbon, struck the clappers against the two bells in succession, which answered in different tones; the godmother did the same, with perfect grace, and the godfather with his accustomed dexterity. All this accomplished, behold two Christians more in the world, bearing these inscriptions—the one, “*Je m'appelle Anna-Valerie*,” the other, “*Je m'appelle Julie-Caroline*.” It is with a lively sentiment of pity that we have witnessed this profane spectacle. A baptism of bells! What, then, is the original sin of these poor creatures? what stain have you washed away? Have these twins of M. Viot Prudhomme any fault which they derive from their paternity? Yes, your bells have a fault; we have told you of it before now, and your baptism will not efface it. The Church has given them its blessing, but they will soon receive the curse of the sick and the poor. The pretty allusions of the sermon to the poetry of bells, and their happy influences, have a bitter irony when applied to the abode of pain and misery. You speak of their welcoming the newly-born with joyous peals, and of their adding solemnity to the mourning for the dead! But at the hospital children are brought forth in shame, and received with mystery; and compassion for the dying bids us mourn for the dead in silence. The hospital demands for its inmates food, and care, and rest, and you give them—bells!

**POPISH BIBLES.**—Changes are going on silently in these times of peaceful discussion, which will make all things new. Among these changes nothing is more remarkable than a sudden desire to read the Bible, which has seized the Roman Catholics. An edition of 1000 Douay Bibles, pub-

lished in this city (New York) ten years ago, was disposed of with difficulty. Recently a quarto edition of 5000 was all sold in a few months, and large numbers of various editions are constantly selling. In fact, the Catholics have suddenly become a Bible-reading people. It is the Douay translation, to be sure, with notes not the very best, though many of them are excellent, and the translation of some passages is palpably sectarian and untrue. Yet the great truths of inspiration are so plainly taught, that praying to saints, the miracles of saints, and the whole lumber of such superstitions, must soon disappear under its influence. What has waked up this wonderful desire for the Bible we know not, unless it be the controversy about its exclusion from the public schools. Nothing could have been more likely to produce this effect than such a discussion. The tendency of every thing, however, is to discussion. The Bible is certainly coming to be more properly appreciated by Protestants than it used to be, and why should not the same change go on amongst Catholics? The craft of their demanding belief without proof has had its day, and now every man demands of whoever makes a proposition that he should prove it.

#### GOOD WORK IN IRELAND.

MY DEAR —,—I am sure you will be rejoiced to hear of the great success with which the Lord has been pleased to prosper the teaching of His own Word in the Irish language amongst our poor R— C— fellow-sinners in this country, and especially in the county K—. In six parishes that are adjoining, there were, in June last, 821 converts; and since that, several others have joined their party, amongst which may be numbered the priest of one of the parishes, and another most influential person—so influential, that when her confessor heard that she had left the Church of Rome, he fainted: and all the priests and nuns of that locality declared, that they “would rather that six priests had left them, than her, of

whom they had so long boasted as the intelligent and devoted champion of their Church.”

But my principal reason for now writing to you is, the hope that you will assist in making known to those who wish to help forward the Redeemer's cause the dark side of the picture; the awfully tremendous persecution at this moment raging, more or less, in every spot where there have been any conversions from Popery. In some places the old priests who were thought not sufficiently active in stopping the reformation, have been removed to other parishes, or pensioned off, and young men, newly sent from Maynooth, have succeeded them; and now the most awful curses ring from every Romish altar against the converts, or any who in any wise help or aid them. They charge their congregations not to speak one word to their nearest and dearest friends, and to hold them guilty of mortal sins if they read, or countenance the reading of, the Bible; they are commanded to shut their eyes, if they meet them on the road, and to turn their heads another way until they pass. They are not permitted to sell any article to a convert, and the distress that this occasions, is perhaps far greater than you may think, for I would just remind you that the poorest class of peasantry have no stock of provisions of any kind laid in for the winter. Potatoes are the only food they use, and the R— C—s will not now sell them any. In other places, too, the buyer might turn to another person, or procure what he wanted by the slight personal inconvenience of walking a mile or two to another town; but in those remote districts they would have to travel twenty or thirty miles ere they would reach a large town, where the ban of the priest's curse would not follow them, and there are no Protestant families able to assist them. There are no resident gentry in most of the parishes, not even a comfortable farmer. In some there is not even a resident clergyman; and even where there is, he is generally himself a very poor man, whose heart is wrung with the hard necessity of injuring the cause

he loves, by being forced often to say, "depart in peace, be ye warmed and filled." In cases of sickness, their sufferings are greatly aggravated: no sum of money will procure a pint of milk to cool the parching thirst of fever, and in some cases the patient has fallen a sacrifice in consequence of the refusal of nurses to go and attend them at their house. I could tell you instances that would touch the hardest heart; yet I am happy to say, that though large bribes are offered, only one boy has been induced to return to Popery, and we hear that he is wretched; but a new suit of clothes, a sum of money, and the *privilege of dining at the priest's table*, have led him to this step, which it is most likely he will retrace ere long. In another part of K—, an intelligent young man who was clerk to an attorney, listened one day to the Scriptures, and, in consequence, was denounced from the altar. Still, however, he went to hear, and became so impressed by the truths he heard, that in a very short time he went to church. The next day his employment was taken from him; his father, who had a large family, and was in a

trade, the success of which depended much on the feelings of his neighbours towards him, lost his customers; and a large family, who were in independent circumstances, are now left beggars. Yet the young man is firm; and what is still more cheering, his friends continue to send the younger members of the family to the Scriptural school of the village: and I may add, that all the schools in the places connected with the Reformation, are increasing in the number of the scholars, and the attendance of the converts at divine service is more regular than before the persecution began. Therefore we have great reason to rejoice, even in this fiery trial, as it proves the reality of their precious faith: and it will, I feel assured, but help to purify that faith, so that it will be "found unto praise, and honour, and glory, at the appearing of Jesus Christ."

I remain, yours faithfully,  
J. C——.

[Protestants are indeed loudly called upon to help this good work. The Editor will be glad to forward any contributions.]

## TRACTARIANISM.

### IDEAL OF A CHRISTIAN CHURCH.

SIR,—I have just risen from the perusal of Mr. Ward's "Ideal of a Christian Church;" and it would not be easy to tell the amount of pain and distress to which it gives rise in an honest mind. Not that the line of argument is at all likely to be influential with those who are Scripturally informed; not that you feel at all that wretched sensation of inextricable entanglement which some artful Jesuitical writings produce, and which Mr. Ward has evidently aimed at producing; but that you do become conscious of a measure of melancholy pity for a mind so completely astray, so lost to every sense of honourable feeling which should guide us in the labyrinth of life. You feel as you go onward, that you are in contact with an enslaved, debased,

and degraded mind. There is in his whole system and endeavour, such a manifest attempt to puzzle and cloud rather than to argue for and establish truth, that you soon begin to suspect every succeeding sentence of trickery and chicanery; and too frequently such suspicions are more than realized, when the whole drift of the argument is understood.

It is painful to track such a writer through all his windings, but sometimes it is needless. Mr. Ward is one of a school; and one of the most audacious of the party. He is, like Frowde, a thorough disciple and *élève* of Mr. Newman; and put forward by him to bear the brunt of the battle for a series of sophisms which are really originated by Mr. Newman. And it is desirable that the errors of that school should be touched where they are really tangible; and that the

Christian public should now be put upon their guard against a mode of argument, which must find its way, under present circumstances, to persons who are little prepared for such argumentation. These artful statements will now be forced upon the public. Like the frogs of Egypt, they will find their way into the secret chamber. Like the locusts, they wither every green thing they touch. And, like a still more distressing plague, they mystify men's minds with "a darkness that can be felt."

I purpose, therefore, with your leave, to take up, in a series of letters, several points in Mr. Ward's argument; and to put them in a right light before the Christian public, that the fallacy may be discovered of the mode by which he endeavours to seduce the simple believer in the Holy Scriptures from his happy allegiance to his God.

But at the outset there is one manœuvre, which holds a prominent place throughout the whole work of 600 pages, to which I would call attention.

In the first place, his wrath against the old school of the Evangelical clergy is very great; for he is fully conscious that their position is quite impregnable: and that if the great body of the clergy were in real alarm to take refuge in true Reformation principles, he and his friends might sophisticate in vain. He fires off, therefore, most copiously, all the common places which the prejudices of high churchmen have led them to entertain against the "Evangelicals." He pours them out *ad nauseam*, in the hope to carry with him the feelings of a large body of men, who have been accustomed to shrink from the strong statements of our doctrinal articles; and he labours, in language stronger than the high church school have ever used, to awaken their fears and confirm their dislike of the Scriptural doctrines of grace.

He says, "no consecutive thinker could adopt the doctrine of Justification by Faith only, without being prepared to plunge, theoretically, at least, into the lowest depths of depravity." "He looks on open and undeniable habits of profligacy and

depravity, as the natural, and direct, and even unmitigated consequences of the doctrine of the 11th Article."

"It is the master-piece of Satan's craft, holding out a promise to self-deceiving men, of enjoying, at once, carnal security and spiritual peace."

He knows quite well the strong prejudices with which such statements as these will accord; though many men would startle at first to put their own objections so strongly and so coarsely. But he counts on thus gaining partizans with him, who will join on this ostensible ground in condemning, on a special point, the evangelical body, and are thus scaring them from taking the Scriptural and only safe ground which the Evangelicals occupy in other respects.

But then having, as he hopes, succeeded in frightening men off Reformation and Scriptural ground; having brought, as he hopes, the clergy of the Reformed Church to shrink from Reformation principles, and to take refuge from evangelical truth in antiquity and tradition, he assails the high churchman on that slippery ground with a vehemence which he is not likely to repel; he gives him an impulse there which can hardly fail to drive him down the inclined plane of Romish mystification.

Nothing can be well more evident than his triumphant consciousness of victory over these high church opinions. He feels that there he has no difficulty. The prey is in his toils. Finding them off their own ground, he has only to draw round them the meshes of his entanglement, and if they are sincere and straightforward in their professions, they must fall into his hands. And he is right in his anticipations. It is impossible to read those portions of Mr. Ward's book without a conviction that against high churchmen he has certainly the best of the argument. Only let the high churchman concede, what for the sake of priestly power, he has been willing to concede towards Romanists, and he has surrendered the key of his position.

The essential features of his system are those which gradually effloresce into Romanism. And though, in times when controversy was not



rife, and men were not polemically pressed to consistency of action, the cold and dry high churchman could maintain, because he was let alone, a separate standing, it cannot be so now. The Romanist now claims, as open allies, all that are united with him on a common basis; and, taking the vantage which their dislike of true Reformation principles gives, he will drive them into visible union.\* It would be a painful contemplation to be admitted within the secrecy of such a man's feelings as he follows the artful windings of the Jesuit arguments—the sum and substance of Milner's end of controversy, newly garnished by Mr. Ward—and feels as he meets each blow, that he has no effectual means of warding off its force; but certainly he must feel this, and the nearing the side of a bold step for consistency, and of the probable sacrifice of substantial emolument for this object, must be harassing in no small degree.

It would be well indeed if many persons could perceive the danger of their position, before it is too late, before they feel, in a migration to Rome this sad conviction of an un-Protestant tenure of Protestant emoluments and responsibilities. If this should be the result of this bold attack on the high churchman's views, the result would be as blessed as it is unexpected.

In the meanwhile, how thankful they should be who have found their refuge in the impregnable fortress of God's revealed word; submitting to its paramount authority; strengthened by its supernal might; they may be calm while the tempest blusters round them; they may be safe even under the soft and seductive smile of Italian skies; and there is no other safety. The sixth article draws a definite line around us which the enemy cannot pass. "Thy truth is my shield and buckler." May those who have grasped the principle rejoice evermore in its protection and invincible power. Yours, LATIMER.

\* All such defences as Laud's answer to Fisher, can only betray their abettors unto discomfiture. They are not truly Protestant.

EXTRACT OF A LETTER FROM DEVON.—The affliction of our Church is great at the present time; and unless God in his infinite mercy stays the hand of the oppressor, we may only reckon our sorrows begun. Could you see all the papers from Devon and Cornwall, you would scarcely be able to restrain feelings of indignation as well as grief. So plausible is our Bishop in his pastoral addresses, (though even in them betraying the secret purpose of his heart,) and so thoroughly acting in opposition to all these professions in most parts of his conduct; that one can have no confidence in his word, or any hope of the effect of appeals to his feelings as a Christian. Where the mischief will end, what compliances he will demand from his faithful clergy, we know not. It is evident that he is a strong Tractarian; that he desires to impose all the badges and restraints of that party, as far as he can, by every strain of authority; and that if in so doing he could force out all the evangelical ministers, and their congregations too, it would be only gaining his end more completely.

Already his order has caused strife and division in every parish in his diocese. Curates are opposing their vicars, and clergymen one another. Some are fully prepared to follow him in every requirement, for he has filled every place he can with men of this party; and among those who call themselves evangelical, there are many who do not see their danger, and therefore weaken the hands of those who would make a firm and Christian resistance. Our vicar is one of the latter class; talented, energetic, and faithful to his trust; and so deeply is he afflicted, so feebly supported by some on whom he hoped he might rely, that he is at his wits' end. My heart aches for him, but it rejoiced to hear the manly firmness with which he said to me on Wednesday evening, "—, I would submit to any thing, in which the honour of God was not compromised, but for that I will, with his assistance, fight to the last. What to do I know not. He alone can teach me, and He alone can strengthen me. Man's wisdom is nothing;

and his own power is nothing; but keeping the honour of God simply and steadily in view, following the straightforward path of truth, and seeking God's grace in every step; we must fight firmly and perseveringly. Those who ought to support me have turned against me, and I am sorely tried; but I hope my congregation will not desert me, and I must not flinch." He expects a time of much suffering, and few or none have any idea that the Bishop will relax; because most see that his real desire is to get rid of all evangelical churchmen: and he is so good a general, that he has, in all probability, counted his supporters before he began the battle. Policy may take another turn, but all is gloom and conjecture. There is but one source of consolation—the sure mercies and never-failing promises of a covenant God, who is ordering all, and will restrain the wrath and power of men. What measure of suffering He himself thinks fit for us, we cannot of course see; but we can see and undoubtingly acknowledge His hand in all: and from the wondrous harmony of all His dealings with men, we may draw the richest consolation. Promises called forth under circumstances widely differing in point of fact, are yet as applicable to us now; and to-day, the language relating to the last great struggle, has been constantly running through my mind: "when these things begin to come to pass, lift up your heads in hope, for your redemption draweth nigh." And is not this in accordance with the ordinary course of God's dealings? Man's extremity is God's opportunity. So the Israelites found it; so David found it; and so every believer has found it, and will continue to find it. How different are their trials from those of the world! What shall we render to the Lord for all his benefits? How peacefully can a child of God bow to the storm on which his Father rides! How joyfully accept the invitation to go to Him when heavy laden! And oh! if affliction draw the heart into more fervent prayer, and more intimate communion with its

God and Saviour, who would exchange it for prosperity? What can be compared to these foretastes of heaven? What can it take away that we would not willingly relinquish for joys that grow brighter and brighter as the world fades away? It is cheering to think of these things; yet I am as one smiling through tears, for my heart is heavy. I carry the burden till sleep relieves me, and wake under a sense of it when morning returns. &c. &c.

DEAR BROTHER,—The state of the English Church becomes ever more alarming to Christians on the Continent. The evil appears to us to have reached the highest degree, and we do not see that the Church does anything to remedy it. We ask if the episcopal system is then inefficacious to govern the Church? The Church of Scotland has repressed the reveries of Irving, and, nevertheless, those reveries were less dangerous than those of Pusey, Newman, and Maitland. We love the Church of England, on account of the Word of God on which it rests; of its articles, the faith of which is so pure; of all the works, and of all the men of God that it has given birth to. But one of your colleagues, a zealous Episcopalian, who boasted to us recently of the excellencies of this system, can tell you that we have been unanimous in opposing to him the actual state of your Church. If nothing is done against the Popery of Oxford, the cause of Episcopacy is lost upon the Continent; it is lost in the Church of God. If the bishops continue to sleep, remember that the Church is the judge of controversies, and that the Church, according to your articles, is the assembly of faithful men. Let faithful men then rise and speak. Dear brother, I pray for your Church, that He who is with us continually, even to the end of the world, may himself fight against the servants of human traditions, and that the victory may abide with the word and the blood of the Lamb.

Your devoted friend,  
MERLEE D'AUBIGNE, D. D.

## THE JEWS.

APPEAL ON BEHALF OF THE JEWS"  
TEMPORAL RELIEF FUND.

WHEN the Gospel was preached amongst the Jews by our Lord and his apostles, it either found men poor, or it made them so. "To the poor the Gospel was preached," and by them it was received. The rich, the mighty, and the noble were the exceptions. Those who possessed a little, by being cut off from their connections and friends, were deprived of the usual means of gaining a subsistence, and were speedily reduced to poverty. Those few who were rich, voluntarily made themselves poor to supply the necessities of their brethren. The estates and possessions that were sold and distributed as every man had need, appear to have been speedily swallowed up by the mass of the poor of which the Church at Jerusalem was probably composed; for when the Divine commission of St. Paul was acknowledged, there were still poor to be remembered: and the Acts and Epistles (Gal. ii. 10) speak plainly of the collection made for the poor saints. The experience of those who preach the Gospel now, is not different from that of our Lord and his apostles. The Gospel has not changed, either in character or effects. Its Divine origin is still proved by its being the Gospel of the poor. It pleases God still to choose the poor in this world, rich in faith: and those whose worldly circumstances are somewhat better, are speedily reduced to utter destitution. The remarkable feature of the present preaching of the Gospel is, that it is blessed especially to schoolmasters, students of the Talmud, candidates of the Rabbinic office, or to persons engaged in petty trade, all of whom are, therefore, dependent altogether upon Judaism or the Jews for their support, and whose means of livelihood are cut off suddenly and totally, as soon as an inclination to Christianity is perceptible to their brethren. If traders, their credit is gone, and they can trade no more; if learned in the Talmud, their learning is utterly useless *amongst* the Gentiles. They who a

few hours before were in possession of respectability and the certain means of obtaining bread for themselves and families, suddenly find themselves mendicants, doomed by an imperative necessity to subsist on a precarious and often an ungracious charity, or together with their families to perish from absolute and hopeless want. Such is the present result of the success which God has vouchsafed to the preaching of the Gospel. Hundreds in various parts of Europe have been brought to believe in and confess Jesus of Nazareth, the Saviour of the world, and are now in a state of pitiable destitution. Now, then, the question arises, what is the duty of the Christian Church? Shall it leave those young converts to die of want, if they have strength enough to do so, or to turn back to Judaism, in order to obtain from followers of the Oral Law that pity which is denied them by those who abhor tradition? Or, shall she open her bowels of compassion, and preserve her perishing children from starvation? Some few voices cry out against the latter mode of illustrating Christianity. They say, that to administer temporal relief makes hypocrites; that therefore it is much better to allow a few hundred true and faithful converts and their families to starve, than to make false professors, or to bestow the gold and silver of the Christian Church upon unworthy objects. These voices, however, are so few, and their objection so transparently false, and so entirely opposed to the better feelings of even depraved human nature, that it requires no formal refutation. To mention it is to brand it with the ignominy which it deserves.

The great body of Christian people ask, How did our Saviour Jesus Christ and his disciples act under similar circumstances? and say, Let us tread in their steps. To them the reply is easy and the duty plain. Wherever Christ and his disciples found want, they relieved it: The New Testament method of missionary exertion is to preach the Gospel, and to relieve the poor and needy. Where-

ever Christ went, he practised the one as well as the other. He did not say to the hungry, and the sick, and the maimed, and the blind, and the lame, "My business is only to attend to your spiritual ailments—to save your souls, but by no means to heal your bodily infirmities; I preach the Gospel, therefore depart in peace; be ye warmed and clothed; my work is not to give the things needful for the body." Such was not the language or the conduct of Him "who for our sakes became poor." No: he went about this world "doing good," as well as speaking "as never man spake." He fed the hungry, and healed the sick, and opened the eyes of the blind, and relieved every species of temporal distress which he found, and gave a similar commission to his disciples. "And as ye go, preach, saying The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." The apostles and first Christians trod in the steps of their Master. In the early Jewish Church, it could be said, what could never since be affirmed with truth of any other Church under heaven, "Neither was there any among them that lacked;" and the reason stands as unique in the history of Christianity as the fact. "As many as were possessors of houses and lands sold them, and brought the prices of the things that were sold, and laid them at the apostle's feet, and distribution was made unto every man according as he had need." The great apostle of the Gentiles preached the same doctrine, not only teaching the general duty of doing good to them that are of the household of faith, but the special duty of caring for the poor converts of the house of Israel: asserting, that if, "the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." But it is needless to attempt any further proof. To enlarge on this subject, would be to libel Christianity, or to insinuate that the members of the pure Reformed Church of England understand less of its genius and nature, than the Macedonians and Achaïans, who had just emerged from

idolatry. It is sufficient to affirm, on the authority of all the missionaries of the London Society, in every part of the world, confirmed by the missionaries of every Church and nation labouring amongst the Jews, that the increased and increasing number of converts, daily increases the destitution of those who confess Christ, and the difficulties of those who preach him. The London Society must either renounce the glorious privilege of proclaiming the unsearchable riches of Christ, or it must make suitable provision for ministering to the wants of the poor saints. The Committee are themselves deeply impressed with the solemn duty of making a vigorous effort in this matter, and are urged on besides by the best friends of the Jews in every part of the country. They have, therefore, proposed the alteration of the Fourth Rule of the Society, and have opened a special fund for this purpose. They are determined themselves to set a good example in this work of love, and earnestly implore all the friends of Israel through the country to contribute liberally, that some well organized and adequate plan of relief may be acted upon. The contributions hitherto have only been sufficient to administer a little and insufficient help to the most destitute cases. The fund is therefore exhausted, and no permanent relief afforded. It has been altogether impossible to attempt the opening of an asylum, or almshouses, or any great industrial plan of providing a maintenance. The Committee now hope the members of the Society will shew them their thankfulness for the blessing attending their missionary efforts, by a more than ordinary liberality, and that they will exhibit to the Jewish nation that great substitute which Christ has given us for miraculous powers—the more magnificent miracle of streams of love and charity and beneficence, flowing forth from the stony heart of selfish mortals, and thus prove the Divine energy of the Gospel; and to cause their light so to "shine before men," that even the opposers of the Gospel may see their good works, and be constrained to "glorify their Father which is in heaven."

## SUMMARY OF PASSING EVENTS.

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"There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand."

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AGAIN that powerful machine, the workings of which have been connected for good or evil with some of the best and worst parts of our history, is beginning its periodical revolutions. Parliament has been opened and the Queen's speech delivered. Such a time is eminently calculated to awaken, in the devout mind, a consciousness of the superintendence of Providence, directing, overruling, and controlling the deliberations of fallible men, for the furtherance of religion, and the advancement of Christ's kingdom; and now especially when the sky is overcast, and clouds no bigger than a man's hand, at first, are growing broader, and longer, and blacker each day, such a doctrine should be not only felt, but practically acknowledged; and many knees should be bent, and many hands raised, and many prayers uttered, that things may all "work together for good to them that love God." The financial prosperity of the country in its manufacturing department, its trade and commerce, is undoubted, and the government should reap their due meed of praise, *non exigua neque ab invitis expressa*.—The Agricultural interest is still depressed.—One contemplated measure, however, which is shortly to be proposed, we cannot but regard with alarm and apprehension. "It is our intention," the official organ of the government states, "to propose a liberal increase of the vote for the College of Maynooth." Now, though we deprecate anticipating, by conjecture, propositions which are still in embryo, and still more so, a factious and unchristian opposition to measures emanating from men whose tenor of principle would hope is sound; we cannot forbear stating our calm conviction, that such a proposal is contrary to the principle of our Protestant religion. It is far different from the

question of admitting Romanists to equal political privileges with the rest of her Majesty's subjects. This is a proposal to educate men in a system, from the errors of which we once thought it our duty to separate. If it were a matter of principle to separate from that system, because it was erroneous, and in many of its ulterior consequences, ruinous to the soul, it must be contrary to principle to educate men therein while it continues the same. And again, toleration of error, and liberty of conscience to those who differ, is a principle of the British constitution; but the positive support and encouragement of error, is very far from being so: and in proportion as the error is more dangerous, and its consequences more injurious, such a support is a greater departure from the principle. With these few remarks we leave the subject for the present, until more light is thrown upon it by discussion. We would, however, advise our readers to let their opposition be calm and dignified, and such as becomes Christian men. Let principles be weighed, and facts be weighed, and words be weighed; and with truth on our side, we may hope that we shall be more than conquerors.—The Charitable Bequests bill we do not think it likely will be withdrawn or essentially repealed. The Roman Catholic Archbishop, M'Hale, has addressed a very furious and declamatory epistle against it to Sir Robert Peel.—Her Majesty has lately visited Stowe and Strathfieldsaye, and has been lately staying at Brighton.—Mr. Pritchard has been officially appointed to the Navigator's Island.

FOREIGN INTELLIGENCE.—The new church, built under the auspices of the Queen Dowager, at Malta, has been lately opened for Divine service. Much good seems to be doing there

by the colonial catechists.—We are glad to see that the operations of the Church Missionary Society in *Africa* are soon to be given to the public in a volume, to be published by subscription, by Mr. Walker of Dublin.—In *India* and *China* matters are tolerably tranquil. There is a report of the Emperor of China's death; but as yet it is wholly unauthenticated.—But we pass over all points of minor interest in foreign countries, to draw the especial attention of our readers to the destitution of some of the clergy in *Upper Canada*. The Bishop of Toronto, in a circular, dated Dec. 10, 1844, represents their extreme distress to their brethren; (five there are particularly who have been without any income from the government for two years and a half) and recommends a collection to be made in the churches of his diocese, early this year. It may not be uninteresting to our readers briefly to specify the causes which have produced this lamentable state of things. In 1791, certain allotments were directed by the Imperial Parliament to be reserved from every grant made by government, in the proportion of a seventh, for the Protestant clergy, and called Clergy Reserves. These remained for many years almost unproductive, and the title of the clergy to the Church of England was often disputed to them. Until 1832, the Propagation Society, having a grant from Parliament of £15,000, used to supply their stipends. But, alas! *proh pudor!* then this grant was withdrawn, the Society became unable to assist them, and the clergy were thrown back on the Clergy reserves. £7500 was estimated as the annual amount required by them, £2000 of which was then drawn from the increased profit of the Reserves. But whence was the deficiency to be supplied? Parliament was applied to, and in 1834 agreed annually to provide, from certain revenues in Canada, the £5500 additional required. But with this proviso, 1st, That every increase in the Clergy Reserve fund should go to liquidate this debt; and 2nd, Where a vacancy occurred, the stipend was not to be continued to any successor, but go to the liquidation

of the same. In order, it appears, to obviate the sad consequences which would arise from this last proviso, to any clergy who should succeed to the vacancies of their brethren, an act was passed 3rd and 4th Victoria, to secure, at all events, £7700 annually to the Church of England in Upper Canada. Since then six vacancies have occurred, and the fresh ministers, on their appointment, expected that they would receive the accustomed stipend. But this has been withheld, the Canadian government declaring, against the above-mentioned act, that they are not bound to pay any successors to vacancies, but that it is the duty of the Imperial government. The Imperial government, on the other hand, say that is the duty of the Provincial Government, and whilst this question remains unsettled, which it has for nearly two years and a half, five ministers, (one having gone to reside in England) are left in the utmost state of destitution. Could not something be done in England for those who are so deserving our sympathy?

ECCLESIASTICAL INTELLIGENCE.  
—In a convocation holden the 13th February, the Rev. G. Ward was condemned, and deprived of his degrees. An amendment to the condemnation was proposed, approving the censurability of the propositions extracted from "The Ideal," but declining any further condemnatory proceedings. It was rejected, however, in consequence of its irregularity. Numbers for the condemnation were 777; against it, 386. Numbers for the degradation, 569; against it, 511. First majority was consequently 391; the second, 58. The condemnation of Tract 90 was vetoed by the Proctor, and an address, thanking the Proctors for their proposed interference was published; many thinking, (whether right or not is another question,) that a matter demanding the calmest and most prudent deliberation would have been hurried on too rapidly, had it been carried before the house then. The Rev. H. Melville is said to have refused the appointment to the Ceylon Bishopric. The Episcopal chair will be filled by the Reverend H. Chap-

man, Rector of Dunstan, Essex.—The persecution of the Protestant converts at Dingle is, we believe, still unabated. Lord Ventry and Mr. Gayer have had threatening letters sent them, and some ruffians actually were found prowling about the house of the former, it is supposed, for the purpose of assassinating him. May God turn the counsels of these desperadoes upon their own heads!—We are happy to be able to report, that Sir Jenner Fust has decided, in a very lucid and able verdict, against the erection of the stone altar and credence table in the Round Church.—We ought to have stated above, that the University, before proceeding in the course which ended so favourably on the 13th, obtained the opinion of some leading barristers as to the extent of their powers in this unhappy case. The Solicitor General and three others decided that they had the power both of condemning and degrading. Sir John Dodson, on the other hand, and Mr. Bethel, who were brought up on Mr. Ward's side, decided against such a power. It is, of course, merely a legal question, but independently of the great weight of those names who are attach-

ed to the affirmative side, it does appear to one unskilled in the law of the point, most reasonable as well as most probable, that the University has such powers. Every Society, as such, ought to have, and, if rightly constituted, would have the power of ejecting unworthy members from her body. If she has the power of admitting, surely she must possess that of ejecting. Privileges which a Society brings into existence, she must assuredly be able to disannul, in particular cases.

We have but a few more words to add in our MISCELLANEOUS INTELLIGENCE.—We have much pleasure in stating that Sir A. Agnew is again about to bring forward his proposition at the ensuing meeting of the *Edinburgh* and *Glasgow* Railway, for the discouragement of all Sunday traffic on that line. We trust it will be successful.—At *Malta*, the 28th December, M. Camilleri, lately a priest of the Church of Rome there, was received into the full communion of the English Church by the Bishop of Gibraltar.—Lord Lucan has refused giving a site for the Monastery of the Sisters of Mercy in Castlebar.

## THE SIGNS OF THE TIMES.

(For the *Christian Guardian*.)

"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?"—ISAIAH xxi. 11.

THE watcher from his tower  
Looked out upon the land,  
To see the tempests lour,  
The approach of hostile band.

The Lord himself commanded \*  
The warder to his post,  
Alone, and single-handed,  
To watch the coming host.

"What of the night! Ho! warder?"  
Unceasingly he cried;  
"What seest thou on the border,  
The prospect far and wide?"

"I see, round Zion's mountain,†  
An army in array;  
On Siloam's lucid fountain,  
Their spears and banners play.

"Their swords are drawn, and gory,  
As though the fight were on;  
And brows are flushed with glory,  
As though of victories won.

"But, lo! with stealthy paces,‡  
From many ranks there move  
Some warriors, and their faces  
Are to the foeman's grove.

\* Is. xxi. 6. † Ps. xlviii. 2, 3, 12. ‡ 1 Tim. iv. 1. 1 John ii. 12.

Before them one, seducing,  
~~Leads~~ beckoning, as they go;  
 The shield and zone unloosing  
 The helms they bore but now;

"To follow, in desertion,  
 Apostates from their band,  
 To ruin and subversion,  
 A foreign conqueror's hand:

"And ever, as behind them  
 A wistful glance they throw,  
 Some magic seems to bind them—  
 Still onward, still to go."

"What of the night! Ho! warder?"  
 Unceasingly he cried;  
 "What seest thou on the border,  
 The prospect far and wide?"

"Within that army, scoffers  
 Are walking to and fro;  
 And open wide their coffers  
 Of sin, and lust, and woe;\*

"And blasphemies are rearing  
 Against their captain's sword,  
 And fiendish forms appearing,  
 Seem cheering to their word."

"What of the night! Ho! warder?"  
 Unceasingly he cried;  
 "What seest thou on the border,  
 The prospect far and wide?"

"I see a seven hilled city,†  
 With pomp and glory crowned;  
 And many kings, and mighty,  
 Are standing all around;

"And precious merchandizes  
 Are heaped in every street;  
 And gem bespangled prizes  
 Allure the traveller's feet.

"And taken with their lustre,  
 Lo! many pouring in—  
 They know not that each cluster  
 Has death and hell within.

"They walk around, admiring  
 Her turrets and her halls—  
 In all their pride aspiring  
 The height of Babel's walls.

"While many girt for travel,  
 Are hasting from her gate,  
 To silence those that call,  
 And bring them to her feet."

"What of the night! Ho! warder?"  
 Unceasingly he cried;  
 "What seest thou on the border,  
 The prospect far and wide?"

"Along a tangled desert,  
 A struggling remnant braves †  
 The danger and the hazard  
 That lurk within its caves;

"And many a brake and briar,  
 And many a stony steep,  
 Are spread to make them tire,  
 And lull their souls to sleep.

"Yet, though by foes impeded,  
 Songs on the blasts of night, §  
 From many voices speeded,  
 Are rising clear and light;

"And each one cheers his fellow,  
 And each supports the faint, ||  
 And over hill and hollow  
 Hushes the weary's plaint.

"And they by *one* are guided,  
 The angel of their Lord;  
 To him their hope confided—  
 They wait upon his word.

"And never, though they falter,  
 Or slack their pace awhile,  
 Their onward course they alter,  
 Or sink beneath the trial.

"But, girt with heavenly armour,  
 'Gainst every danger proof,  
 In each fresh battle firmer,  
 They fight in Christ's behoof:

"And though amid pollution  
 And mire they wend their way,  
 Their robes from all collusion  
 Shine white and pure as day."

"What of the night! Ho! warder?"\*\*\*  
 Unceasingly he cried;  
 "What seest thou on the border,  
 The prospect far and wide?"

\* 2 Pet. iii. 3. † Rev. xviii. ‡ Matt. vii. 14. § Job xxxv. 10. || Gal. vi. 2.

\*\* Many signs appear to betoken the speedy restoration of the Jews to their own land.



"Lo! nigh to Eden's valley,  
Where glimmering day beams shine,  
I see some pilgrims rally  
Around a red ensign—

"And dry shod o'er the water,  
Once great Euphrates' pride,\*  
They pass, each son and daughter,  
And children on their side;†

"And westward they are passing,  
They're gathering as they come,  
And every eye is gazing  
To catch a glimpse of home."

Christians! the times are wearing  
Signs of th' approaching end;  
And heaven is fast preparing  
Its mighty Judge to send.

Up! let us mark his coming—  
Which o'er th' horizon's verge  
Is not far distant looming—  
And every courser urge;

That not one child of heaven,  
For whom our Saviour died,  
May from the Port be driven,  
But anchor by His side.

N. J. M.

\* Rev. xvi. 12; and Is. xi. 15, 16. Is. lx. 4

#### NOTICE TO CORRESPONDENTS, &c.

Received, Letter from Brussels, with many thanks. Also C. L.

More communications from M. N. will be very acceptable.

The Editor is greatly obliged for the valuable letter of "A Thirty Years Subscriber." He believes the advice regarding the insertion of a sermon is what is most in accordance with general wishes.

He quite concurs in the opinion regarding the peculiar value of well written Biography, lay and clerical. He would be very glad if any of his readers could furnish him with memoirs of the REV. THOMAS JONES, of St. Saviour's; the REV. S. CROWTHER, of Christ's Church, Newgate; or the REV. JOSIAH PRATT. He would be very thankful for a memoir of good old MR. JONES, of Creaton. Our old pillars are fast failing us, and the memory of such men is indeed blessed.

The Editor hopes to arrange for a special department for the young. He knows that many owe their first serious impressions to The Christian Guardian. Judicious obituaries of young persons he will be thankful for.

The Editor has reason to be grateful for the encouragement which attends his outset: and he again repeats, that he shall always be thankful for the advice and contributions of his friends, and above all, their prayers.

# THE CHRISTIAN GUARDIAN,

AND

## CHURCH OF ENGLAND MAGAZINE.

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APRIL, 1845.

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### "THE COMFORT OF LOVE."

PHILIPPIANS ii. 1.

**SUFFER** a fellow-Christian, dear brethren and sisters in Christ, most affectionately and earnestly to entreat you to be now, more than ever, watchful over your own hearts on the subject of charity—charity to all, but more especially for Christ's sake, one to another; let us "see that we love one another with a pure heart fervently."

These are sifting, trying times, times of much necessary controversy for "the faith once delivered unto the saints;" and Satan is watchfully busy to take advantage, in every and any way, of the sad infirmities of our yet remaining corruption. So that if he cannot (because God is with us) lead us away by false doctrines, he will tempt us to sin in the manner of our defending the truth, or in bitterness of spirit against the erring. But most especially doth he ever seek to chill the love that ought to exist among Christ's true disciples; most especially is he busy to divide, and scatter, and harass the flock: creating unnecessary fears and suspicions in one against another; magnifying one another's failings; puffing up some against others; exciting and tempting to wicked and angry feelings, selfishness, pride, emulations; which he well knows are not only destructive to a poor soul's own happiness, but also that they entirely hinder (wherever they prevail) profitable Christian intercourse, edifying conversation, and that "sweet counsel," and spiritual communion one with another, so touchingly alluded to in Malachi iii. 16. More especially do they sadly hinder all enlargement in prayer, all deep and delightful meditation on the Scriptures, thereby robbing us (for he is a thief and a robber,) of the green pastures and waters of comfort we might else have enjoyed in precious moments of communion with the Father, Son, and Holy Spirit.

Now all these rich privileges, both from their delightful nature, and from the solid growth thereby imparted, are the very greatest preservative from error and sin; and, therefore, to interrupt them, is so far to bring us into danger. They who are in the constant habit of listening

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to their Shepherd's voice, will say, "Lord, to whom shall we go? Thou hast the words of eternal life." They who know the sweetness of Christian fellowship, and feel one with the other, that "truly our fellowship is with the Father, and with His Son, Jesus Christ," well know that "greater is He that is in them, than he that is in the world." And therefore times of peculiar trial call for larger supplies of every grace, and, above all, of charity. Let storms rage without; let them but drive Christ's household to the warm fires of His love, and to union against their common foes. Let no unkind tempers one toward another interrupt our inestimable Christian privileges; thwart the projects of the Christian host, by weakening and dividing our hands, or hiding from us, in just displeasure, the light of our Father's countenance.

Let a fellow-Christian, in love, offer a few hints to those who may be now mourning over evil tempers, and can only confess with shame and sorrow, and struggle in bitterness of soul against their conscious guilt. While you cannot be too condemnatory of self and sin, *be not overwhelmed, be not overcome of evil*, as if you had none to help you, or as if your cause were not common cause with all fellow-Christians, who all know the plague of their own hearts; but all are looking by faith to Him continually, who knoweth how to succour them that are tempted, and who makes their cause His, in all sincere conflicts against sin. Your sore inward conflicts are exceedingly heightened and increased by the arts and wiles of Satan, whose evil spirits come about you like bees, and perplex you, and would almost put your soul to silence. But be not overwhelmed; there is one mightier than Satan, who is all-powerful, and ready to hear your cry. Fight not in your own strength, but in His, and beseech Him to fight, not only with you, but for you. Give not over prayer—even the unuttered groaning of the heart, which He can understand, though you cannot find words to express your desire. Make every thing a subject of prayer; especially whatever that may be which you find hinders communion with God, and interrupts loving Christian intercourse. Let nothing be unconfessed before the Throne of Grace; and if there be anything that causes vexation and angry feeling between yourself and any one else, let that very subject be brought before God in prayer, for Him to correct and chastise, or to heal and deliver from. Let our prayer be, each one for himself, "Search me and try me, O my God; look well if there be any way of wickedness in me, and lead me in the way everlasting." Let us "judge ourselves, that we be not judged" of the Lord. And then let us pray for an increase of true, sincere, and lively faith, to overcome our corruptions, however deeply-seated we find them. Above all, let us never give over praying for a large increase of charity in our own hearts, and in the Church at large. The more we want it, the more we feel the want of it in others, the more we must pray to their God and ours, for that most needful grace for them and for ourselves. Do not judge any brother; do not think harshly of them; turn every rising thought of unkind reflection into prayer for them, and for more mutual love between them and yourself.

Christians do not know their own strength, when, through "great grace being upon them all," they are "all of one heart and of one soul." Oh, if they would but consider the rich fulness of blessing that there is in true, spiritual union and communion with one another in Christ—if

they would all seek earnestly, by continual prayer, for the gift of that Holy Spirit whose office it is to unite in one all the true disciples of Christ; to enlighten our understanding to know truth from error; "that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life"—if they would but implore Him to heal all unnecessary divisions, to chase away dark suspicions and misunderstandings, to infuse a warm love, a cordial spirit of co-operation in all good works, with a single-hearted faith and allegiance to One only, our Master and King, our Shepherd and Bishop, our Prophet and Priest, Christ Jesus—what an united, what a conquering, what a happy band would they be! Oh, if we would but persevere in thus praying, what a goodly host would Christ's armies present under Him, the great Captain of our salvation! Who should be able to prevail against them? Externally, they would be impenetrable, because undivided. (I mean in inward spirit; the mere outward uniformity which would come of itself in such a state of things, this is not the time to seek after, for through this false cry many flocks have been scattered and not gathered.) "Union is strength." Internally, such would be the bright flame of mutual love, truth, honesty, sincerity, and good-will, that no heart less upright in intention, less transparent and candid, would dare to appear among them, or call himself of their number. (Acts v. 13.)

Oh, hasten in thine own good time, most blessed Lord, this happy estate for thy chosen people. Oh, shed abroad thy Holy Spirit in the fulness of His sanctifying grace. O Thou, who hast ascended up on high, and hast led captivity captive, and received gifts for men; be pleased, we beseech Thee, to send abroad into thy harvest-fields such labourers, such apostles, such prophets, such evangelists, such pastors and teachers, as shall be truly approved and taught by Thee, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of the body of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, that we may grow up unto Thee in all things, who art the Head, O Christ! And grant that in Thee we may be one body, fitly framed together, and compacted by the effectual working of Thy Holy Spirit in the measure of every part; that we may make increase of the body unto our edifying in love. (See Ephes. iv. 8 to 16—adapted.) Hear us, O Lord, our Saviour, Amen.

Let us, my dear fellow-Christians, be strong in faith, strong in union and charity. Let us have the patience of hope. Let us be mighty in the Scriptures, and continuing instant in prayer for the agency of the Holy Spirit.

"The weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong-holds." (2 Cor. x. 4.) Let us join also in St. Paul's sublime prayer, Eph. iii. 14 to 21.

COLUMB. E. T. R.

## THE HOLY CATHOLIC CHURCH.

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“And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto Heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”  
—GEN. xi. 3, 4.

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FAR indeed is the vision which has risen before many eyes, of one vast temple, wherein all nations shall be gathered, wherein all hearts shall worship the Lord God Omnipotent: yet not too fair for a fulfilment far beyond anything that the eye hath seen, that the ear hath heard, or that it hath entered into the heart of man to shadow forth.

Meanwhile, the dreamers of our age, like certain ancient visionaries of whom the Scriptures tell, may behold their own glittering fantasies disperse and melt into thin air, when the day has indeed dawned over all lands, when the day-star has indeed arisen upon all the dark places of the earth. And this may happen not the less because the dream they have dreamed possesses a majesty, which, if it were possible, might deceive the very elect.

The great fear which haunts them would seem to be that of division and dispersion. So were men haunted in the early days of our world; and a scheme very similar did they devise for the prevention of the dreaded evil. It would seem, also, that they made some progress in their work, until He, whose thoughts are not as our thoughts, whose ways are not as our ways, came down to behold their city and their tower. Perhaps in that early age there were a few among the families of men who rejoiced not in the shadow of the giant tower, who dreaded the concentration of might in the hands of the cruel and the proud, and the Lord hearkened and delivered them. One thing we know: then and there the tribes of the earth received that signal which was to disperse them for weary centuries. Then and there the word of the Highest brake into fragments their language and their interests. And when these shall be again united, we know not. Are there no circumstances in the history of the Christian Church which coincide rather strangely with this result? Have not the children of Rome said to one another “Go to, let us build us a city and a tower whose top may reach unto heaven; let us make us a name lest we be scattered abroad upon the face of the whole earth;” and has not the end been, a tenfold dispersion and confusion even unto this day? Are not some amongst ourselves using the ancient language, and uttering anathemas against us, because we will not bring the slime and the brick at their bidding, to aid in their mighty work? The end is not yet, and it is hidden from our eyes; still we cannot but think their edifice of the earth, earthy; one that the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming. They may indeed point with scorn to our own manifold divisions, and truly grievous they are to look upon; but for the cause of these we think we must look farther back than they would care to glance, and in quarters where they would least allow that such manifestations could originate.

Have we, then, altogether closed our eyes to the fair vision of the Holy Catholic Church, because we will not lift them towards the Seven Hills, to which they are pointing? Surely not. We do behold, and not dimly, the vast temple of our God. We do see it rising between earth and heaven; not builded, indeed, of the slime and brick of this world, but of living and spiritual stones. We do oftentimes gaze into its majestic chambers, and we see them pure and white, shining with a heavenly glory, not darkened with earthly imagery, not clouded with earthly incense. We do gaze, and we do long for the day, when, none daring to make us afraid, our feet shall tread the holy courts, whose gates are closed against whomsoever loveth and maketh a lie.

A gorgeous fabric may for a space rest upon a basis of falsehood like the gay visions that hover awhile over an Italian sea; but we would fain build upon a surer foundation. Our work may seem contemptible now, and the scorner may say even "that which they build, if a fox go up, he shall even break down their stone wall;" but we look for the day when the headstone shall be raised amidst shouts of praise, and a cry shall be heard from many tongues, of "Grace, grace unto it."

Are we accused of gazing with cold indifference on our own especial position in the universal Temple, because we will not magnify a fair chamber into the vast and majestic whole? Do we look coldly on the goodly stones of which it is builded, because we will not chisel them according to the quaint devices of some amongst our brethren—because we will not shadow them with a perishable, though gorgeous tapestry? It is not so; but we would not that the work of our hands, the fabric so fair in our eyes, should be consumed in the latter day because of the hay, straw, and stubble encumbering it, even though we should escape, "so as by fire."

Meanwhile we may learn something from those who oppose themselves. There is no reason why the discipline so beautiful in their eyes should be utterly neglected by ourselves. We, too, may find work for every hand; we, too, according to our degree, may yield or exact that dignified obedience which the highest and noblest minds are always the most willing to render. Decent order was not thrown aside, though it might be interrupted for a space, when our fathers brake down the graven images, and ground into powder the idols of the land. Discipline need not become a dead form, if we supplicate the presence of Him who hovered over the shapeless earth in the beginning, till that fair creation appeared, which was "very good" in the sight of its Maker.

Th. C.

### DANGER OF SELF-CONFIDENCE.

NEGLIGENCE of the commandments of God must necessarily be accompanied with negligence of our own spiritual interests, of our best and highest happiness. Both are the immediate consequences of a self-conceited, self-satisfied state, which brings on remissness, carelessness, unwatchfulness. Then, who can say what may not follow of the black

catalogue of transgression and sin; of omissions in duty, negligences, commissions of positive sin, and scandalous breakings of His holy laws; excepting He, of the infinite riches of His long-suffering mercy through Jesus Christ, take pity upon us, and arouse us, and quicken us to repentance, to a sense of our dangers, to a tender, filial mourning over our departure from Him, and to renewed watchfulness, and diligence, and perseverance, and anxious desires after further progress in the blessed and only happy paths of His commandments; and a constant sense of His presence; and the light of His countenance towards us in the face of Jesus Christ our Lord.

To count not anything done, while anything remained undone, and to be more fearful of losing the good effects of a victory, that triumphant in the victory itself, was the maxim and secret of success of one of the greatest of the ancient heroes. And this may afford an illustration to the practice and experience of a greater hero, in attaining far nobler victories, even St. Paul himself, who says, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13, 14, and 12 also.) These kind of considerations throw a light on the exceeding danger of self-confidence and of becoming self-satisfied, conceited, and vain-glorious, which immediately brings on carelessness in the Christian walk. It is as if Satan were suggesting to them, "now you have made so great a progress, you need not take such pains in future." Oh, poor, ignorant, foolish soul! thou wilt quickly undo all that thou hast wrought, quickly lose all that thou hast gained, if this be the language of the whisperings of thy heart, or of the enemy of your soul who is always on the watch for such thoughts, and knows either how to inject them, or to improve them to some bitter fall, if not to thine everlasting ruin. This may be the first step of thy departure from the Lord; these deceitful flatteries of Satan or the world to rob thee of thine eternal crown. "See that thou lose not that which thou hast wrought; let no man take thy crown!" But oh, watch and pray yet the more humbly, and the more earnestly, the more advantages thou seemest to gain from the enemies of thy soul; the more progress thou appearest to make in victory over "sin, the world, and the devil." And oh, see that it is under Christ's banner, and by the faith of Christ crucified, that thou alone dependest for victory. Fighting the good fight of faith is the best school for humbling self, and exalting the Captain of our salvation; for in this fight all is done in His strength, and to His glory. "His strength is made perfect in thy weakness."

Again: He who knoweth what is in man, has, throughout His holy word, given us "line upon line, and precept upon precept," to teach us humility, watchfulness, and the necessity of a tender, awakened, fearing, yet loving frame of mind, and a humble, contrite walk with Him. And that not only is this the only spirit which He accepts through His blessed Son, but that it is the disposition the safest for thee, and the most productive of those fruits which are to redound, not to thy own glory, but to His, who gave Himself for thee, and in love bade thee learn of His own meek and lowly spirit. Yet whose conquests can in the remotest degree approach those of the great Captain of our salvation—

conquests in His own person and by His own right, for the benefit of His own people, and the eternal glory of Jehovah; conquests over sin, death, and hell? He led captivity captive, and received gifts for men; that His "good soldiers" might also be "more than conquerors through Him that loved them."

When thou placest this transcendently perfect Pattern before thee, thou wilt indeed not think as though thou hadst already attained perfection, or wert already perfect; but thou wilt strive humbly, yet ardently, to follow after; if that thou mayest "apprehend that, for which also thou art apprehended of Christ Jesus." Thou wilt see that the Christian life, consisting as it does in a state of progress towards perfection, in growth, in increase of faith, and abounding more and more in the fruits of faith, will necessarily be stopped by self-satisfaction, as if we had already attained, and were already perfect. And thou wilt pray, dear reader, that thou, and the writer of these few words of exhortation, may be enabled to go on from "strength to strength," and receive out of Christ's fulness, "grace for grace," until, through His mercy, we appear "with all saints" "before God in Zion."

COLUMB. E. T. R.

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## THE RAINBOW.

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"And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."—REV. iv. 3.  
 "And I saw a mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."—REV. x. 1.

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CLOUDS do indeed at present appear to be around us; darkness is covering the land, and gross darkness the people; and often is the mind cast down in the contemplation of these things; but much as we must lament the errors and wickedness of the times in which we live, yet, when we dwell upon the Word of God, what precious rays of light burst upon us! What can be more cheering than the view here given us of the mighty angel clothed with a cloud, and a rainbow upon his head? The rainbow was round about the throne like an emerald. In the old world, the rainbow was the sign of the everlasting covenant which the Lord made with Noah, that He never would again destroy the earth; and that when He brought a cloud over the earth, the bow should be in the heavens, and He would look upon it and remember His covenant: and however man's wickedness might call for judgment, He would not again destroy the earth. For the Lord knows that the thoughts of men's hearts are only evil continually. Not for their sakes, therefore, was the earth preserved, but for His own Name's sake, and the everlasting covenant. What a beautiful type is this of the covenant which is established between God and His beloved Son. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the



Lord that hath mercy on thee." And again, "My covenant will I not break, nor alter the thing that is gone out of my mouth."

And what is the Covenant? Is it not that the Son of God put Himself in the place of sinners, suffered all the wrath of an offended God, to make peace for us? And this Covenant shall stand fast with Him for evermore, that whosoever believeth in the Lord Jesus Christ shall never die. He is our peace. He hath broken down the middle wall of partition, and preached peace to us who were afar off. "Through Him we have access to the Father, being justified by faith, and have peace with God." "This man shall be the peace." Yes: even now in Heaven the rainbow of the Covenant is round about the throne on which He sits, and the Almighty looks upon that, and destroys not this world of sin. It is preserved in Christ Jesus, and He pleads that it may not be destroyed, for a blessing is in it. For the sake of the everlasting Covenant, the judgments of the Lord do not fall upon those who now set "at nought His counsel, and who will none of His reproofs." The Lord is long-suffering, and slow to wrath, but not slack concerning His promises or His threats. His patience is salvation. He waiteth to be gracious, and willeth not the death of the sinner. Souls are every day added to the Church of Christ. His messengers are going forth throughout the world, to carry the glorious Gospel of the blessed God, for all nations must hear its sound, as a witness.

Were it not that the Lord is long-suffering, slow to anger, and of great kindness, we should be like Sodom and Gomorrah; for the measure of our iniquities seems full. When we look around and see the sad forgetfulness of God, the idolatry, the inventions which the carnal heart sets up in the place of that pure and spiritual religion which is alone acceptable to the Lord, but for the rainbow of mercy, we also must have been swept away with the besom of destruction. Though the great angel is clothed with a cloud, still he is surrounded with a rainbow; and therefore we, the sons of Jacob, are not destroyed, for His mercy endureth for ever. But the times and seasons are in the hands of the Lord; and when the appointed time is come, shall we see the destruction of all who are not sprinkled with the blood of the Lamb. It will, to them, be a day of trouble and anguish, as when the Lord slew the first-born in every house where the blood was not on the door-posts.

To believe in general redemption will be of no avail; each one must himself be sprinkled with the blood of Christ; each one must himself believe that Christ died for his sins; and the work of grace must be wrought in each individual heart. We must bring none of our own leaven; the old leaven must be purged out, and we must become a new lump in Christ Jesus. No church in outward ordinance can save us; none can have everlasting life but he that believeth on the Son; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. These are the words of Christ himself, and who can reverse them? This word is Truth. By this word we shall be judged. Then shall every mouth be stopped, and all the world become guilty before God.

When the Spirit of the Lord, like a sunbeam, shall show the guilty soul its wretchedness, its nakedness, then will each one be accused by his own conscience, and call upon the rocks to fall upon him and hide him from the wrath of the Lamb—from that face, which, like the sun in

its brightness, no guilty eye can look upon; for it will consume all those who reject Him. They cannot abide the day of His coming, "for it shall burn as an oven; and all the proud, yea, all that do wickedly, shall be as stubble; and the day that cometh shall burn up, saith the Lord of Hosts, and shall leave neither root nor branch."

How awful, then, the position of those who are trusting in any refuge of lies, however it may be sanctioned by a world lying in wickedness. "The proud are now called happy, yea, they that work wickedness are set up; yea, they that tempt God are even delivered." But the day is fast approaching when the difference will be seen between him that serveth God, and him that serveth him not. Oh, that the blind eyes might be opened to search the Scriptures, and to cease from man, before the threatened destruction comes! before the angel stand upon the sea, and sweareth by Him that liveth for ever and ever, that Time shall be no longer! May we all, like John, take the little book from the angel's hand, and feed upon it as the manna which can alone nourish our souls. It will prove sweeter than honey or the honeycomb. Oh, taste, and see that the Lord is good; and should we be called upon to testify before people, and nations, and tongues, and kings, however bitter and painful to the natural man, strength will always be given us from above. When we are about our Master's business, He will watch over us, and give us wisdom, which all our enemies shall not be able to resist; and His strength will be perfected in our weakness. When we are weak then are we strong, for we can do all things through Christ who strengthens us. May we be found watching when our Lord comes—the angel of the everlasting Covenant. With what joy shall we then behold the rainbow, the sign of our pardon and our peace! "For He shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His throne, and the counsel of peace shall be between them both." What confidence and assurance does this Scripture give to every one, who is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Whosoever buildeth upon this rock can never be shaken. The storms of persecution may rage, the winds of error, of doubt, may blow around, but his trust is established; it is founded upon a tried corner-stone, elect, precious; and none who trust in Him shall ever be confounded.

Error is finite, but truth is eternal. In the beginning of the world this truth was established, that the seed of the woman should bruise the serpent's head. The holy child Jesus is that seed, which must effectually destroy Satan and all his works; and though he is still permitted to rise up against the Lord, and against His anointed, at the appointed time the Lord will come to burn up and destroy all the workers of iniquity. Then shall the wicked be turned into hell, and all the people that forget God. But unto those who love His appearing, shall the Sun of Righteousness arise with healing on his wings. "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a father spareth his own son that serveth him." We shall then be no longer strangers and foreigners, but fellow-citizens, and of the household of God. For Christ has made our peace through the blood of His cross; and we who were enemies hath He reconciled in the body of His death, to present us holy, unblameable, and unreprouvable in His sight, if we continue in the faith, grounded and settled, and not

moved away from the hope of the Gospel, which we have heard, and which is preached to every creature. "The hand-writing of ordinances which was against us, and contrary to us, is blotted out and nailed to the cross." There remains nothing to condemn us. Christ is our advocate, and none can accuse us to Him who is our Mediator, and whose blood has cleansed us from all our sins; for whosoever washeth in that fountain which is open for sin and for uncleanness, is made perfectly whole, without spot or stain, or any such thing. Let us no longer draw from wells which can hold no water, broken cisterns of man's hewing, forsaking the fountains of living waters which is a well springing up unto everlasting life, and which is freely promised to all who ask. "Whosoever will, let him take of the water of life freely, without money and without price". Christ is Himself the Well of Life, and all our springs are in Him. Christ is the Light, and in His light we shall see light, which shall grow brighter and brighter unto the perfect day. For when He shall appear, we shall be made like Him, for we shall see Him as He is; and whosoever hath this hope purifieth himself even as He is pure: and being changed into His image at His appearance, when He shall shine as the sun in its splendour, we shall not shrink from the dazzling brightness, for the rainbow is around the throne, and that testifies that we are saved by the everlasting Covenant sealed in the blood of the Lamb.

J. H. P.

*Brussels, Feb. 25th.*

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### THE LAST HOURS OF A MINISTER'S WIFE.

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"She, being dead, yet speaketh."

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"WELL, I think this has been one of the most delightful, if not the most delightful day, I ever spent in my life."

Such, on the close of the lovely evening of the 1st of May, 1840, on stepping out of her little carriage at the vicarage door, after attending the consecration of Es——h church, were the words addressed by a pastor's wife to her husband, the minister of the village of B——ll, in the county of Devon.

"Let us end the day," said Mrs. ——, "as delightfully as it has been spent; and, before we enter our home, visit our schoolmistress, and the two old people who are sick, and see how they fare."

Her errands of mercy and consolation were fulfilled, and she returned to her home with a heart overflowing with joy, peace, and love, and never again crossed its threshold in life. The next morn came the warning summons; and, on the fifth morning from that happy eve, death had achieved his victory over all that could perish. Three new temples Mrs. —— was permitted to behold, on three successive days, consecrated and set apart to Jehovah's honour; and then was removed to "sing the song of the Lamb and his redeemed," in that glorious

temple not made with hands, eternal in the heavens." Blessed comfort to him who survives—a solitary traveller in the world's rough paths—is the remembrance of how her last days on earth were spent; and all her life agreed thereto. Yes: and that lone mourner will rend open those wounds which the Lord has mercifully bound up, and unveil the dying hours of that sweet saint, in the prayerful hope that the blessing of the Spirit may rest upon the record; and by it teach some careless souls to count their days—to stand upon their watch, as knowing not in what hour the Lord shall come.

Reader, enter then the chamber of this dying Christian; give ear unto her words, and see how, even here in the midst of pain and suffering, faith won for herself a triumph. "I am a great sufferer; but I have deserved it all. The Lord is placing me in the furnace, and proving me. I thought I had loved God and Christ my Saviour enough in the days of health; but now I find the difference. We none of us serve him nor love him enough, and so the very best of us will think on our dying bed. But God is merciful for His dear Son's sake; and I have hope and sure trust in Christ, and exceeding peace: all my hope is in the mercy of God, through Jesus Christ my Saviour—yes, my Saviour. What a blessed thing it is to know Christ now, in such an hour as this! My pains are very great."

Addressing her husband—"I have passed nine happy years with you, —I had looked forward to many more. It is very hard to part thus suddenly. I could have wished to live a little longer for your sake. But, alas, what do I say! I am murmuring. This is sinful. It is the Lord's doing; and he ever doeth what is best for us, though we see it not; but we shall see and know hereafter. I must be patient; His time is the best."

On her husband's asking her if she had comfort, she answered, "I have great peace—it is all peace, for Christ my Saviour does not forsake me; he is supporting me. Oh, how dark would be this passage, if he were not near at hand! Christ is every thing to me now, and all in all."

At three o'clock, p. m., on the 6th, the Lord strengthened her husband to administer the blessed sacrament. She then said, "What a privilege! what a mercy that I, a poor sinner, am once more permitted to partake of this heavenly feast, and thus to draw nigh to God! This is indeed comfort."

She then expressed an earnest wish to speak to the servants. "Before I go I must speak to them." But her agonies did not allow her to do this till about half-past six on the morning of the 7th. They then were assembled at the bed-side of this departing saint, and she spoke thus to the man-servant—"Pray for grace to live every day, as if every day is to be your last. Forget not God in your time of health; for, if you do, when you come to die you will bitterly lament it. In that hour every sin, however small, as you may fancy, will then press heavy on the soul. May the Lord bless you, James; and be sure to bring up your children in the fear of the Lord. Good bye—and be faithful to your master when he is left alone."

To one of the female servants she said—"You have been here but a short time, are young, and have hitherto lived in a bad situation, with a family who mocked at God and His blessed book. I shall soon be gone from you; remember what I say—live in the fear of God, seek Him

while you may. Search the Scriptures daily, with prayer that the Spirit may open your eyes to understand; and put your trust in God, through Jesus Christ our Lord. Do not think that coming to church twice on a Sunday will save your soul—that will not do: you must live in the fear of God, and serve him faithfully, in church and out of church, from love to Christ your Redeemer. God bless you—good bye. I could have wished to speak a word, and say ‘good bye’ to each one in our parish, I am too weak to do it, but I leave them my blessing: and may all, both rich and poor, be warned by my sudden call.”

She then turned to her husband, saying—“Be comforted. Keep up all my little charities, and my little garden and flowers in order, as if I were here. If it is allowed us, or if we could desire to withdraw our gaze from our glorious Redeemer’s face, I shall oftentimes look down upon you.”

Her husband answered, “How can I remain here when you are gone? I can have no pleasure in this place when you are taken.”

She strove to turn in her bed, and, with a look no words can describe, she said, “Dear husband, you are very, very wrong. You must promise me to remain here. You have much to live for; many high duties to perform. You must not forsake your people, but continue to watch over them as one that must give account, and set them an example in all things. Let there be no vain show about carrying out my dust, and let what can be saved from show some day be given to our poor in my name.”

She spoke then of the 1st chapter of St. Luke, as showing what faith could do; and said—“My spirit hath rejoiced in God my Saviour,” &c., with many other comfortable words of Scripture.

The weary conflict was now nearly over, and the victory almost won. God mercifully preserved her faculties to the last. “I had many things more to say,” whispered the dying saint; “but death is setting his seal on me, and I have not strength.”

She then lay quiet, as if communing with God, for a very few minutes; and then, as if speaking to us from the grave, said, “Yes—yes; Christ is near—near at hand; He is bearing me up with His everlasting arms. It is peace, even in the valley of the shadow of death.”

“Peace, peace,” were her last words. She then meekly folded her hands, as it were in prayer; and, in that attitude, without even the slightest struggle, in her husband’s arms, her pure spirit gently was released from its prison, at a few minutes past 8 o’clock, a. m., on the 7th of May, 1840.

Can we for a moment doubt as to her being safe in Jesu’s arms, in full possession of that rest which remaineth to the people of God? Oh, may our last end be like hers!

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THE ONLY VERSES EVER COMPOSED BY THE REV. H. VENN,  
OF YELLING.

Jesu! my Saviour, in thy face  
The essence lives of every grace;  
All things beside, which charm the sight,  
Are shadows tipt with glow-worm light.

Thy beauty, Lord, th’ enraptured eye  
That fully views it, first must die.  
Then let me die, through death to know  
That joy I seek in vain below.

## ORIGINAL CORRESPONDENCE.

## FROM THE AUTHOR OF "CHRISTIAN RETIREMENT."

NO. V.

MY DEAR FRIEND,— \* \* \* \* \* Your anxiety about our dear friend, Mr. Atkinson, is not without great cause. He is returned from Bath, but so weak and ill, that Mr. Hey entertains very little hopes of his recovery. The loss we shall sustain will be incalculable. He has long been the spiritual father of this town; watching over his people like a tender parent. He may, with truth, use the affectionate language of St. Paul to the Thessalonians: "We were gentle among you, even as a nurse cherisheth her children." "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children." Oh! that we may be his glory and joy in the presence of our Lord Jesus Christ at his coming!

He has been declining for some time past. Mr. Hey does not know exactly the nature of his complaint. It is in the bowels, and a hard substance has formed, but whether in the natural vessels or not he is not quite certain.

I called upon our dear valued friend on Saturday, and communicated to him the contents of your letter, which pleased him very much. "When you write," said he, "send my tenderest and most affectionate regards to Mr. Wilson. Tell him, that I am in the furnace, but I hope to come out tried. Tell him how good the Lord has been to me in my journey, and what mercies and miracles I have experienced, from my going out to my returning home. When I awake in the night, I feel my dear Saviour's consolations. I beg of him to allow me to lean upon his bosom, like his beloved John; but conscious of my unworthiness, I pray rather for permission to sit at his feet, to wash them with my tears, and wipe them with the hairs of my head. Tell him, that though I speak about my sufferings, I do not feel (and earnestly pray that I may not feel) a single murmuring, discontented thought rise in my mind, at the Lord's present dealings with me." This, as near as I can recollect, is what my dear friend wished me to say for him, when I wrote. He enjoys a sweet serenity of soul; and how can it be otherwise, since the Lord is with him. The other day I said to him: "You now feel those comforts, which, through the Gospel, you have so often communicated to others." He replied, "Ah! my dear, what would become of me if I did not? When my father was in the situation I now am, he said: 'Miles, people in health talk about dying, but we cannot tell what it is, till we ourselves come to die.' O! what would become of me, if I had the work of repentance to begin now!"

It is, my dear friend, most edifying to behold Mr. Atkinson's complete resignation to God, surrounded by eleven children, ten of whom stand in need of his assistance in temporal matters. In the full assurance of faith, he leaves them to His care, who feedeth the young ravens that call upon him and is satisfied. All he wants, is to see the grace of God in them: he asks no more! There are passive, as well as active virtues. Our

beloved friend shines in both. As a perishing sinner in himself, he draws all his consolation from the finished salvation of Jesus Christ, and rests on that foundation which God has laid in Zion, and is not confounded.

He desires to be kindly remembered to Mr. Knight, and was pleased at his wish to see him; but said, "if he comes, he will only see a poor creature!"—so great is his humility. He labours under a constant sickness and oppression at the stomach, which prevents his reading, or even hearing others read. Oh! my dear friend, what need is there to seek an interest in Christ, before the days come when even the very act of thinking is insupportable! May our divine Saviour, who has brought us to the conclusion of another year, bring us every year—yea, every hour—nearer to himself; that living in his presence, we may grow up into his likeness, and be fitted for the more immediate enjoyment of his glorified presence above.

With most affectionate regards to you and your brother, and in the best of bonds, believe me your ever faithful friend,

T. S. B. READE.

*Leeds, 31st December, 1810.*

Mr. Atkinson feels himself very indifferent to-day, having had a poor night. May the Lord grant you an increase of every spiritual blessing in Christ Jesus, that every year may ripen you more and more for the kingdom of heaven. With this new year, may the Lord vouchsafe unto us fresh manifestations of his grace; that we may know him more, and love him more, and trust him more implicitly, and serve him more faithfully, till we are called to know him perfectly and to serve him without sin in his own everlasting kingdom.

*1st January, 1811.*

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NO. VI.

MY DEAR FRIEND,—It has pleased the wise disposer of all events, to gather into his celestial kingdom, the happy soul of our most beloved and revered minister and friend, Mr. Atkinson, this morning, about half-past three o'clock. He departed from this painful world without a groan; but the former part of the night was very distressing. Oh! my dear friend, what an awful chasm is now made—in the church—in his family—in the circle of his friends—yea, in the world at large. For near nine years I have enjoyed his invaluable friendship—have had an interest in his daily supplications at a throne of grace—and always found him a kind affectionate adviser, a sincere and faithful friend. But he is gone! yes, he is gone to glory! He now beholds the face of that adorable Saviour, without a veil, whom he has so long and so earnestly exhorted sinners to trust, love, and obey. May we be followers of him who through faith and patience is now inheriting the promises. Every dear pious friend we lose, loosens that chain which ties us to this wretched world. Oh! that the death of this dear saint of the Lord, may, through grace, quicken my pace, and make me long more ardently for that rest which remaineth for the people of God. I have enough within, both to convince me of the need of a Saviour, and of the decaying state of human

existence ; but, alas ! without the powerful influence of the Holy Spirit, all is insufficient. A single view into our own hearts one would think, ought to make Christ precious indeed, and his blood and righteousness invaluable ; and the daily experience I have of bodily weakness, should lead me to daily reflections on the uncertain tenure of all earthly things ; but I am convinced that nothing but the Spirit of Christ alone can lead me to the Cross, as a poor, lost, vile, helpless sinner, to be saved through free grace ; to be washed, sanctified, and justified in the name of the Lord and by the Spirit of our God. To Christ alone I would look—on him alone I would found all my hopes of acceptance with God and eternal glory. In myself I am nothing but sin and corruption ; in Christ I have nothing but righteousness and peace. Oh ! that my heart might overflow with grateful love ; that the incense of praise might continually ascend to a blood-besprinkled throne of mercy, in the midst of which St. John beheld a Lamb slain—slain, my dearest friend, for you and me—yes ! wondrous grace ! for you and me !! In the midst of awful providences, God remembers mercy. My dear wife has had a very excellent recovery, and our little girl is coming on charmingly. Many dear partners have have been snatched away lately in this town by an alarming inflammatory distemper, but God has caused the destroying pestilence to pass over my dwelling. Not unto me, not unto me, but unto His name be the praise ; I deserved no such mercy ; but He is a sovereign, and he will have compassion on whom he will have compassion ; let us wonder and adore !

I heard Mr. Knight with much profit ; he exhorted us to trust in the Lord, to pour out our hearts before him ; assuring us that He is our hope—yea, our refuge ! He might have been preparing us for this awful dispensation—the loss of my dearest friend ; telling us where to flee in an hour of trouble. I was much struck last Sunday : the first lesson in the morning was the 57th chap. of Isaiah, the first verse of which reminded me of dear Mr. Atkinson ; the second lesson in the afternoon, was the 15th of the 1st of Corinthians. You and I, my dearest friend, must ere long be like our dear departed friend as to the body : may we be like him too in the spirit—“ high in salvation and the climes of bliss !”

It is the meeting of our Bible Society this afternoon. I have been at the Atkinsons' all forenoon, and have only just time to write these few lines. I know your goodness will excuse this almost illegible scrawl. My dear wife unites in kindest love to you and your brother, and believe me your ever affectionate and loving friend,

T. S. B. READE.

*Leeds, 6th February, 1811.*

P. S.—The remains of our dear minister will be interred at St. Paul's Church next Tuesday morning, at nine o'clock, when I am sure your thoughts and prayers will be employed upon us poor sufferers here. My dear friend has left me one of the executors of his will.

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NO. VII.

MY DEAR FRIEND,—How soon one affliction follows another ! and yet, all things are ordered by infinite wisdom and everlasting love ! If the rod falls upon the lot of the righteous, it is sent in mercy, not in wrath.



Our heavenly Father chastens them with a gracious design, that they may be partakers of his holiness. Such, I trust, will be the blessed effect upon dear Mr. Atkinson's family, and not on them only, but on all those who participate in their affliction and sympathize in their loss.

I have no doubt but grief was the primary cause of poor dear William's death. He came from Manchester with a bad cold, but that cold I believe was brought on by extreme relaxation and feverishness, arising solely from perturbation of mind. He desired to be called up in the night when his father was dying, and being in a strong perspiration at the time, the cold struck deep into his frame! He would also attend the funeral in this critical condition, all which tended to hasten the awful crisis of his complaint, which terminated in his death. But all things are of God! Oh! that we may have grace to bow with submissive reverence before the throne of Jehovah, and say with heartfelt acquiescence, "not our will, but thine be done!" This is a difficult task for nature to perform, but grace can enable us, through faith, to remove mountains; for all things are possible to him that believeth. Dear William A. was a truly pious young man; he was a decided character—humble in his views of himself, and always desirous of higher attainments in those inward graces of the Spirit, which peculiarly mark out the children of God from mere formalists and worldly professors. None of the family, nor even Mr. Hey, suspected his approaching dissolution, till within a few hours of his death. He said one day, "I am much worse than any of you apprehend, but there remaineth a rest to the people of God." He was able to speak very little on religious subjects, as he was almost in one constant delirium from the time of his dear father's death. This shows us, my dear friend, the need of timely preparation for this solemn season! His brother Christopher went over to Manchester after his decease, to see after his affairs there; the family with whom he lodged had never heard of his illness, till then; they had prepared his rooms, and were waiting his return. Mr. C. A. said, it was most affecting to see how they loved him. When he told them of William's death, they wept around him like children; and followed him about the house in the utmost grief. All his friends at Manchester were equally affected. He said, he never saw so much affection and grief expressed towards one, with whom they had been so short a time acquainted.

The person with whom he lodged desired to have his Bible, as a remembrance of poor William. Many passages were marked, since his father's illness, to refer to, as cordials in distress. They said whenever a letter came from Leeds, so great was his fear, on opening it, lest the accounts should grow worse, that he often fainted away, before he could read its contents. The above person said if Mr. C. A. would only give his Prayer-Book to the family in whose pew he sat at Church, it would be more valuable to them than many pounds. Such was the love and affection shown to his memory amongst comparative strangers. But he has joined the happy spirit of his father in the realms of bliss! Oh! that we may live nearer to Christ here, then shall we be near him in eternal glory!

That the God of all grace may give you every spiritual and temporal comfort, is the sincere desire of your truly affectionate friend,

T. S. B. READE.

*Leeds, 4th March, 1811.*

## ON GRIEVING THE SPIRIT.

EPHESIANS iv. 20.

"Know ye not that your body is the temple of the Holy Ghost."

1 COR. vi. 19.

INCONSISTENCY in the Christian profession must be highly grieving to the Holy Spirit of God. To mark a want of harmony between the professed principles and the habit of life in one avowedly his temple; to trace a love of the world, a panting for its fame, a grasping for its wealth, an adoption of its policy, a conforming to its maxims, its pursuits, its pleasures, and its religion, cannot fail to wound the sacred guest—the indwelling Spirit. And yet this worldly spirit, this painful inconsistency of avowed Christian principle, how many many professors does it mark! What numbers there are professing and calling themselves Christians, the disciples of the Lord, the followers of the meek and lowly Lamb of God, who think lightly of putting on gay worldly attire—of frequenting balls or moving in the dance—of joining in foolish songs—of attending plays, and reading novels and romances—all of which are at variance with the Christian character, are violations of the Christian rule, are dishonouring to the name of Christ, and are deeply grieving to the Holy Spirit of God. You are professedly a temple of the Holy Ghost. What! shall you adorn that temple with earthly splendour, after the fashion of this world? What says the Holy Ghost by his servant? "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (1 Tim. ii. 9, 10.) Again, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their husbands." (1 Pet. iii. 3—5.) Does, then, the extravagance, the costliness, the worldliness, the studied attention to taste, that marks the outward adornment of so many professing Christians, comport with the spirit and the precept of the Gospel? Rather, are they not such indulgences as the Gospel clearly interdicts, and on which Christianity severely frowns?

Again: Shall the believer, the professed temple of the Holy Ghost, be found mingling with the world, taking pleasure in its amusements, courting its society, working upon its principles and adopting its policy? Ought this to be the line of conduct pursued by a professing Christian? Is this the way to illustrate the holy power of the truth, to recommend the Gospel of Jesus Christ, to rebuke the sin, and folly, and rebellion of the world, and to win it over to the obedience of the faith? Assuredly not!

And how can the divine life in the soul be fed and sustained from such a source? What nourishment does it derive from the light and frothy readings of the day—from the pages of a sickly romance, a frivolous novel, a tale of fiction? What food can the unhallowed, unsanc-

tified imaginations of men, prepare for the strengthening, supporting, and expanding of this divine principle in the soul? Surely none.

And what meetness for prayer, for communion with God, for the reading of His sacred work, can a believer find in the giddy dance, in the silly song, in the immoral novel? What preparation of mind do these pursuits afford for approaching to God, for the proper discharge of Christian duties, for sober reflection, for the hour of death, and for the day of judgment? Oh! the awful inconsistencies that mark the profession of some, who can find a near and an easy path from the sanctuary, the communion-table, and the closet, to the evening party, the ball-room, the mazy dance, the empty novel, the very heart of a gay and giddy world! Is this true Christianity?—is this like Christ?—is it after his command, his precept, and his example? Judge ye.

But what is the line of duty marked out for the walk of a professing believer? It is as clear in the word of God as the meridian sun. Thus is it laid down: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. xii. 2.) "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 17, 18.) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John ii. 15, 16.) "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (James iv. 4.) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (i. 27.) Thus implicitly and clearly is the line of Christian duty, in reference to a believer's connexion with the world, laid down by the Holy Ghost; he cannot depart from it without grieving the Spirit, wounding his own soul, and compromising his Christian profession.

Grieve not, then, the Holy Spirit of God by any known inconsistency of conduct, any sinful conformity to the world, any inordinate pursuit of its wealth, its honours, its pleasures, its friendships, and its great things. Pray against the sin of covetousness, that canker-worm that feeds at the root of so many souls; pray against a love of dress, that sin that divests the mind of so many professors from the simplicity of Christ, and takes the eye off from the true adornment; pray against a thirst for light and trifling reading, that strange and sinful inconsistency of so many, the certain tendency of which is to starve the life of God in the soul, to engender a distaste for spiritual aliment, for the word of God, for holy meditation, and for divine communion and fellowship; yea, pray against the spirit of worldly sinful conformity in *everything*, that the Holy Spirit be not grieved, and that Christ be not dishonoured and crucified afresh in and through you. It is to be feared that much of the professed Christianity of the day is of a *compromising* character. The spirit that marks so many is, "What will ye give me, and I will deliver him unto you?" There is a betraying of Christ for the world—a bartering of

Christianity for its good opinion, its places of honour, and influence, and emolument. The world, the flesh, and Satan, are ever on the alert to frame a bargain with a Christian professor for his religion. "What will you give me in return?" is the eager enquiry of many. Oh, awful state! oh, fearful deception! oh, fatal delusion! Reader! are you a professing Christian? then guard against the least compromise of your principles, the least betrayal of Jesus, the first step in an inconsistency of walk: above all, pray and watch against a *worldly Christianity*—a Christianity that wears a fair exterior, so far as it is composed of attendance upon sanctuary services, and sacraments, and religious institutions, but which excludes from it the Cross of the meek and lowly Lamb of God—a Christianity which loves the world, and the things of the world, "makes a fair show in the flesh," speaks well of Christ, and yet betrays him with a kiss!

But let not this be the model of your religion. You are not of the world, even as Christ was not of the world: if the world hate you, it hated him also, before it hated you: if you were of the world, the world would love you. Marvel not at this! Do not expect more from the world than your Master received. The world that crowned your Lord with thorns, will never, if you "live godly in Christ Jesus," crown you with garlands: the world that crucified him, will never, if you are his consistent disciple, enthrone you. The world is the sworn *enemy* of your Saviour, let it not be *your friend*. No; come out of it and be ye separate. Let your whole life be a solemn rebuke of it: let your integrity rebuke its want of principle—your sobriety rebuke its frivolousness—your upright sincerity rebuke its heartlessness—your crucifixion to it, rebuke its emptiness, folly, and sinfulness; let your dress, your spirit, your whole conversation, evince what a *splendid nothing* is all its pomps, and glory, and pretension; so shall you resemble your Lord and Master—he who loved you unto the death, whose glory was in his humiliation, whose path was humble, lowly, and obscure, and whose death was the ignominious and accursed death of the cross: thus, too, you shall resemble his beloved apostle, who, taking his place by the cross, and looking down upon the world from the holy elevation where he stood, could exclaim, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

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#### HINTS TO PARENTS.

AMONG the spots of the leprosy of sin which cleave longest to the heart of man, we may perhaps reckon an anxiety to please the world. Of course if such an anxiety have for its object the glory of God in the salvation of our worldly neighbours, it is right and good; but it is to be feared that the feeling too often originates in mere selfishness, and it is then undoubtedly part and parcel of "the world" which our faith is to overcome. This guilty toying with the world, is seldom more distinctly seen than in the anxiety which even Christian parents too often evince that their children should be attractive even to mere worldly people. If a child's beauty, or his carriage, or his polished manner, be commended by one who stands well in fashionable society, how greedily is the praise

received by the parent. And yet if such praise be weighed in the balance of the sanctuary, how lightly must it be esteemed! Yea, if the child have not received God's grace in his heart, such commendation should make the parent tremble; for it is certain that the more attractive our children are in their persons, the more likely it will be that they will be enticed into the circle of this world's pomps and vanities. Beauty of person, polished manners, and accomplishments, if found in a child of God, are talents for good; but without the grace of God, they are temptations and snares. I am bold, then, to say that a parent should have no anxiety about his children's mere personal appearance or accomplishments; his agony should be that they be "born again;" he should seek first that the kingdom of God be established in their hearts, and then much more will be "added" than the best proficients in this world's wisdom can give. They will be truly "courteous;" they will have "the law of kindness" not merely on their lips but in their hearts; they will honour not only the rich and great, but "all men;" and instead of hollow and assumed sincerity, they will have truth in their thoughts, words, and actions. And for a parent's encouragement to use earnest prayer that their children may be regenerated of God, I point to the many instances in which the Saviour, while on earth, attended to a parent's cry. Let there be but the "great" faith of the poor Canaanitish woman, and our success will equal hers. "I say," writes Luther, "that infants are succoured by the faith of others." Again, how often do Christian parents greatly rejoice if their children obtain the favour and patronage of some noble or wealthy person, without much regard being paid to what he may be in the sight of God. Is not this inconsistent and trusting in an arm of flesh, yea, in a broken reed, that may pierce and wound the hand that leans upon it. But enough. I commend this subject to the prayerful consideration of Christian parents.

*Stella, March 2, 1845.*

W. C. W.

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### ONE WAY OF INTERPRETING SCRIPTURE.

AN English Clergyman was in Rome, witnessing all the ceremonies of the Church there, attended by a priest well acquainted with these performances, who acted as his interpreter. One day, when the cardinals moved along in procession, on arriving at the Monte Pincio, they came out of their carriages; the Protestant took notice of the extraordinary beauty of their stockings, on which a variety of the richest patterns were worked in different colours. He asked the interpreting priest to explain the mystery of the stockings. The priest, looking at him with mingled pity and contempt, proceeded to enlighten his ignorance by asking him, did he never read in the prophet, "How beautiful on the mountains are the feet of him that bringeth glad tidings?" The reader will doubtless smile at the puerility which finds the fulfilment of this evangelical prediction (Isaiah lii. 7,) in the gaudy stockings which encase the feet of luxurious cardinals who help the Pope in keeping the Bible from the people; but there are many other prophecies, describing the Christian Church in the reflected brightness of her glorified Head, which when applied to the Church of Rome seem to be interpreted with as little propriety.

## Review of Books.

ESSAYS ON CHRISTIAN UNION. 8vo. pp. 540. London: Hamilton, Adams, and Co.

WE could almost have wished that this volume had never been put into our hands. It touches a tender string, which vibrates with thrilling interest through every inward feeling, and awakens the liveliest and sincerest sympathy. Yet it is an oppressed and afflicted sympathy; one that would gladly respond to the call, and that appreciates the object, but that sees not in existence the material for its attainment. If there be one consideration which, more than any other, tells the sad tale of the sunken and unworthy condition of the professing Church of Christ, it is that of her disunion and her strife. At that critical moment when our Lord was leaving His disciples, the prayer which He, in His infinite wisdom, deemed the most essential, was, that they all might be one, as He and the Father were one. But oh, the riven and distracted condition of Christ's body! its dry and parched condition! Where is the precious oil of godly unity, softening and refreshing the entire body, like the dew of Hermon? and where is its holy fragrance, "the smell of Lebanon," rising like incense from this barren desert out of the Church of the faithful, as welcome to the God of Heaven, as it is cheering and refreshing to all under its influence? It is here we must take our stand, and learn to weep our tears of shame and sorrow, and of alarm also; for if this be Christ's test and badge of genuine, honest discipleship, "by this shall men know that ye are my disciples, when ye have love one for another," we may well fear indeed lest He should repudiate our profession of faithful allegiance, and disown and desert a people crying, Lord, Lord, but overlooking the practice of His new, and best, and highest command.

We feel most strongly upon this subject; and, though sensible of our

incompetency to enter into it so fully and so ably as we could wish, yet we cannot refrain from offering our long-matured sentiments, willing, at least, to show what spirit we are of, in regard to this all-important matter; and in what spirit we would go to work in venturing to endeavour to influence the sentiments of others.

But, it will be asked, what is there to give alarm in this call to union? We reply, that in looking over the names of the writers of the Essays, the first thought that occurred was one of regret that such a subject should fall into such hands. Nearly all the writers are persons who stood most prominent in the late secession from the Church of Scotland: who, whatever be the view which may be taken of their conduct, have at all events been the means of effecting one of the most serious and extensive disunions in the Church of Christ which the annals of history have left upon record. Be they right or wrong, the fact is unquestionable; and men, and good men too, will variously judge of their motives and their wisdom; and therefore we cannot but think that a good cause is in danger of being damaged in such hands, and that even the truth will be thought to come from a prejudiced and suspected quarter.

We must own that we are ourselves increasingly impressed with the conviction, that the Scotch Seceders have made a false step: and we tremble to see such men allowed to do it. We never can get over this view of the matter—that schism is an evil, a most serious evil: that nothing can justify it, but the clearest and most unequivocal reasons: that in the instance of a Church doctrinally sound and pure; of a Church, unchanged, and still the same in its fundamental articles of essential truth; and of a Church which God has honoured and

made a national blessing for centuries: that in the instance of such a Church, no reason for separation should have been admitted, but such as either sprang from her own abandonment of her fundamental and constitutional principles of vital truth, or the interposition of an insuperable barrier in the proclamation of that truth at the mouths of her ministers. No prevalence or preponderance of erroneous leaven, even in high quarters, should affect the question. No spirit of enmity or persecution should have led to such a resolve, so long as the creed of the Church of Scotland remained untouched, and her ministers were free to know nothing but Jesus Christ and Him crucified. The deadness, and the prejudice, and even the misguided infatuation of large and influential sections of the Church, were no argument for desertion, but rather for adherence. What, if all the salt be withdrawn, wherewith shall it be salted? We cannot get rid of our convictions: time and thoughtful reflection only strengthen them. We blush to give an opinion against the conduct of such eminent fathers in the Church of Christ, at whose feet we may gladly sit; but the conviction of truth must rise superior to all other considerations, and we could weep to see such men so misled. And let no one say that the excellence of the men is an argument in favour of the rectitude of their measures. One would gladly cling to such a principle. But we have lived long enough to guard against such a conclusion. We had our bosom friends amongst the seceders from our own Church, some thirty years ago; and they were amongst the most holy and excellent of the earth. And we knew and loved and had Christian fellowship with many who fell into the follies of Irvingism; and with some, who, in their infatuation, followed Johanna Southcote: and may we not speak of the holy and the good, even amongst those who are now endangering the best interests of the Church of England? It is a mystery that it should be so, yet so it is: and we must warn our readers against concluding in favour of any measures,

because of the high fame and reputation of their supporters. No, we must cease from man; and if the mystery we speak of admits of solution, we have it here—that God so permits things to fall out in the Church, as well as in the world, as will most effectually wean us from man, even in his best estate; and by the most humiliating exhibition of the earthen vessel in which the treasure is deposited, make it manifest that the excellency of the power is of God and not of man.

And it would be equally dangerous to conclude, that the step which the Scotch Seceders have taken is right because of their present prospects for usefulness and well-doing. We rejoice most heartily in all that we hear of their present progress. Now that all the harshness and acrimony connected with their strange and sudden transition has subsided, they are settling down, we hear, on all sides, into a course of Christian devotedness and zeal. Both at home, and abroad in the Missionary Settlements, all promises fair: and thus it is God's prerogative to bring good out of evil. But we are not the less responsible for the evil we do, and which God overrules for good. And while we thankfully co-operate with God in the good which emanates alone from Him, it becomes us heartily to deplore and repent of the evil which attaches to ourselves. And, no doubt, our seceding brethren in Scotland are thoughtfully, and perhaps in some respects, sadly "considering their ways." If no other ground of sorrow presents itself, they cannot but finch under the thought of the many righteous hearts they have made sad, whom God has not made sad. If there be attachment fully personified any where, it is in the Scotchman to his Kirk; and what scenes of bewilderment and confusion present themselves to our imagination! How many an elder, and how many an aged disciple, waiting for the salvation of God, and coveting a calm and unruffled sea on which to steal into port, is thus suddenly thrown into dismay and perplexity, clinging to the Church of their forefathers, and the Church

which, as a tender mother, had never failed to yield the sincere milk of the word for their growth and sustenance, but now torn from her embrace, and driven into a sort of exile. Oh, if it be a specified evil and guilt to make the righteous sad whom the Lord has not made sad, the sin of a needless schism from a pure and spiritual Church of Christ is very great; for it offends not in scanty measure, and grieves not a solitary Rachel, but throws the daughters of Jerusalem by wholesale into weeping and lamentation.

Then we come to this conclusion: that calls to Christian union come with an ill grace from those who have just been inflicting the deepest wound of schism. We cannot wish them to have done with Christian sympathy: we hope that melancholy and humiliating experience will deepen and strengthen it. We hope that all the strange and unmeasured outbursts of disunion and separation of which they have allowed, with all the railing accusations and vehement words towards those who will not accompany them, which have stained them in their transition, we hope all will practically and powerfully tell them what a good and pleasant thing it is for brethren to dwell together in unity; and will induce, for their few remaining years, a more vigorous effort than ever to follow after the things which make for peace. But, for a season at least, would it not be better to let their sympathies give vent only at the throne of grace; for a season at least, would it not be well to call to mind the example of Moses, when fleeing into the land of Midian. Have they not too newly come up from the battle, with stained hands and harassed spirits, to be in a capacity as yet to lift up "holy hands without wrath and doubting?" Had they not better, in deep humiliation and secret prayer, be subserving the cause which we know they have honestly at heart, and be willing to consider themselves, like Moses, in an exiled position, and secluded from prominent undertakings, and waiting for time, the healing hand of time, to impart a confidence towards them in the minds of others, and thus divest

their public directions and exhortations of suspicion.

In all humility we suggest this:—and we thus shew the grounds on which we had almost rather have never seen these "Essays on Christian Union."

But we pass from the Scotch view of the question to the English.

We believe that out of the eight Essays before us only one is of English origin, and that by the Rev. J. A. James, of Birmingham. It is a glowing and animated composition; replete with the most powerful and interesting passages, which cannot but meet with a ready response, one would think, in every Christian heart. With respect to the various projects which are suggested for *visible* union, we are scarcely prepared to give an opinion; and in our apprehension they are of far less moment than the increase and maintenance of the spirit of brotherly love amongst all who name the name of Christ. Let all be got right there, and then, while we have effected what will bring us to the Scripture standard of true Christian discipleship, and thus secured the favour and blessing of the God of peace and love for our community, we shall find the implanted principle of love ingenious and inventive in demonstrating its reality and its healthfulness by visible actions. We fully agree with Mr. James in all that he says regarding the blessedness and the excellence of the Bible Society and the Religious Tract Society, as affording the most prominent and successful instances of visible and happy union amongst Christians of various denominations. We never cease to feel the warmest interest in the constitution as well as the objects of these societies, or to be cheered and refreshed with the thought that Christians have agreed in uninterrupted harmony for so long a period, to lay aside their differences, and co-operate hand and heart in the circulation of the unadulterated word of God. And, whatever is marvellous, and so refreshing with reference to the Bible Society, is still more so when we contemplate an object apparently more difficult of attainment, and think that for the cir-



culation of human compositions, self has been thus lost sight of, and every bias, and every thought has merged in the grand object of dispensing truth. We have ever regarded such manifestations of visible union as these, as an oasis in the desert, a quiet blessed resting-place for the mind, amidst all the storms and conflicts which harass and distress us on our way through the wilderness. "What can be conceived more striking than a society which, by the united zeal of all denominations, has put into circulation nearly four hundred millions of religious publications, in each one of which vast aggregate, the method of a sinner's salvation is so stated, that if he shall never see another book, or hear another sermon, he shall know how to flee from the wrath to come; and yet, in not one of which shall the minor points which distinguish Christians from each other be discovered." —p. 175. We have had enough to do with these blessed societies to know that beyond the noble objects of their aim, they have done much, not to damage the Churchman by any unhallowed contact, but to make the Church of England better understood, and to raise it in the estimation of those who from ignorance were prejudiced against it.

But while we never fail to rejoice in such manifestations of visible union as here present themselves, it is chiefly our wish to consider how the spirit may best be cultivated which will lead to these results. And here we cannot help thinking that our Essayist, in considering the parties in England with whom it may be desired and expected that union should be formed, speaks somewhat disparagingly and incorrectly of the established Church. "The prevailing body in this country is the Church of England. It would be considered as quite contrary to her principles to enter into any kind of association or fellowship with the various communities that have separated from her ranks; the absorption of them all

into herself is the only kind of junction which would be hearkened to for a moment. Regarding all who have seceded from her communion in something of the light of rebels, she disdains to enter into any sort of negotiation with them, and aims to reduce them all into entire subjection." We do not think that this is the language of conciliation, of candour, or of truth. The writer speaks of "principles;" but he is not justified in determining what her principles really are from the line of conduct pursued by a section of her members. We maintain that there is a Catholicity of principle in the Church of England which does admit of the exercise of brotherly love towards all who call on the name of the Lord Jesus Christ, both theirs and ours; and as it regards an accordance with the principles of a Church, no one has a right to form his judgment by what he sees to be occurring in a party of that Church. There are those, and they are a goodly number, who sigh and mourn in secret over the exclusiveness and bigotry which prevail in some quarters; and who, in contemplating the mischief likely to accrue from the present unhappy movement, are not the *least* afraid of this its distinctive feature.

But there are barriers in the way of Christian union of a two-fold character; on the one hand presented by Churchmen, and on the other by Dissenters; and glad indeed should we be, if by any thing we can say, we could succeed in weakening their influence and producing a better mutual understanding. It cannot be denied that a spirit of exclusiveness and ecclesiastical monopoly is fearfully gaining ground amongst the members of the Church. Would that they would calmly consider the origin of dissent, and distinguish between those who are hereditary dissenters and those who are the wilful and wanton separatists of the present day. With respect to the origin of dissent, who will attempt to vindicate the act\*

\* "In the meanwhile, the convocation had received, and sanctioned, those few alterations in the Common Prayer-book, which it had pleased the bishops to recommend to them. They were unimportant; but one of them marks the character of the prelates of that day; for it was to the openly dissolute Charles II. that they put it into the



their forefathers ; and the latter are a mere handful compared with the former. And we cannot but think that this suggestion is fairly calculated to weaken materially the barrier that stands in the way of Christian union with those who differ from us. How much of the mischief of dissent is traceable to ourselves. How largely has it been made a necessary evil by our supineness as a Church ! We could wish that, as we drove out and shut our doors against the dissenters, we could now open our doors more widely and hold out greater encouragements for their return. We have seen not only dissenting ministers, but their flocks, coming over to the establishment, and we long that greater facilities should be given for the return of wanderers from our communion. There is, we believe, a rapidly growing disposition to return ; and if there is any consequence of the Tractarian movement that we mourn over more than another, it is, that it is directly calculated to chill that disposition, and to widen the breach of separation.

We may be thought chargeable with bigotry in seeming to connect conformity with union, and Mr. James, in no very measured language, sweepingly asserts, that the Established Church aims at nothing short of the bending of all who differ under her own domination ; but we do not take to the charge, nor think that it really attaches, when we express a hope for the return to our communion of those who originally belonged to us, and who only from untoward circumstances have been separated from us.

But in the meanwhile, there must be the maintenance of Christian charity ; if we mean not to frighten from the midst of our stormy and troubled community the Dove of Christ's Holy Spirit, and tempt Him to leave us, to bite, till we devour and destroy one another. And having offered a suggestion for the serious consideration of churchmen (to which much might be added if our limits allowed) we proceed to offer a few remarks with reference to the barriers to Christian

union which Dissenters have posed.

We again and again entreat our Church, and the desires and wishes of her members may be judged of by the exclusive principle of the Tractarian party. We are aware that no discrimination is exercised by them, and that dissenters conducted themselves as angels, it would make no difference in their estimation. That the Dissenters at all is the hopeless culty, and not that they are Dissenters of a bad and unchristian. But happily, as yet at least, it is a small section of our Church is imbued with this spirit of arrogant intolerance. Many—we faintly hope—the many—would gladly cultivate a spirit of brotherly love to all who love the Lord Jesus Christ in truth, by whatever names they are distinguished amongst men ; gladly welcome Christ's image wherever they can discern it, and exercise forbearance and kindness to who are apparently doing the work, and undermining it, though they follow not with us.

Yet the glow of brotherly love would fain work its way to all Christians of other communions often finds itself getting into a cold and ungenial atmosphere, in which cannot operate or exist. Mr. James must bear with us, if we are candid and plain-spoken ; for so, not because we have an unfeeling prompting of our statemanship but because we wish, as in the sight of God, to remove the hindrance which interfere with the extension of Christian union, and to see a solid basis laid for its establishment. But who has been more vehemently more acrimonious in his denunciations of the Church of England than Mr. James ? Who has gone greater lengths adopted more unmeasured language to express his uncompromising hostility towards the Established Church ? Can a Churchman then be blamed for standing aloof from such an inveterate foe ? Can it be a matter of wonder, if he should be unable

ture the inconsistency of a smooth and complimentary speech on the platform of a public meeting, when perhaps within a few hours the Church and her worshippers will be vilified and abused in the strongest language? An honest man cannot be blamed by any party, one would think, if he should conclude against identifying himself in any way with such an enemy, lest he should be suspected of defective allegiance to his own communion. We are very sure that a Dissenter would not for a moment venture to say that he could expect a Churchman's cordial sympathy under such circumstances.

We should be sorry if we could be supposed, from these remarks, to vindicate the course which we fear many are pursuing, with regard to our religious charities. We never cease to regret the defection of Churchmen from the British and Foreign Bible Society. We never fail to think that every dictate of reason, as well as Christian principle, should lead men to distinguish between the grandeur and unexceptionable character of the object contemplated, and the awkwardness and infirmity of the machinery wherewith it may seem to be carried out. There is something so sublime and delightful in the thought of supplying the whole world with Bibles, that it should at once engross and absorb, with a paramount influence, and supersede every thought of annoyance from the co-operative system by which it is accomplished. Oh, that Churchmen, if they cannot be brought to stand by the side of a Dissenter in celebrating in the assembly the achievements of this great enterprise, would, at all events, make it manifest that their hearts are rightly interested in the object of it, by not failing to throw in their subscriptions in aid of a society which is the only one pursuing the work of the world's supply with any degree of adequacy.

But still, we must speak of the hindrances which Dissenters present in the way of that Christian union which they would advocate, and we can speak feelingly from our own experience. We thank God that we

have never grown cold in our attachment to the Bible Society, because of its constitution; nor failed to avail ourselves of every feasible opportunity for enjoying the privilege and delight of a Bible meeting. We may have heard occasionally a speech or a sentiment that we could have wished suppressed, but besides the joy of hearing testimonies in favour of the free course of God's word throughout the world, and the consequent glory accruing to its Divine Author, we have never failed to hail the assembly of differing Christians as a sweet resting-place, as something of a forerunner of the glorious days yet to come, when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Yet how has friendship been interrupted, and how has the heart been saddened by the conduct pursued of late years by so many Dissenters. We can truly say there have been those amongst them with whom we have taken sweet counsel, and with whom we have walked as friends; but they have principally been of the old school, and are now in heaven. And when we see those who come after them associating and identifying themselves with Socinians and Papists, in order to carry out their inveterate hate against the Established Church; when we hear one, for instance, under his Socinian partisan, decked in laurel, and acting as his leader—when we hear him, in his harangues to the populace, say "that he hoped he should live to see the Church of England in ruins, and that if, in his efforts to destroy her, he should himself perish, he would cry with his last expiring breath, 'Down with her, down with her, even to the ground!'"—how is it possible to do otherwise than retire in sorrow of heart from all identity with such spirits, and in secret pray and wait and hope for brighter and happier days to come for the poor, distracted body of Christ's Church militant here on earth. We must withdraw from a brother that walketh disorderly, if he be one of our own communion; and surely we are not justly chargeable with bigotry and narrowness of

spirit, if we feel constrained to withdraw from a Dissenter under such circumstances. We cannot quite think that Mr. James has put the Church of England in her true position, when calculating upon the various forces that may be assembled for the purposes of Christian union. We again repeat, the Church has no constitutional principles to prevent it, and she has a goodly company of faithful children longing to reciprocate any honest call to the exercise and manifestations of brotherly love. But they cannot be blamed for guarding against treachery and hollowness of profession. Let not Mr. James suppose that we are suspecting the sincerity of his Essay. We think, indeed, after all the previous course that he has pursued towards the Established Church, he should have accompanied such an Essay with some expression of deep regret for the bitter invectives and railing accusations in which he has so notoriously and habitually dealt. It would have placed his sincerity beyond any one's suspicion, and it would have commended, beyond all conception, the value and effect of his excellent suggestions. We cannot be surprised if a reader should let the book fall out of his hands with the feeling of desponding hopelessness, however he has admired and been animated by what he has read, if perchance he suddenly calls to mind that all that he has been reading, and that seems to carry him into a new and heavenly element of universal love, comes from the pen of one who has been prominent as a religious agitator and railer against the Established Church of his country; and one, too, who has never intimated his regret or his repentance for all that he has done. Still, we would gladly catch at this Essay of Mr. James as an olive-branch of peace, and would readily regard it, not with misgiving, as inconsistent with his previous line of conduct; but rather as a document designed to swamp and obliterate all that has gone before, and to show the world the principles on which Mr. James, and we trust many along with him, are now resolved to act.

But if union is to be placed on a sure and permanent basis, we cannot but think that much has to be done which the Essay before us scarcely touches upon. We are persuaded that every reform and amendment in the professing Church of Christ, must begin in *penitence*. There must be the deep and self-abasing consciousness of all that has been amiss; there must be the ready and unreserved and public acknowledgment of it. The Churchman must mourn and weep and pray over his bigotry and selfishness and uncharitableness towards those who differ from him. The Dissenter must do the same. Godly sorrow and true repentance must be the soil out of which brotherly love must spring up. In social as well as private prayer, the feeling must be uppermost, that it is a day of rebuke and blasphemy, and that lamentation and mourning are most befitting. The priests must weep between the porch and the altar, and say, "Spare thy people, O Lord! and give not thine heritage over to reproach." In one word, if all denominations were only ready to respond with full and generous accord to a remonstrance which was proposed about five years ago by some Independent ministers in London, we might well expect a harvest of blessing. The document is so precious, that we do not hesitate to lay it before our readers, as we suspect it is little known, and we fear was suddenly suppressed soon after it came into existence. We can only say for ourselves, that we received it with such a hearty welcome, that we could not refrain from expressing our delight to a leading Independent minister in London, when having occasion to write on other business; but from that day to this we have had no reply from the Rev. Dr.

PROPOSED REMONSTRANCE BY  
CERTAIN EVANGELICAL INDEPENDENT  
MINISTERS IN LONDON AND  
ITS NEIGHBOURHOOD.

WE, the undersigned, feel ourselves called upon to make the following statement of our opinions on the pre-

ture and aspect of the Church it.

In this, we entirely disclaim all and sectarian views, and are not of being actuated solely by a cold and pacific spirit. We desire, if possible, the adoption of such principles and measures as will restore unity and concord to the fractured Christian community. It is not assuming to ourselves any superiority, either of wisdom or piety, when we deplore the strifes and animosities which have rent brotherhood, and brought them into a state of distressing conflict with each other. We do not lay blame on any one, nor do we undertake to remove with whom the evils which afflict us originated, or in which the parties the things we mourn have most prevailed; but we are following facts to be indu-

ceded by a bitter and acrimonious spirit has been extensively awakened, and has produced a blighting and withering effect on multitudes of professing Christians, to the great perjury of each, and, in many cases, to the hindrance, in some instances to the utter extinction, of brotherly

and harsh and resentful language has often been employed on all sides, which the command of the Lord has been fearfully violated in the world: "See that none of you bring a stumbling-block, or an occasion of falling, into the way of a brother; knowing that ye are thereunto called, that ye should inherit the kingdom of God." (1 Pet. iii. 9.)

That the peace and holiness of the Church have been exceedingly hindered by the frequent introduction of disputes and vain janglings, and have no tendency to godly edification; that instead of the cordials of Christian friendship, alienation and animosities have, to a great extent, arisen in the private and domestic life.

That the preaching of the Cross, and the availing concern for the glory and the salvation of the souls have yielded, in many instances, to the different sections of the

Church, to the angry discussion of comparatively minor points of discipline and ceremony, to the great hindrance of united exertion for the spread of pure and uncorrupted Christianity at home and abroad.

5. That a great stumbling-block has been laid in the way of the profane world. Evil and unbelieving men have gloried in the contentions of the professing Church, and have not been backward in affirming that our objects are all secular like their own; the temper and language of the respective parties towards each other, giving too much colour to the charge.

6. That a pernicious publicity and an engrossing importance have been given to the matters of dispute, as if they constituted the essentials of religion.

7. That a large portion of the Christian community, both in the ministry and in private life, have been misrepresented, inasmuch as they have been supposed to participate in the spirit of measures publicly adopted by men, appearing to assume to themselves the right of representing the interests of the whole body of their respective denominations.

8. That for many years antecedent to these times, the cause of Christ was rapidly advancing through our country; private, as well as great public institutions were peaceably progressive; and the whole condition of affairs gave the promise of rising to a more prosperous elevation than had ever been attained. Much of this has now been impeded. Resistance has been made to various endeavours to disseminate truth, which never would have been provoked, but for the angry and exasperating influence of disputations. Resources have been withdrawn, which would have continued to flow to the advantage of all parties, had it not been for these new methods of reciprocal aggression.

Lastly, The general result of the whole has been, that men have been driven to extremes, while the place of conciliation and concord has been disastrously abandoned; and this at a juncture, when Romanists, Infidels, and worldly men, have been keenly on the watch to make the promptest

use of our disagreements, by turning our weapons against ourselves.

We deem this to be a simple statement of facts, and therefore incapable of contradiction. We presume the things to which we have adverted are afflictive and distressing to every wise and holy mind, and very displeasing to God the Holy Spirit; and that no large and copious communication of his influences upon the Churches can be expected, till we come to a much nearer resemblance to the state of the disciples which preceded the day of Pentecost, when they were of one accord and of one mind—not in dispute and reciprocal accusations, but in peace, prayer, and supplication.

Under these circumstances we consider it obligatory upon us, as it regards ourselves, our flocks, and our connexions, to avow it to be our purpose,

First, On all occasions, as the grace of Christ shall enable us, and in humble imitation of the meekness and gentleness which he exhibited, to repress a bitter and retaliating spirit, and to discountenance all rancorous and reviling language, whenever or by whomsoever employed.

Secondly, To pursue with diligence and zeal the proper duties of our sacred and spiritual office, giving ourselves to prayer and the ministry of the word, after the example of the apostles of our Lord Jesus Christ.

Thirdly, To take no part in any acts of violence, tumult, or intimidation, as we should deem our character, as ministers of Christ, degraded, and our office defiled by such procedure; and feel it to be our privilege and honour to keep at a distance from all strifes for secular power and political pre-eminence.

Fourthly, To maintain the inalienable rights of conscience; fully yielding to others what we claim for ourselves, the freedom of every man to judge and decide for himself, in all questions of Church polity. We have no desire to interfere in the regulation or adjustment of the internal affairs of other ecclesiastical communities—least of all, have we any

wish to participate in their passions and possessions. We are concerned for our own liberty the true prosperity of the Church of Christ, which we shall endeavour to promote “by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love, unfettered by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.”

Fifthly, To maintain and promote the most friendly relations with those who love our Lord Jesus Christ, and are persuaded that Christians, and especially Christian ministers, should be men of catholic mind; free from sectarian bitterness; cultivating a spirit of universal love; extending good-will to all; and endeavouring to keep the unity of the Spirit in the bond of peace.

Finally, To do our utmost to diminish the feuds and controversies which divide us, by which our own strength is weakened, and the hands of common enemies and assailants are strengthened; and by all Scriptural means to promote that charity, harmony, and peace, which are the beauty and strength, the ornament and the Spirit of the living God. We may hope, in a great measure, to accelerate the time when the presence of the Saviour, the Divine Redeemer, shall be visibly realized, “that thou may all be one, as thou, Father in me, and I in thee, that the world may be one in us: that the world may believe that Thou hast sent me.”

We cannot wish for anything more than this truly Christian doctrine embodied. Christ must see the Church in tears, bitterly lament her neglect of His last and greatest command, and then he will not rest comfortless, he will come unto and all the strongholds of pride and party spirit and uncharitableness being deserted and laid waste will form of ten thousand happy common, universal temple of which he will beautify with his presence and make a praise throughout all the earth.

## HEAVEN.

"Behold, the kingdom of God is within you."

(*For the Christian Guardian.*)

Is it beyond the sun,  
Or in th' immortal mind of ransom'd man  
Bright Heaven is placed—begun  
When time into Eternity has run?

Is it a space on high  
In yonder firmament, peopled with those  
Whose spirits thither fly,  
On golden thrones to rest eternally?

Is it a country spread  
With Eden's bowery shades and citron  
groves,  
The unimprisoned dead  
Rise to enjoy, whom the Redeemer loves?

Or is it in the breast  
Teeming with love divine, that e'en on  
earth,  
At Jesu's high behest,  
Bliss never dying has its instant birth?

Yes, Heaven is begun  
To him whose ravish'd soul, with awe  
profound,  
Hears from her Saviour's throne  
Sweet words of grace, and mercy's silvery  
sound!

Yes, feel his throbbing breast,  
Who, low at Jesus' feet, transported lies,  
No more by sin oppress,  
Heaven's radiant glories flash upon his  
eyes!

Yes, at the pilgrim's feet,  
Who through life's desert bends his  
lonely way;  
See, circling waters meet,  
And heavenly fountains round him fondly  
play!

Yes, view the Christian's death;  
On faith triumphant see his soul upborne;  
Though swiftly fleets his breath,  
Heaven opens on his sight, and his Re-  
deemer's form!

Then say not space or time  
Hath Zion's empire narrowed or confined:  
'Tis seated, more sublime,  
Immanuel's gift, in man's immortal mind!

C. L.

Q. C. N.—*Feb.*, 1845.

## IN IMITATION OF GEORGE HERBERT.

(*For the Christian Guardian.*)

## I.

How is it, Lord, that this vile earth,  
Where pain doth meet me, more than pleasure greet me,  
Should gain my heart, though by my birth  
An heir of life and glory—'tis a wondrous story!

## II.

Wondrous, yet true! that all things mine,  
And mine for ever; nothing now can sever  
Me and my blood-bought joys; I pine,  
I yet can pine, for bubbles, which must burst in troubles.

## III.

Oh, foolish, vain, and dotard heart,  
Unslip thy bindings—for no earthly findings  
Canst thou retain, with all thy art;  
Death's sickle will for ever cut off all thy treasure.



## IV.

Lord, fix this slippery heart on Thee,  
 And *wholly* take it—never, Lord, forsake it ;  
 Let the whole world forgotten be,  
 And all its deadly leaven—let me live in Heaven !

Rev. H. D.

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PROTESTANT MINSTRELSY.—No. III.

ANNE ASKEW.

Three other martyrs suffered with Anne Askew, and though she had been racked till she was unable to stand, her cheerful language and constancy greatly encouraged her companions. The King's pardon was offered her ; but she made answer, that she came not there to deny her Lord.

A sultry summer night—
 The moon hath hid her face,
 Yet fearful is the light
 In that unholy place.

Flashing where reeds are piled—
 The seared and shrivelled reeds
 Wherewith a cottage child
 Ofttime the hearth-flame feeds ;

But ruder hands are there,
 That mercy never knew :
 Fiercely the torches glare
 On the dread work they do.

No star, in all the sky,
 Peers from the heavy cloud,
 With cold and tearless eye,
 Upon the stern and proud.

The birds have gone to rest
 Long since among the boughs ;
 Theirs is a leafy nest,
 Safe from our human woes.

Children's sweet faces now,
 Smile at their sunny dream ;
 But on the martyr's brow
 How fiery is the gleam !

From the dark prison-door,
 Behold the martyrs come ;
 Yet a few sorrows more,
 And they will rest at home.

A feeble flower is yon,
 To bide so fierce a storm ;
 Much hath the torture done
 To bruise that trembling form.

But the strong heart within,
 Is beating truly still—
 Is steadfast unto death,
 The sharpest that they will.

“ Yes, I could read it well ;
 The false and flattering scroll,
 By the red flames could tell
 How ye would buy the soul.

“ But I forget not why
 My weary flesh is rent ;
 Hither I come to die—
 Hither I come content.

“ Take balances and weigh
 That scroll ; with crowns of light
 I hear the angels say—
 ‘ They shall be ours to-night !’

“ Kindle the crackling reeds—
 Oh, haste ye with the torch !—
 Only the fleshly weeds
 The rushing flame can scorch.

“ I have not come thus far
 To halt upon my way,
 Though dried the fountains are,
 Though fierce the summer day.”

Lightly her spirit brake,
 That night, its earthly chain !
 While o'er the shroud'ring stake
 Fell the large thunder rain.

‘Ελενη.

Intelligence.

POPERY.

ROME.

March, 1844.

IN the Church of *S. Maria della Pace*, there is a board hung up close to one of the altars, on which is written, in large letters, that every mass celebrated at that altar delivered a soul from Purgatory.—In the Church of the *Madonna della Grazie*, near the Vatican, is this inscription:—*Adeamus cum fiducia ad thronum Virginis Mariæ, ut gratiam inveniamus in auxilio opportuno;*” which may be thus rendered: “Let us come with faith to the throne of the Virgin Mary, that we may find grace to help in time of need.” Thus adapting to the Virgin the 16th verse of Heb. iv. —I visited an Englishwoman, married to an Italian artist, who came to Rome nine and twenty years ago, when she had her Bible taken from her. She has been much assailed by the Roman Catholic priests, and she told me that when her husband was at the point of death, some priests present came to her, and said, that now was the moment—if she would but embrace the Roman Catholic faith, that God Almighty might restore her husband to her. They also tried very urgently to prevail upon her son (a Roman Catholic) to promise that, if God would raise up his father again, he would pass the rest of his life in a convent. But neither of them were prevailed upon by the priests.—The Pope issued, in consequence of the demands of the Hungarian Bishops (for Prayer in the language of the country—Marriage to the priesthood—Confession not compulsory—and the Cup to the Laity) an “*Invito Sagro*,” for a “*Triduo*,” or order for three days’ prayer, to avert the “*notissima calamita*,” which assailed the Church, to be addressed to the *Virgin Mary*: and exhorted the Romans, “whose devotion to her

is so distinguished,” to give on this occasion a fresh proof of it. I have a copy of the “*Invito Sagro*.”

PROTESTANTISM IN FRANCE.

THERE is in France a little band of faithful men, imbued with the spirit which actuated the Reformers, and whose zealous exertions in the cause of Christ are telling with good effect, in thinning the ranks of the Roman Antichrist. We have just read, with much interest, several publications issued by those excellent persons. We must notice particularly the twelfth report of a Society which has been formed for protecting the interests of Protestantism in general in France. The Abbe Maurette and the Abbe Bruitte’s reasons for leaving the Church of Rome, together with three smaller pamphlets, one of which bears the title of *La Religion d’Argent*, and which, in consequence of its own merits, and the notoriety it has obtained by the effort made to suppress it, is entitled to further notice.

All these publications indicate the existence of a Christianity of no common stamp. They all regard the Pope as an Antichrist, and the confederacy over which he presides as the great predicted apostacy; while, at the same time, they delight to magnify the atonement of Jesus and the grace of the Holy Spirit, as the only remedies for the guilt and pollution of fallen man, with such affection and power, as will justify us in applying to them what the Abbe Bruitte says of a work by M. Monod: “Ah! le bon livre! que de logique! que de delicatesses! que d’onction! dans cet ouvrage: tout y exhale les parfums du Christ.”

From the report of the Society for protecting the interests of Protestantism in France, we learn that there are some zealots busily engaged in

attempting to uphold the Romish interest. But Popery, as a religious system, has no hold on the affections or convictions of the people: the national spirit of antagonism to England being the principal influence which secures the co-operation of the people with the priests in their efforts to uphold Popery, and to oppose the Christianity of the Bible. We commend the following paragraph from the Report to the friends of our national Zion, in the hope that it may awaken in them a recollection of the truth it embodies, and a truth, we regret to say, which is well nigh forgotten among us:—

“Les églises de Christ sont toutes appelees a conquerir. Notre eglise se renierait elle-meme, si elle n’obeissait pas a cet ordre sacre. Et quelle conquete plus glorieuse que celle de la France, dernière forteresse de Rome, ou Rome a concentre ses forces; car elle sait qu’il ne faut compter ni sur l’Espagne, ni sur l’Italie, ni sur l’Amérique meridionale, ni sur aucun des pays qu’elle a tues en les dominant!”

The Society, from whose Report this extract is taken, circulates Antipopish and Christian books, and endeavours to defeat the attempts at proselytism, which the priests make in a variety of ways. It also endeavours, according to its ability, to defend the legal rights of French Protestants. How much this department of its labour is called for by the exigencies of the case, may be judged from the fact, that the Abbe Maurette, an amiable and virtuous man, without the shadow of a crime alleged against him, was condemned to fine and imprisonment for publishing a little pamphlet announcing his reasons for abandoning the Church of Rome, and he is now, in consequence of this iniquitous sentence, confined in one of the prisons of Paris!

Of the Abbe Bruitte’s “*Adieux a Rome*,” we cannot speak too highly; it is the production of no ordinary mind. We know not which to admire most—his withering exposure of Popery, or his glowing representations of the rich sufficiency of the grace that is in Christ Jesus. We know

not that we ever read anything more calculated to arm a Christian mind with a just detestation of Popery than the following anecdote related by the writer, and in which he, when a priest in the Church of Rome, was one of the parties:—

“Mon pere, dis-je, un jour a mon confesseur, professeur de theologie, j’ai donne l’absolution a un mourant: il ne la voulait pas.—Peché mortel, mon fils, repondit-il. Vous avez applique la forme sacramentelle (sa theologie designait l’absolution) a une matiere qui n’était pas sacramentelle (il designait l’ame du mourant). Mais pendant cinquante ans, repliquai-je, ce brave homme a invoque Jesus et fait le bien. Tant pis pour lui, il n’avait pas l’absolution *in voto*, c’est-à-dire, en desir. I est damne.”*

Such is genuine Romanism. The three little pamphlets which remain to be noticed, are also directed against Popery. The two first are letters from converts from that corrupt system, assigning their reasons for embracing the Gospel; and the last is entitled, “*Encore La Religion d’Argent*,” of which in the commencement of this article, we promised a further notice.

Our space will not permit us to enter into any lengthened notice of this tract, but it may suffice to inform our readers that it principally consists of extracts from a paper circulated by an agent of the Pope, and containing “a table of the principal charges of the Catholic Apostolic agency for obtaining at Rome those things which concern the glory of God and the good of souls.”

The ninth item in this list of papal merchandise, is:—

“For the privilege of choosing a

* My father, said I, one day to my confessor, a professor of theology, I have given absolution to a dying man: he did not wish it. A mortal sin, my son, he replied; you have applied the sacramental form (his theology so designated the absolution) to a matter which was not sacramental (he meant the soul of the dying man.) But for fifty years, I replied, that excellent man has called upon the name of Jesus, and practised righteousness. So much the worse for him; he had not the absolution *in voto*, that is to say, in desire. He is damned!

confessor invested with all the powers of the Holy See to absolve from censures, irregularities, and cases reserved to the Pope. 25 franks."

"How strange," exclaims the writer of the tract, "the Pope sells cases which he had reserved to himself! Why then were they reserved? Is it because the Bishops were unworthy or incapable of judging them? No, because the Pope, after all, gives up those cases to the person who wishes to pay for them. The reservation was then nothing more nor less than a scheme to raise the price of the article."

The twelfth item is "For the commutation of all sorts of vows (the price varies according to the case.)"

The next article offered to sale by the Pope's agent, which we shall notice, is, "A dispensation for the celebration and legalizing marriages."

"For example," observes the writer, "in marrying a heretic, you expose your soul, and those of your children, to damnation; and here is undoubtedly the reason why the Church opposes such unions. But take a dispensation; give money; your marriage will be permitted, and you may freely expose yourself to be damned. Eternal shame! shame to the men who pretend to believe that there is a devil, to make gain of terrified consciences, and who then consent themselves to open hell with a golden key!"

But to proceed:—"For a dispensation from the vows of virginity, &c., 27 franks." This sentence is written in a circular, addressed by the Papal agent to the clergy, as the following items prove:—

"For a dispensation for the celebration of masses which cannot be celebrated for want of means. 27 franks."

"For a dispensation from reciting the Breviary, and other prayers or works of obligation, 21 franks."

"For a dispensation to read prohibited books, and keep them in the house. 21 franks, 60 cents."

The writer next goes on to expose the venality of Rome in the sale of relics, and the canonization of saints;

but we have quoted enough. And now let us ask those *liberal Protestants* who are favourable to a government provision for the support of the Romish priesthood in this country, what do they think of these facts? The best reason which they can affirm in palliation of the sin of supporting an idolatrous priesthood is, that such a provision would raise the character of the men by releasing them from the necessity of the trickery and the fraud which they practise to extort a support from an impoverished people. Facts are better than the most plausible theory, and facts shew the absurdity of such an anticipation. The French priests draw a support from the state, yet they practise on the credulity of the people as much as the unendowed priests of Ireland. Yea, the Pope himself is both a priest and a sovereign, yet he is the prince of all swindlers. The Spirit of God has branded this mark on the Antichristian apostacy, "*Through covetousness shall they with feigned words, make merchandise of you.*" The whole history of the Papacy exhibits this characteristic—it is essential to the Church of Rome, and no contrivance of man can divest her of it.

But to return to the subject of Protestantism in France. The Papal party, emboldened by their successful prosecution of the Abbe Maurette, and smarting under the painful exposure of their wickedness through the medium of the press, endeavoured to accomplish a legal suppression of such publications as we have noticed. From the following extract from the French Protestant paper, "*L'Esperance*," we learn that in this attempt they have been happily defeated:—

"M. Delay, bookseller, Mr. Smith, printer, and Messrs. Eck and Rodier, colporteurs, appeared on the 29th ult., before the Court, Assizes of the Department of La Marne, holding its session at Rheims, charged with having endeavoured to bring into contempt one of the forms of religion recognized by the State, by publishing, printing, and distributing various controversial tracts, or pamphlets. (*Le Pape Alexandre VI., La Religion*

Adgent, &c.) The jury pronounced an acquittal, by a majority of eleven voices out of twelve."

We have brought forward the subject of Protestantism in France, in the hope of stimulating our brethren in England to sympathy and co-operation with their faithful brethren on

the Continent, and to an emulation of their example in a vigorous and sustained opposition to every attempt which may be made by the avowed or disguised emissaries of Rome, whether called Wiseman or Newman, to introduce Popery or any modification of it among us.

TRACTARIANISM.

JUSTIFICATION.

SIR,—There is a feature of the present times which bears a striking similarity to the days of the Reformation. It is the controversy, now rapidly rising into renewed importance, as to the mode of a sinful man's acceptance with God. It is now a grand question, which is endeavoured to be covered, perverted, blinked, or settled in some false and unfair way—whether a poor sinful dependant creature can bring anything of his own to God as a meritorious claim; or whether he must depend simply and solely on the glorious mercy of a sovereign and free pardon? A controversy on such a point ought never to lose interest while a sinner lives who is a stranger to peace. Yet there are times when it seems to shrink into neglect, and the attention of men to be more occupied with other matters. Mercifully, however, there arises out of such a state of things a salutary reaction. The vain and superstitious nostrums of self-righteous men are forced so intrusively on the attention, that they who have any sense whatever of a sinner's need before God, and of the only possible way in which peace can come to him, rouse from their slumbers, ask for the good old paths, drink once more into the spirit of this grand essential feature of revealed truth, and go forth again boldly to preach and to maintain the glories of sovereign grace and the unspeakable merits of the incarnate and justifying Redeemer.

The first human blood that dyed the earth, and cried from it to God, was spilt in this controversy. Of the two sinful men first born into the world, one rested in the simple confidence of faith on the promised

atonement, and approached the cherubic emblem with the blood of a typical offering—"offering by faith a better sacrifice." The other came with the profession of human gratitude for temporal mercies; and reserved the avowal of blood-guiltiness and demerit; and in the bitterness that arose on the ground of the inefficacy of his religious worship, he lifted a murderous hand against a brother's life. There must have been something fearful indeed in this first example of the *odium theologicum*—this first following out of religious controversy to a sanguinary result. Since then, alas, it has become too familiar; and history teems with the truculent and merciless persecutions of those who hate, with a bitter hatred, the doctrine of free pardon, and the experienced acquittal of a penitent sinner. This one subject has coloured and characterised all the controversies of the Church through all its history. The blood of justified and rejoicing saints has streamed in the public ways and in the secret dungeon; merely on the ground that, believing the simple words of revelation, they have looked up to the Author of all good to make them, in his own way, all that he would have them to be; while their opponents, clinging, amidst manifest imperfections, to the notion of human merit, have kindled into murderous indignation against their fellows. And the characteristic aspect of the present times is becoming every day more distinctly a controversy on the same point. It not only is so, but so long as the difference exists, it must and ought to be so; and there is now a solemn call on every one who knows the blessedness of forgiveness, to give additional weight and importance to

this disputation, to fill the minds of the people with it—to recall their attention to the standard of the Church—to the agitation of the reforming times—to the details of the written word—and to all those arguments which triumphantly maintain the honour and glory of God in the free justification and salvation of sinners.

The Church of England has spoken as plainly as the power of language will admit on this great point. Her eleventh article declares that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." And in order that due attention may be given to a doctrine of such moment, the article refers to the homily on Salvation, written by Archbishop Cranmer, saying, "as is more largely expressed in the Homily of Justification." Surely it would not be easy to add to this statement even a single word, to increase the distinctness and lucidness of the avowment! And yet there have ever been a number of clerical members of the Church who have subscribed this article, but have never acknowledged its tenets; who have not only not affirmed anything like what it states, but have invariably, through a lengthened ministry, preached the contrary. There have been bishops who have written and printed treatises in opposition to it; and, too frequently, instead of a sincere belief of this doctrine being required of candidates for holy orders, any modification of it has been allowed to pass; and this to such an extent, that, not many years ago, nine-tenths of the clergy were in virtual opposition to the article which they subscribed; and even the notion of atonement, however prominently it appeared in the desk, was seldom heard of in the pulpit; and when it was proposed to place the late Dr. Ryder, then dean of Wells, on the bench, he was opposed on this very ground, with much pertinacity, at Lambeth; and nothing but the determined remonstrance of relations high in office succeeded in

establishing his claim to the mitre. Now, such a decidedly unconscientious state of things could not but have a retributive issue. One of the plainest rules of God's procedure in respect to religious matters is—"to him that hath shall be given, and from him that hath not shall be taken away even that which he seemeth to have." The honest and seeking mind, faithful to its light, shall grow in spiritual knowledge. "If any man will do my will he shall know of the doctrine;" but if an individual or a community will act unfaithfully—will evade their own solemn and deliberate declarations—and while they profess to hold a truth, hold it in the miserable unrighteousness of denying it by a shuffle or a logical quirk, the issue will be, most undoubtedly, a gradual loss of other portions of truth, a growing distaste to other principles of the divine message, and a rapid drawing off toward some system of strong delusive error. That this should be the case, is perfectly consistent with the equitable principles of the divine government. And so have we seen it. The doctrine of the eleventh article, in the hands of a faithful minority of the clergy, has had to contend, during the last century, against the prejudices of a majority of the clergy. It has been kept in abeyance by many who did not absolutely deny it. It has been explained away by others. It has been made the barrier to professional advance in countless instances of real pastoral deserving; and when occasionally it has occupied the chair in high places, and been supported by ability, and vindicated by known and consistent piety, its influence has been turned aside by the nickname and the sneer. Was it likely that such a practice could be innocuously maintained? Was it likely that the direct dishonesty of such a system—the signing the article with reservation, and the preaching the reverse, or something very like it—should not issue in the positive manifestation of some more palpable evil? And the full bloom of a system so unconscientious has gradually opened. While the minority, holding the article in sincerity, have established with tri-

umphant argument all its positions, and made good their ground, as being perfectly in accordance with the original principles of the reformers—and what is far more important, with the teaching of the written word; the majority have gradually declined further and further from their engagements and from the truth; and while some bolder leaders of the party have stated, without reserve, their accordance with the doctrine of the council of Trent, to which the Thirty-nine Articles are directly opposed, there are many who are imbued in different degrees with the same evil influence, who are waiting in breathless anxiety for the issue of this struggle, and expecting, in some way or other, a release from their inconvenient engagements—a more open indulgence of their Pelagian propensities, and a trampling of the annoying doctrine of the article under foot.

This is the history of the issue of Mr. Ward's book, and of its original nucleus, Mr. Newman's tract No. 90; and this is the reason that the whole clergy of a Protestant Church have not risen at once, as one man, to put it from them with indignant repudiation. But it has been palliated and paltered with in high places, and the expressed desire for a broad unqualified condemnation of it, met with countless excuses and explanations, and sinister attempts to justify this part or that of the nefarious system on which such interpretations proceed; and the manifest attitude of a great many, has been that of waiting to see what turn things would take, and whether, or not, there is not a hope that the objectionable article may be got rid of, and that "they that dwell on earth may rejoice and make merry, and send gifts to one another," because that which tormented them is put away.

It is sad indeed to see any man, laying any claim to honesty and sincerity, talking of signing the 11th article in a non-natural—that is, in plain words, an unnatural sense—that is, when his statement is stripped of all disguise, signing "yes" in the sense of "no;" and while, by his subscription, he avers that "justifica-

tion by faith is a wholesome doctrine," affirming deliberately in his published writings that it is "the master-piece of Satan's craft;" a "hateful heresy"—and "worse than atheism itself." It is possible to feel pity for any man so morally degraded as to place himself in a position of such disgrace; beyond which no academical censure can ever degrade him: but it is also right that we should view, with holy indignation, the gradual and steady progress of a system of allowed misrepresentation and mystification, which has been going on for many years, and ending at last in this daring and unqualified fulness of heterodoxy. It is impossible not to look with deep distress on a community pledged most distinctly to this essentially marking feature of revelation; and yet to find that the teaching of a large proportion of its ministers, and the printed documents of some of its leading societies are openly at variance with it, and are either in accordance with the wily decrees of Trent, or yet more unequivocally stained with the bolder errors of Pelagianism.

But the days are come when there can be no parleying with such errors. The times are critical; and men must take either one side or the other—for or against the article, for or against their subscription, for or against the manly and unreserved avowal of Christian liberty in the documents of the Reformed Church in England, and in all the other branches of the Protestant Reformation. The time is come when the faithful men, who sign without reserve the articles and liturgy, in their plain, literal, and grammatical sense, must make a stand in one close and bold phalanx for the truth. There has been too much concession and yielding. It has only allowed room for error to grow. It is that system of unhallowed compliance which has made Oxford what she is at this moment; with nearly a majority of her resident tutors belying in their daily teaching their deliberate subscription, and calling absolutely for her non-resident members to come up at any risk, sacrifice, or expense, to control the heterodox teaching of her collegiate chairs, and to brand

the present popular system of Jesuitical tergiversation with its deserved infamy.

It is impossible that those who subscribe the articles in the true reformation sense, can any longer sit quiet under a system, the full fruits of which they now perceive. They must ask for the whole Reformation system at all risks. It is impossible for those who know the true meaning of the Word of God, and the entire support which it gives to Reformation principles, to allow themselves any longer to wink at Pelagian peculiarities. The Church must be strained up to her real theological strictness of sentiment. Nothing less must be asked by those who know that they hold the articles in the true grammatical sense: and if evil should come of such a course, otherwise than what ought to be anticipated, the evil be on those who have compromised the truth, and dealt falsely with their deliberate subscription.

It is impossible that they who are really faithful and honest should be looked to, to answer for the consequences. The late Mr. Cecil said, "Duties are ours, events are God's." And it cannot be questioned but that portion of the Church, who, as scholars and meditative readers of the Scriptures, know full well the general harmony of the Holy Scriptures and the Church formularies, and the evangelical view of doctrine, must now raise the cry, "To the law and to the testimony"—both of the revealed record, and of the reformed Church. If it shall appear that we are in a minority, let it be so. If the majority shall avail themselves of their numbers for ulterior measures, let it be so. We can have no compromise. The palpable inconsistency between the doctrine held and the doctrine subscribed, must be shown unflinchingly. And however heterodox they persist in continuing, it must be shown in plain, manly, palpable, and patient argument. The nail should be driven to the head to bind the inconsistency on those who are guilty of it; and cause them to feel in the recesses of the conscience, that the source and spring of their present theology is not

any ambiguity either in God's gracious messages, or in the deliberate deductions of our reformers, but in the innate reluctance of the soul to the humiliation which becomes a sinner, and the sovereignty that holds out to him a free pardon. Yours,

LATIMER.

EXTRACT OF A LETTER FROM A FRIEND.

MY DEAR W——, — * * * * *
A master stroke of Satanic policy, in all ages, has been that of rendering the progress of good subservient to the propagation of evil; and in no case has this been more systematically attempted than in the case of religious publications. The "Old Serpent" is also an old smuggler, and few, indeed, have been the vehicles of Christian truth in which he has not continued to run a keg.

As the franks of ambassadors are often made to cover contraband articles, so, in precisely the same manner, are the names and subscriptions of the ambassadors of Christ made use of for the introduction of error; and the more eminent the man, the more earnest the endeavour to secure the sanction of his name. Between what is positively good and positively evil, in moral agency, there stands a third or seemingly neutral class, who, by the way, are any thing but neutral in the exertion of their influence. There is, for example, a very considerable body of men, particularly among the clergy, who stand midway between Tractarianism and Evangelical truth—a class of amphibious beings, who seem to be endowed with the faculty of living in either element—and these, of all others, are the men of whom it behoves us to be most upon our guard, in the pulpit, in the press, in the school-room, and in society. It is chiefly through their influence that the virus of Tractarianism is conveyed to the uninfected part of the public. Like the vampire bat which fans its unconscious victim with its wings, while it is sucking his life's blood with its jaws, they keep suspicion asleep by their charity and apparent sanctity, at the very moment that they are drying

up the sources of spiritual life. * * * It is through their instrumentality that Tractarian Popery is insinuating itself into every department and every form of Christian literature, and thus subordinating to its own views and purposes many of the greatest names and most orthodox publications of the present day. Like an ill conditioned tramper, who stealthily creeps up behind a gentleman's carriage, and thus, in ignorance of the driver, gets a stage on the road at the owner's expence, it is clinging to every vehicle on the highway of truth, and nothing but the closest watchfulness, and repeated applications of the whip, will be sufficient to keep it at a distance.

But, perhaps, the greatest amount of evil inflicted upon the church of Christ by these Evangelical *touchers, tasters, and handlers* of the "accursed thing," is the toleration which they procure for it among the faithful and really enlightened part of the community. It is this mixture of the pigeons with the crows, if I may so speak, which prevents the primed and pointed artillery of the Church from doing its work. There may be no disposition to spare the crows; but there is a risk of wounding the pigeons, and thus the presence of Christianity, or a something that is mistaken for Christianity, becomes a shield and safeguard to soul destroying heresy. Better, a thousand times, that the arrows of truth should shiver the shield of charity to pieces, than that deadly error should thus be permitted to escape.

But what, my dear Sir, is to be the end of all this? To me it seems very evident, that the Church of England is fast becoming a mere adjunct of the Papal apostacy, and this without any serious or characteristic effort on the part of the Evangelical body for her salvation. Where, I would ask, is the man who is REALLY VALIANT for that truth which our Confessors and Martyrs freely offered their lives to establish? What is the body of the Evangelical clergy about? And where are the men whose office it is to tell us "what Israel ought to do?" As it regards the *hierarchy* of the Establishment, it is in the position of

a steam vessel among breakers, with one of its paddle-wheels reversed. Are we, the laity, to look on until the fatal collision takes place; or are we to undertake the office of a "tug-boat," and attempt the extrication of the vessel? The time for *lay* exertion is certainly approaching; but if I am to judge from present appearances, it will be more likely to take the form of the hurricane-sweep, which lays the bark upon her beam-ends, than the gentle gale, which conducts to a port of safety. May the Lord awaken a spirit of holy zeal for his own precious truth, and raise up faithful and fearless champions of that truth, fitted for the crisis at which we have arrived. We want a spiritual *Sunarrow*.

Believe me, my dear W—,

— — —.

OUR readers may have seen, in the *Morning Herald*, a correspondence which has taken place recently, between the Rev. Mr. Hawkins, the Secretary to the Society for Propagating the Gospel in Foreign Parts, and the Rev. B. Richings, of Atherstone, on the subject of Mr. Hawkins' vote in favour of Mr. Ward. Mr. Hawkins' explanations do nothing to remove the alarm which his support of Mr. Ward must necessarily occasion. The subject is most important. That Tractarianism is fast spreading in our colonies is unquestionable. That a Secretary of such a society has almost unbounded influence as it regards the selection of candidates for foreign labour, is also certain. We have no hesitation in giving our opinion, that confidence in the proceedings of that Society must needs be shaken, while it retains as the Secretary, one who steps out of his way to shew, on so marked and public an occasion, his espousal of Mr. Ward. What can Mr. Hawkins mean when he says, "that he has neither directly nor indirectly shown any disposition or favour to the advocacy of Romanism"? When he has shewn the strongest disposition and the most determined favour to an unblushing advocate of Rome, will he succeed in

getting any one to be satisfied with his disclaimer? And who can be satisfied that the Rev. Secretary of such a Society should profess to give his vote, irrespective of any "theological considerations whatever!" What can a clergyman mean by such an avowal! If "theological consideration is not to govern a vote in favour of a man who has proved a traitor to his Church, and on questions in which the dearest interests of

theology are vitally concerned, what can we expect from the theological influence of Mr. Hawkins in his responsible and most important position of Secretary to the Society for Propagating the Gospel in Foreign Parts? Something must be done, and speedily too, to check the rapidly growing mischief.

May God give us grace, in all meekness and humility, to be valiant for the truth!

MISSIONARY INTELLIGENCE.

THE LARGEST CHURCH IN THE WORLD.

A LETTER from the Rev. Mr. Coan, of Hilo, Hawaii, Sandwich Islands, contains the following graphic account of a communion scene of the largest church in the world, comprising more than seven thousand members.

"Once in three months the whole church meets at the station to eat the Lord's Supper. Our last communion was on the first Sabbath in April last. Perhaps five thousand were present; and for want of a convenient house, we met in a grove of cocoa-nut trees on the sea-shore. The assembly was immense, and the scene overwhelming. Before us was the wide Pacific, heaving its broad chest to the breath of heaven. Behind us were the everlasting mountains, rearing their snowy summits above the clouds, and forming an eternal rampart against the western sky. Beneath us was a little spot of earth, once ignited by volcanic fires, rocked by a thousand earthquakes, and more than once submerged with a flood. Above us was the vaulted sky, that glorious mirror, that 'molten looking-glass,' spread out and made strong by the hand of Omnipotence. Around us was a land of inimitable beauty, clothed with verdure, teeming with life, and smiling in loveliness. The softer and sweeter features in nature, blended with the grand, the bold, the sublime, conspired to render the scene enchanting. But there was one object that eclipsed all the rest, and which led us to lose

sight of all the wondrous handiwork of creation around. In the midst of us was the Man of Sorrows under the emblems of the bread and wine; his flesh torn, and his blood flowing! Christ tasting death for us! We heard a voice sweeter than the breath of heaven, 'Look unto me, and be ye saved, all ye ends of the earth.' We heard another voice. It rose above the roar of the ocean, 'It is finished!' I looked upon the multitude, the five thousand communicants seated at His table, and in view of the sacred emblem. I remembered the words, 'And I, if I be lifted up from the earth, will draw all men unto me.' I thought of the predictions, 'The isles shall wait for his law,' and 'all the ends of the earth shall remember and turn unto the Lord.' I thought of the promise, 'He shall see of the travail of his soul.' My heart exclaimed, 'How blessed are the eyes that see the things that we see.'!"

MORAVIAN MISSIONS IN THE WEST INDIES.

THE largest congregations among the Negroes in the West India Islands and Surinam, at the close of the year 1843, contained 51,685 persons, young and old, among whom 12,057 were communicants. This work of the Lord appears on the whole to be advancing and prospering, through His blessing upon the faithful labours of the Moravian Brethren. The grievous loss of Missionaries has been partially supplied by the accession of some additional

members to the Mission ranks, and it may be hoped that the work, though so seriously obstructed by that loss, will gradually advance both in extent and spirituality, to the praise and honour of Jehovah's name, and to the satisfaction and encouragement of those engaged in this most important object. From the numerous reports that have been received, the following passages have been selected. That which relates to the Jews residing in Barbadoes, will be read with interest by the friends of Israel.

"I have no doubt you will be interested to hear something about the Jews in Barbadoes. They are not numerous, scarcely a hundred, including the children. We have frequently conversed with them on religious subjects, such as the prophecies, which relate to their present dispersion and future glory; also concerning the Messiah they still expect. This is a very tender point to introduce into conversation with a Jew. In speaking upon it, some of them have been affected to tears, and judging from the questions they ask, and

the interest they take in spiritual things, it would almost seem that some of them are not far from the kingdom of God. Several have been to our chapel on Sunday evenings at public service. In February last, they opened a Sunday-school in their synagogue, which is kept during the hours of Divine Service in the Christian churches. There are seventeen Hebrew children attending it, and there is nothing taught but Bible knowledge in the English language. This school is open once in three months for the inspection of Christians. We have had an invitation to visit it, but being otherwise engaged at the time, we could not avail ourselves of it. They keep their feasts with intense devotion, tenaciously clinging to all the peculiarities of Judaism. We do not exhort them at once to renounce them, but merely to embrace the Christian faith with all their hearts. Does it not appear that there is a shaking among the dry bones? May the Spirit of Life enter into them."

October, 1844.

SUMMARY OF PASSING EVENTS.

"There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand."

A Bill has been brought into the House of Lords with every prospect of passing, for the admission of the Jewish people to the highest municipal offices in this country. And doubtless this is only a stepping-stone to other concessions and immunities. Thus, as the constitution of our country ceased to be essentially Protestant on the passing of the bill for Catholic Emancipation; it will thereby cease to be essentially Christian by the introduction of those who reject and denounce Christ as an impostor. What blessing from on high can we expect on such unhallowed measures of unchristian expediency?

Of the same character is the Premier's intended augmentation of the

grant to Maynooth. We are thankful to be able to lay before our readers the following statement regarding the pretensions of this grant, as well as the form of petition which may be acceptable to those who have not already petitioned. We feel confident that the Government, even according to their own views of policy, are wrong. It is not for want of money that Maynooth is so palpably deficient in education. With the money they possess, it might surely rise in secular knowledge to the level of a good national school or commercial academy. More money is not wanting to insure that a priest should not be more illiterate than a common school-boy when he leaves the college. We

believe that there are few who are not satisfied that it would be far better that Maynooth did not exist. The priests in Ireland who have been educated abroad, are of a very different order. But more money will not mend the Maynooth education. It might be vastly better with its present resources. There is an object in its present system. More money will not overturn that object. More money will subserve the interests of Popery in other ways. So much for the policy of Government. Then if we take the religious view of the question, we tremble to think what must be the result. In the face of all the allowed failure of the Emancipation measure, we identify ourselves with the Man of Sin more closely. We fly directly in the face of the command to come out of Babylon, and we succour and sustain the most inveterate and formidable influence which opposes light, and thwarts the progress of Scriptural truth throughout the world. We cannot but expect that God will be avenged if we thus take part with His enemies.

If Maynooth would be bettered by more support, let the Papists themselves give it. They have wealth enough for the purpose, as all their doings elsewhere plainly shew.

**"THE NATIONAL GRANT TO THE
POPISH COLLEGE OF MAYNOOTH
PROVED TO BE NO NATIONAL
COMPACT: COMPILED BY THE
REV. JOHN SPURGIN, VICAR OF
HOCKHAM, NORFOLK :**

"1.—In 1793 Declarations from all the Roman Catholic Bishops, and also from the great body of the Papists of Ireland, were widely circulated through the land, professing Loyalty to the King, Affection for England, and Attachment to British connexion.* Soon after this, two

* The Roman Catholic historian, Plowden, asserts, as matter of fact, that 'the Roman Catholic Bishops never issued a Manifesto of Loyalty, except, when they had some political end to compass, or when they wished to cover some secret treason against England, which was not ripe for explosion.' What then are Protestants to think of the Pope's letter to the

Roman Catholic Bishops (Drs. Troy and O'Reilly,) memorialised the British Government on the hardship and danger of obliging the Irish Priests to obtain their education abroad, and thus obtained permission to establish a college in Ireland.—In 1795 the Act, by which the Maynooth Seminary was founded, passed the Irish Parliament, and the preamble of that Act distinctly states the cause which rendered it needful, thus:—'Whereas, by the laws now in force in this kingdom, it is not lawful to endow any College or Seminary for the education exclusively of persons professing the Roman Catholic religion; and it is now become expedient that a Seminary should be established for that purpose, &c.'—It may be observed also, that the first clause in this Act names Trustees, and provides that the said Trustees shall have full power and authority to receive subscriptions and donations, to enable them to establish and endow an academy!!—The only clause which speaks of a public grant is the tenth, which enacts 'that a sum or sums of money, not exceeding £8000, shall and may be issued by the Treasury towards establishing the said Academy.' (See *The Record*, for Feb. 10, 13, 20, 1845.)—Such are the facts connected with the foundation of the College of Maynooth!

"2.—The Roman Catholic Bishops who memorialized Government on the necessity and expediency of establishing in Ireland, a College for the education of the Irish Priests, were themselves, at the very time they presented this memorial, in confidential communication with a body of Papists then sitting in Dublin, under the name of "The Roman Catholic Committee," or as it is now called "The Catholic Association."†—The con-

Irish Roman Catholic Bishops recently issued, enjoining obedience to civil governors?

† Sir William Petty, (Irish Secretary,) in 1672, writes as follows: 'There are in Ireland two governments—the external and ostensible government, which is the English, and the internal and mystical government, which consists of twenty Popish gentlemen of good parts and ambitious designs—who are in close corres-

nexion of these Romish Bishops with this Association of Treason (then occupied in devising some plan of Clerical Education for Ireland) was a fact wholly unknown to Government; but, from documents which have since been brought to light, it appears that the same individual who wrote the public Declarations of professed loyalty from the Roman Catholics, was also, at the time, recording, in his own private Journals, the sentiments and designs of 'the Roman Catholic Committee,' of which he was a member; and in these Journals he states, 'that the Committee were all sincere Republicans, that their objects were—to subvert the Tyranny of England, to establish the Independence of Ireland, and to form a free republic!!'—Indeed, the same Journals inform us, that every member of this Committee, was, at that time, engaged in High Treason; and that (with the exception of one, who with consummate art escaped detection,) all of them either mounted the scaffold, or committed suicide, or were banished, or fled from the country!

"3.—Thus then, it appears, that it was upon the strongest profession of Loyalty from the Roman Catholics, and in utter ignorance of the treason organizing among them, that Government, in 1795, legalized the Establishment of Maynooth, hoping thereby to secure to England the affection of the Irish Priesthood.—But the result was far otherwise; for, through the agency of that very Committee, with which the Bishops, who memorialized Government, had associated themselves, the Rebellion of 1798 was concocted, and arrangements made with Republican France for the Invasion of Ireland! This was the first fruits of that "liberal policy" which paved the way for the establishment of the Popish College of Maynooth; and what has Ireland reaped since

pence with the Priests, draw the funds necessary for their purpose, through the hands of the Priests, and by their help, wield and govern the whole Roman Catholic body of Ireland.'—This internal government can be traced all through Irish history; and the observation of Sir W. Petty is applicable to the present state of Ireland, as it was in 1762.

that event? alas! the curse of God has rested upon that unhappy Institution; and, at the present hour, Doctrines are there taught most cruel, treasonable, and immoral; and Heresies are there fostered most blasphemous and deadly:—yea, Popish Priests have been sent forth from that School as from a National Pest-house, to join in every species of popular agitation, and to thwart, by every possible device, the labours of the Clergy of the Established Church—in a word, instead of being tranquillized, Ireland has become more excited than ever; and her Priesthood, educated at Maynooth, instead of becoming more tolerant, are filled with sentiments of hatred towards England, far more deadly than that of their predecessors trained in Foreign Schools.—These are indisputable Facts.—Mr. Inglis, a decided "Liberal," who visited Ireland in 1833, thus expresses himself:—'I entertain no doubt that the disorders which originate in hatred of Protestantism have been increased by the Maynooth Education of the Roman Catholic Priesthood.—It is the Maynooth Priest who is the Agitating Priest: and, if the foreign-educated Priest be a more liberal-minded man, less a zealot, and less a hater of Protestantism than is consistent with the present spirit of Catholicism in Ireland, straightway an Assistant, red-hot from Maynooth, is appointed to the parish. In no Country in Europe—no, not even in Spain—is the spirit of Popery so intensely Anti-Protestant as in Ireland!!'

"4.—But it may still be said by some, 'the Grant to Maynooth rests on a National Compact!' If such a compact does exist, where then is it to be found?—The Charter proves such a compact to be an absolute Fiction;* and the Act of Union be-

* Sir Arthur Wellesley, Irish Secretary, (now Duke of Wellington,) in the debate of April 29, 1808, asserted, that, 'the fact was, that, when the Maynooth Institution was first established, it was not intended that it should be maintained by the public purse.—The memorial presented previously to the foundation of that Establishment, prayed for a charter, in order that their funds might be better secured.'—It

tween Great Britain and Ireland gives no pledge whatever to the Romish Church, while, with the Protestant Episcopal Church, it enters upon a covenant most solemn and explicit. The Act of Union runs thus:—"That it be the fifth Article of Union that the Churches of England and Ireland, as now by Law established, be united into one Protestant Episcopal Church, to be called 'the United Church of England and Ireland;' and that the Doctrine, Worship, Discipline, and Government of the said United Church, shall be and shall remain in full force for ever, as the same are now by Law established for the Church of England; and that the continuance and preservation of the said United Church, as 'the Established Church of England and Ireland,' shall be deemed and taken to be an essential and fundamental part of the Union, &c.)* (See *Martyn's Ireland before and after the Union with Great Britain*, No. VII.)—Thus peremptory is the Act of Union between Great Britain and Ireland, as it regards the Protestant Episcopal Church, while every other institution, and every other practice, according to the provisions of the 8th Article of Union, is left 'subject to such alterations and regulations from time to time as circumstances may appear to the Parliament of the United Kingdom to require.†

may be observed also, that the Grants to Maynooth have often been to a smaller amount than the first. Thus in 1800 only £4,093 was given, and in 1801 only £5,820.

* It is painful to reflect how deplorably the national compact with the Established Church was violated, when ten Protestant Bishoprics were taken away from Ireland, and the incomes of the Irish clergy diminished £25 per cent.

† Sir Robert Inglis, in the debate of June 23, 1840, on the Maynooth Grant, observed: 'I was content, in former years, to vote for this grant, though with great repugnance, as a legacy from the Parliament of Ireland.—There were about thirty-six votes for charities which the Irish Parliament regularly maintained.—So long as these votes remained unaltered, I felt that I ought not to resist the vote for this College. But now that Parliament has broken through this rule—taking away Grants to Protestant Institutions, which stood on the same footing—I feel that every case must stand on its

—Hence then, it is as clear as evidence can make it, that every idea of a grant to Maynooth, on the ground of "National Compact," is utterly at an end.

"British Protestants!—The Facts of revolving time proclaim still louder and louder that, let the Papists disguise their sentiments as they may, nothing but Absolute Sovereignty and the utter Annihilation of all Protestant Churches will ever satisfy them!—Let Protestants therefore, of every denomination, bear in mind, that apathy, at the present crisis, may prove fearfully disastrous to the Church of God.—It is well known, that a wish has been cherished among men of influence in our land, 'that the Romish Priests in Ireland should be paid from the Revenues of the State.'—The proposal therefore, at this time made, to increase the Grant to Maynooth, will serve to test the public feeling on this important point; and if the present measure be allowed to pass without some strong expression of National Alarm, the way will be immediately prepared for the still greater measure of adopting Popery as a Religion countenanced by the State! Thus will Protestantism and Popery be brought to stand upon one common level, and a death-struggle may be expected to ensue, which will involve the whole of Christendom in one scene of bitter desolation.—Let British Protestants then awake to a sense of their dangers and their duties, and, casting away all minor differences, let them unite, as one man, in declaring their sentiments, with feelings of respect, to that Legislative Branch of the British Constitution from which the project comes—animated by the bright examples of illustrious names to unceasing efforts against Popish superstition and sceptical indifference!!

"It is suggested that separate Petitions against the Grant to Maynooth, be sent to the House of Commons from Parishes, where the minister and chief inhabitants are united in that sentiment: if otherwise, from Districts.—Any form of petition may be adopted

own merits, and that the argument from precedent, and the idea of a legacy from a deceased Parliament, is gone.'

which may express the wishes of the parties interested: the subjoined one has been given, as affording hints for consideration.—When signed, petitions can be sent through the Post-Office, free, to any Member of Parliament, if left open at the ends and the word "Petition" be written on the cover; or if forwarded to "The Committee of the Protestant Association, London," such Committee would no doubt gladly place them in the hands of some Protestant Member for presentation. Any letters sent to Members requesting them to support the prayer of the petition, must be forwarded separately.

" PETITION.

"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The Petition of the Undersigned Inhabitants of the Parish of
in the County of (and its
Vicinity),

"Humbly Sheweth,—

"That your Petitioners, receiving the written Word of God as the only true standard of faith and morals, are convinced, by its testimony, that the peculiar tenets of the Church of Rome are idolatrous and utterly incapable of being reconciled with the genuine doctrines of the Gospel.

"That your Petitioners deeply lament that a College for the instruction of a Popish Priesthood has been established and is now supported at Maynooth, in Ireland, by Grants from the Public Treasury; believing, as they do, that such a measure is calculated to bring down the Divine Judgments upon the nation.

"That your Petitioners beg to remind your Honourable House, that neither in the Act or Charter which passed in 1795, for the purpose of tolerating or legalizing a College, for the education of the Romish Priesthood in Ireland, nor yet in the Act of Union between Great Britain and Ireland, are they able to recognize any stipulation, or any compact what-

ever, as the ground of affording permanent support to such an institution; inasmuch as the first Grant voted to the said College, out of the Public Treasury in 1795, was only a donation 'towards the Establishment of the said Academy,' and the subsequent Grants, varying in amount, have been, from time to time, resting on no one pledge or compact more solemn or obligatory than the Grants in former days made from the Public Treasury, in aid of the Protestant Institutions of Ireland: which Grants, it is to be lamented, have been wholly withdrawn.

"And your Petitioners would further remind your Honourable House, that it has been proved, by the most satisfactory evidence, as well as by the uniform testimony of actual experience, that the objects originally contemplated by those statesmen who sanctioned the Establishment of the College of Maynooth, have been, in no respect realized; while, on the other hand, that Institution has proved the chief source of seditious turbulence, as well as of superstitious delusion and religious discord in Ireland.

"Your Petitioners therefore, on every Ground of Principle, Policy, and Consistency, humbly pray your Honourable House to withdraw every kind of public support from the Popish College of Maynooth.

"And your Petitioners will ever pray," &c.

We rejoice to see symptoms of a general awakening throughout the country of right Protestant feeling against the Maynooth grant. Liverpool is acting nobly. One thousand letters were despatched by one post from that town to Lord Sandon on the subject; and the Rev H. McNeile has challenged his Lordship to shew where there exists any obligatory pledge to continue the grant. Petitions are preparing in all directions, and we most heartily rejoice to see the Dissenters coming forward in concert with Churchmen against this fearful measure.

The truth cannot be denied of the statement which has repeatedly been made, that Sir R. Peel is extensively

effecting the work which the former Whig ministry attempted, but failed in. Conciliation, concession, expediency, are evidently the great principles of action on which the Premier is directing the destinies of the nation. We had occasion to be in the House of Commons some nights ago, and were forcibly struck with the evident animus of the proceedings. A strange, anomalous scene presented itself—Sir Robert lavishing the most unmeasured encomiums and panegyrics on his inveterate opponent, Mr. Hume—the most violent speeches against the Premier, which we heard, coming from the benches behind him! Mr. Hume may have been occasionally serviceable as a blistering plaister on the Government; and his financial industry is unquestionable. But surely if the Premier had not forgot all the lamentable disclosures of Mr. Hume's laxity of moral and religious as well as political principle, he would, at all events, have deemed it more prudent to have withheld his praises. We hail, with the sincerest welcome, any honest and healthy manifestations of a spirit of conciliation, from whatever quarter they proceed, but Sir R. Peel will find it no very satisfactory labour to conciliate foes with the sacrifice of friends; and, moreover, however blessed and desirable conciliation is, truth and godly principle are still more so.

Our limits this month prevent our referring so largely as we wished to an important subject connected with the welfare of our Church; and that is the exclusion of Trust Livings from the scheme of augmentation. We must, however, give our readers an admirable article on the subject from the *Morning Herald*. It puts the case very intelligibly and convincingly in its true and real light. Any of our readers who wish for further information on the subject, will find it in a small pamphlet which they will see advertised on the cover for this month.

"We perceive that a minor Church question, to which we adverted a few weeks back, has just been named in the House of Commons. Mr. Childers two or three nights since begged

to ask Sir Robert Peel whether he intended to grant a Royal Letter this year to the Society for building and Enlarging Churches and Chapels, 'a society which *contravened the law*?'

"This was a harsh and hostile statement: it would have been more accurate to say, 'a society which did not fully carry out the spirit of the law.'

"The matter in dispute is that of *patronage*. The society in question has heretofore refused all aid to churches or chapels, the patronage of which is vested in trustees.

"This, said Mr. Childers, is a contravention of the law. We should rather say, that it is a slight departure from the spirit, and even from the letter of the law.

"It is most certain that the statute-book contains divers enactments, all placed there within the time of our present excellent Primate, which expressly declare that persons building or contributing to build new churches or chapels, may, if they please, vest the nomination to those churches and chapels, on certain terms, in trustees of their own appointment. Every one of these acts has been framed under the eye of the present Archbishop of Canterbury and Bishop of London; and without their full concurrence, they could never have become law.

"The society for building new churches and chapels, however, has chosen to withhold its assistance from cases of this kind. We do not know that this can be called a 'contravention of the law;' for the society must be allowed to be free to choose its own course. Its funds being limited, it has, of course, been at liberty to limit its operations in such a way as it thought best. But the result of the line it has taken is this, that a new society has recently been formed, especially to assist those cases which were excluded by this rule of the original society.

"This new effort has, we perceive, been vehemently assailed in some quarters. Into this controversy, in a controversial way, we shall not enter. All we shall assert is this—that the trustee system, whether a good or a

bad system—is one permitted by the Church. It is one which is *distinctly recognised* in recent acts of Parliament. Those, then, who dislike it—and there are many such—should content themselves with offering their reasons for preferring Crown patronage, or any other of the various systems which the law permits. But let them not go beyond these legitimate bounds, and rail at Churchmen who take another view, and claim the right which the law concedes. The wants of our population are still far too great to render it wise for us to reject any species of lawful co-operation. Half-a-dozen parishes, within half a mile of the spot in which we write, have still their twenty, thirty, or even fifty thousand people, with only two or three churches! In this state of things, there are liberal and zealous Churchmen, who say, ‘We will make an effort to supply a part of this necessity, if we may select the minister when we have raised the church.’ The law concedes them this privilege—is it wise in any body of men to contend against its exercise?

“We are aware that it is sometimes alleged that trust-patronage is *private* patronage. But this is an obvious error. The patronage held by the Crown is trust-patronage, and so is that held by the bishops. All official persons who have the right of presentation to benefices possess that right only as *trustees* for the Church at large. The test of *private* patronage is its *saleability*. That which a man can sell, putting the purchase-money into his own pocket, is *private* patronage.

“But when a body of subscribers build a church, and place the nomination of the minister in the hands of a body of trustees, those trustees have no power of selling that patronage for their own advantage. Hence it takes its place in the class of public trusts, and ought to be dealt with as such by all the authorities of the Church.

“We end, therefore, as we began; not as advocating this or that system, but as maintaining that the Church ought willingly to avail herself of the aid of *all* her sons, upon any reasonable footing of encouragement.”

NOTICE TO CORRESPONDENTS, &c.

The Editor is anxious to devote a portion of his pages to brief notices of God’s faithful people who have recently departed this life in his faith and fear. He will be *thankful* for any help in this department, as well as for longer and fuller Biographies.

The communications of “M. N.” are very welcome: and the Editor will be greatly obliged to him for a Biographical Sketch of the Rev. J. Jones, of St. Saviour’s, Southwark.

The Editor is obliged to “the Rev. W. Orger” for his letter.

The sentiments of “E. H.” good, but the Poetry defective.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

MAY, 1845.

LIGHT AT EVENTIDE.

MR. EDITOR,—I believe there are many children of God “who, through fear of death, are all their life time subject to bondage.” For the comfort of such, I will give some account of a dear old lady, from whom this long-settled fear was wonderfully removed, and who was favoured with such a bright sunset, that it may well strengthen the faith, and encourage the hope, of the weakest believers. It may be well to give an outline of my dear friend’s early history, as it shows how the Lord takes “one out of a city, and two out of a family, and brings them to Zion.”

Mrs. O. had been married many years, but she had no family. Both she and her husband were particularly fond of young people; and their nephews and nieces always found a happy and cheerful home beneath their roof. Particular circumstances led to my being placed under their care, and although I was not so nearly related to them, yet, out of kind affection, they desired me to call them uncle and aunt, and this I did from my childhood till their death.

Mr. O. was a man who had

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some fine points of character—generous, open-hearted, and public spirited—yet he had a warm temper; was a very bigoted high-churchman, a true pharisee, and very bitter against real religion. Mrs. O. was a most fascinating woman, in mind and manner; she had seen a great deal of the world, and her natural good sense taught her to reject much of its froth and folly. Her influence over her husband was unbounded, and the lion became a lamb in her hand; yet so wonderfully did she manage him, that he was never himself sensible of her power, and common bystanders would not observe it.

When my mind was first awakened to serious views of religion, some of my nearest connexions were uneasy at the decided line I was induced to take; and knowing my attachment to Mr. and Mrs. O., and the high opinion I had of their judgment, they sent me to them on a visit, under the hope that these dear and early friends might, by their advice and society, bring me back to a more rational mode of thinking. I am speaking now of many years back, when a profession

of religion, and the pure Gospel preached from our pulpits, was much more rare than it is now. Few young persons of the present day can enter into the many trying circumstances I was placed in during this visit to my dear aunt and uncle. Their residence was at a fashionable watering-place by the sea-side, and they kept open house. Mr. O. never lost an opportunity of endeavouring to draw forth my religious opinions; and knowing that I was an occasional hearer, when in London, of the late Dr. Buchanan, and other faithful preachers, he made a point of turning the Evangelical clergy (or Simeonites, as he called them,) into ridicule, in a way which called forth all my patience and self-command to bear with. Mrs. O. would proceed on more quiet, but on not less dangerous ground:—taking me aside, she would converse with me, mildly and kindly, upon the folly of my new opinions, and this with an earnestness of manner almost irresistible. Mr. O. would never hear an answer, nor had he temper for an argument; but his dear wife would listen to my replies, and sometimes allow me to read her a religious Tract, or a few striking texts from Scripture.

Two or three times it happened when Mr. O. entered my aunt's dressing-room he saw me thus engaged, and with an angry tone would say, "I will not allow this, you will make your aunt as bad as yourself!" I was often sadly downcast; and one morning in particular, when my dear uncle had been more violent than usual at the breakfast-table, and before a large party, in his remarks against various pious characters, I retired to my own room and was tempted to this train of thought—"I must surely be deceived in my religious views—I stand alone in the midst

of a large circle of dear friends and relations, all of whom are against me; and even my dear aunt disapproves of my views, and excepting such and such persons, (two of my distant Christian acquaintances,) I have not a friend who thinks as I do." In this deep distress, I knelt down by my bedside, and prayed to my Father who seeth in secret, that, if I *was* wrong, I might be led right; but that if I was *right*, I might be strengthened in my course. I arose, washed my red eyes, and opened my little Bible, to get one text to comfort me, before I left my room. My eye was caught by a passage I had never remarked before, (for I knew but comparatively little of the word of God,)—the text was this—"What if some do not believe, shall their unbelief make the faith of God of none effect? Yea, let God be true, and every man a liar, as it is written." These words seemed *sent* to me by that gracious God, who says, "Call upon me in the day trouble, and I will deliver thee, and thou shalt glorify me." Thus strengthened in my opinions, I returned to the family party, where my spirit was continually wounded by their indifference upon those subjects to which my own mind was so awakened.

I have felt it rather painful to introduce here so much of my own history, but I have done so, in order to prove to the reader the amazing change which afterwards took place in Mr. and Mrs. O. My sabbaths during this visit were particularly distressing, so much form, without the spirit, pervaded them. The carriage came round after breakfast every Sunday morning, to convey such of the party as could not walk to the parish church—where the pulpit and the reading-desk were at variance.

On our return, a walk, conversation on worldly subjects, some friends to dinner, tea, or a syllabub on the lawn, occupied the evening; and one of "Blair's Sermons," read aloud, by my dear uncle, to the drawing-room party, finished the Sabbath. After some weeks spent with these dear friends, I returned to my own immediate family, and though I occasionally saw my uncle and aunt after that, yet I did not remark much change in their sentiments. Years rolled on, and I was removed to a distant part of England, but I heard from two or three quarters of the surprising alteration which had taken place in the religious views of Mr. and Mrs. O. Their occasional letters to me testified this, and breathed such a new language, that I could almost say of them, with Paul, "They preached that faith which they once destroyed." I have understood that this great change was partly brought about by their meeting with a lady and gentleman—very old friends of theirs—who had been led, through God's rich mercy, to right views of the Gospel, and that conversation with them helped to soften prejudices. One summer, Mr. and Mrs. O. were induced to go to Tenby, where he became a great invalid. Four pious young students, from Cambridge, were spending their long vacation there, and it is supposed that their conversation (especially that of a Mr. D., who has since then entered glory,) helped on the blessed work in the hearts of this dear couple. I have some valuable letters still by me, of my dear aunt's, written from Tenby. In one of these she says, "How I wish we could accept your invitation to visit you. I am happy to say that your dear uncle and I have our inclinations now led to embrace

every opportunity of enjoying society calculated to promote our spiritual advancement; yet the grace of God is sufficient without the aid of man. * * * I almost begin to think, that if we live to go into — again, some of our friends there will now be afraid of us." Again she writes to me from Tenby, "I must now tell you how I have been engaged for an hour this morning, with a detachment of twelve young girls belonging to the Sunday-school here, and whom I allow to visit me every Thursday morning, from eleven to twelve. The origin of this occupation was from an idea which crossed my mind on hearing them sing the Morning and Evening Hymn, that it was as so many parrots, without entering into the meaning of the words, which, on examination, I found was the case. Since that, I have given them Watts' Hymns, which I endeavour to make easy to their capacities; and though my expounding qualities are not deep, yet I find them equal to the charge I have engaged in. I often think of you; and, in my mind's eye, can see you still, at the bed-side of poor old Mrs. T., where I used now and then to accompany you, when you were staying with us in former years, and where I used to be much pleased with your proceedings." In another paragraph she says, "Your uncle has been to Bath; there he met our niece Mrs. ——. She was delighted to see him looking so much himself; for she had expected (from all she had heard of our change of mind,) to find him like a Methodist Parson in appearance, which, you know, was never agreeable to her taste. But my husband told a few truths to her and her party; yet, though they heard with the ear, it is plain they did not feel with the heart, nor acquiesce in with the un-

derstanding. Arch-deacon ———, at B. is looked up to as a Samson in the cause of Church rights; but I feel, my dear, that it is not the church walls or steeple, but the spirit abiding within, which God will acknowledge. I am not well, but should it be the will of God to improve my bodily health, we may bend our course towards you; but my fixed prayer, I hope, will ever be for spiritual strength, and then, there is naught to fear. Your uncle hopes to be in London at the next May meetings, and taste the good things there. May we all be fed with that Spirit, which makes me, more than ever, your affectionate aunt, A. O." "Oh! what a change was here; truly may we say, "What hath God wrought!" I sent my dear uncle "Toplady's Prayers and Meditations." These he appears to have valued extremely; and after his death they were returned to me, with these words written on the title-page,— "E. O.—The valuable and inestimable gift of my dear ———." What a proof was this, that "old things had passed away, and all things become new:" for the time was, when the very name of "Toplady" would only have brought forth reproaches from his lips. About two years before Mr. O.'s death, they removed to another part of Wales, and his health becoming much worse, he went to London for advice. During his severe illness there, which preceded his death, a favourite niece, who was staying with Mr. and Mrs. O., wrote to me as follows: "The change in our dear uncle's state of mind is most wonderful, and I do hope the inward man is being renewed day by day, and that he does possess a good hope, through grace, of a joyful resurrection. He has been of late humbled as a little child, 'the

lofty looks brought down, and the Lord alone exalted.' The Lord has been searching and trying his heart and reins, and given him to hunger and thirst after brighter manifestations of his interest in the blood and righteousness of Immanuel, and to cry aloud for an inward witness of the Eternal Spirit with his spirit, that he might with more full assurance of faith approach God, as his 'Abba, Father,' and rejoice with that 'joy unspeakable and full of glory,' which so many of the children of God are privileged to do. These prayers have been most manifestly heard and answered by Him, who has not said to the seed of Jacob, 'Seek ye my face in vain.' On the night of the 24th of February, in his waking hours, our dear uncle seemed to be more than usually ill; a fear of death came upon him, nevertheless he was enabled to exclaim, 'The Lord's will be done;' but very soon after he said, 'he seemed, as it were, to see the Lord standing by him, and to hear his voice, shewing him that He was the God that had fed and led him all his days up to that time, and was so surrounding him with mercies, which he did not till then so clearly discover; indeed, was answering all his prayers by manifesting himself to him in all his preciousness—as a Redeemer and Sanctifier—in a way which (my dear uncle says,) he can never express, but shall never, never forget. So that he was enabled to rejoice in all he *had* suffered, and *did* suffer, and that the Lord might see fit to appoint for him to suffer still, for it was comparatively a light affliction, to that peace which had been vouchsafed to him.' And indeed it so filled him with love, joy, and gladness, that he said, 'his heart quite overflowed within him, with gratitude and praise;'

and you would, my dear Mrs. —, have rejoiced with us, the next morning, to have heard him recount, with tears of joy, all the blessedness of the past night! It was, indeed, such 'glad tidings' as I shall never forget, and for which all praise is due. Our dear uncle has been much edified of late, by reading the Life of Gen. Burn, and has derived more spiritual good from that book, than from any other, except his Bible. The morning following the blessed night described above, he accidentally opened the first volume, at page 272, which was truly descriptive of the state of his own mind for some weeks previous. He has again, this morning, been speaking of the Lord's mercies to him, in the presence of his sister-in-law, and expressed, before her, his full assurance 'that all was working together for his eternal good, and that he would not change situations with any one; for that he enjoyed that peace, which the world can neither give nor take away.'"

Oh, reader! had you known Mr. O. in his natural state, you would, indeed, wonder at the display of God's mercy in his case. "My people shall be willing in the day of my power," was truly verified in his history!

After the death of Mr. O., his dear widow could not fix in a settled home for some time, and she paid two visits to me, at two distant periods; but how changed I found her! She, who would once willingly have brought me back to "more rational views of religion," was now my teacher! — a living example of holy devotedness to her Saviour's cause; and during these two visits, as well as in those paid to her other friends and relatives, she may be described as "comforting the souls of the

disciples, and exhorting them to continue in the faith." But though she was naturally of a most lively and cheerful turn, yet there was one dark cloud, which would sometimes overshadow her in a painful degree, and this was "the fear of death." It was a subject she never liked to touch upon, and her dear husband's name too, was always most remarkably avoided by her. When she left my dwelling for the last time, she put a sealed packet into my hand; it contained one of her own diamond rings, and was intended for one of my children, to whom she was godmother. A bit of card tied to the ring had these words written upon it, with her own hand,—"This bauble is presented to my dear little god-daughter, with earnest prayer that she may possess the richest of all blessings—'the pearl of great price,'"

About a year after Mrs. O.'s return to her southern friends, and when I was anticipating a visit to her new abode, I received the following letter, from the same friend who wrote me the tidings of dear Mr. O.'s death and his last hours:

"My dear —,—How uncertain are all things here! you know our dear aunt has never had a settled home since my uncle's death, and she visited all her friends last summer, not having made up her mind where she should pitch her tent. It was thus that the Lord, who 'moves in a mysterious way,' seems to have led her from one family to another, enabling her to 'speak a word in season' to each, and at length brought her to the very place of her nativity. There was a most desirable residence, next door to my cousin —, her favourite niece, and this house she engaged, as her future abode; for in addition to its vicinity to my

cousin, it was not far from our other aunt; and dear Mrs. O. thought it would be a comfort to her sister to have her within reach. Accordingly the house was painted, papered, and newly furnished; the day was fixed for our dear aunt's taking possession, and even provisions were ordered in; but she never went there. God had prepared for her 'a habitation in the heavens,' and she was suddenly called to take possession of *her* 'inheritance, incorruptible and undefiled, and that fadeth not away.' You shall have all the particulars of her last illness. She had been confined to her room for about a week, with a severe cold, which she had taken at church, the Sunday before Christmas-day. The day preceding her death, her indisposition was greatly augmented by a bilious attack; this induced her to have recourse to her usual medicines. They did not take the right effect, and towards evening, she became so much worse that she said to her servant, 'I do not remember ever feeling so ill at any time; I should not be surprised if I do not get over it.' And yet on the morning of that day, her medical man considered there was no more danger to be apprehended, than was always attendant on her colds. She passed a quiet though sleepless night, her cough having considerably abated; and from some remarks which she made in the morning, it appeared to have been a night of *great peace* and consolation; for she said, 'she had sweet views of Jesus, and all was light around her.' Her niece, Mrs. —, with whom she was staying till she removed to her own expected abode next door, hearing her cough had ceased, thought this was an unfavourable symptom, and not having seen her the preceding day, (from having

been poorly herself,) quickly went to our beloved aunt's room, when, with extended arms and a countenance beaming with joy, she thus addressed her—'My dear —, I am not come to *live* with you, but to *die* with you.' This unexpected salutation greatly agitated my cousin; and our dear aunt, with much serenity and strength, encouraged her to look unto the Lord, and resign her to his will. In the course of conversation, she expressed a wish to see the clergyman, saying, 'I should much enjoy having some one to pray with me.' Mr. E. was sent for, and came immediately; on his entering her room, she said—'Well, dear sir, you are come to see me at the *eleventh* hour.' But so struck was he with her animated appearance, and the manner in which she received him, that he replied, 'I think it is not so; surely you must be mistaken.' With her usual suavity of manner, heightened by Divine grace, she sweetly replied, 'Well, well, we will leave that;' and then adverted to the consoling passage in the 23rd Psalm, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil,' observing, she had lately met with a sermon upon it, which had given her much comfort, viz.—that death was a *mere shadow*, repeating the words 'the *shadow* of death.' She had been reading a sermon of Ebenezer Erskine's upon this text a few days before, and some striking passages had made a strong and comforting impression upon her mind. I have looked through this sermon, and cannot help copying one or two sentences, which I can fancy might give wings to her faith, ardour to her love, and confidence to her hope. 'I will fear no evil, for there lies death and the grave, slain by the death

of Jesus ; and therefore I may play on the den of this lion and cockatrice, for it cannot hurt me.' 'Faith views heaven and glory to be near at hand, that there is nothing but a partition-wall of clay, nothing but the breath of the nostrils, between the soul and the immediate enjoyment of God ; and therefore it cries, with Paul, "I desire to be dissolved, and to be with Christ, which is best of all."'

"After a little further animated conversation, the clergyman's visit terminated with prayer. My dear aunt seemed fully sensible now that a change would speedily take place ; and she requested my cousin Mrs. — would write immediately to her distant relatives, who were altogether ignorant of her indisposition ; saying, 'what pleasure it would give them to see how happy and comfortable I am.' She then proposed one or two of them being sent for. Before seeing my cousin, she had changed all her linen, which when done, she said, 'now I feel quite refreshed.' Her servant afterwards read her that sweet hymn of Toplady's, which begins,

'Your harps, ye trembling saints ;'

and this helped so much to exhilarate her, that she seemed as if she could fly away ; indeed the joy unspeakable which she manifested at the prospect of departing, could only be compared to the anticipation of some great pleasure attainable upon the performance of a journey. Her eyes sparkled with delight, and her whole countenance was so brilliantly illuminated, that my cousin says, 'it is impossible for words to describe her appearance.' She was wonderfully strengthened throughout the day, to entreat all around her to 'seek

the Lord whilst He might be found, and to call upon Him whilst He was near ;' adding, 'Pray for the Spirit, nothing without the Spirit ! Oh, watch and pray, watch and pray, watch and pray.' This was a precept which was continually proceeding from her lips.

"In the course of that morning she had sent for my cousin's two little girls, and gave them each the first number of the 'Children's Friend,' a monthly publication, which she had promised to take in for them. She continued in a most joyous spirit, and was uninterruptedly engaged in conversation. My poor cousin, who never left her, could only listen with gratitude and admiration, at the grace which seemed to abound towards her ; and says, 'we could not disturb her, for it was plain she needed no earthly comforter, and those around were themselves comforted by her words of peace.' No one near or dear to her appeared to be forgotten ; nothing relating to them was too minute for her recollection ; and she desired her kind love to each. She said, 'I am not wanted here ; I have no children to mourn my loss. To be sure, (she added) I have many adopted ones, who will shed a tear for me.' Here, you know, she was not mistaken, for she was beloved by all, and filially so by many of us. She particularly desired 'they would be cautious in communicating her decease to poor dear Anne, who was in such delicate health, and who would, she knew, poignantly feel her loss.' You were not forgotten in her messages of love, but named with the fondest tenderness.

"Her suffering this day arose from difficult respiration. At one time, when the almost momentary fear of struggling in death crossed her mind, the Lord's help was so graciously vouchsafed, that she was

enabled to say in the confidence of faith, 'The everlasting arms are underneath—I shall get through.' As evening advanced, the difficulty of breathing became greater, but still she was cheerful, and spoke with delight of the glory that awaited her, and said, 'The shadow is gone, all is light around.' Also, at another time, 'I shall soon see my dear husband: he died in the Lord.'

"Here it may be remarked that she had never been heard so to speak of our dear uncle from the time of his decease, her feelings being too great, even to give utterance to his name.

"About six o'clock in the evening, she wished for a pen, and putting on her glasses for the last time, she committed some wishes to paper, which occupied half a sheet, adding her signature very legibly. It is true her hand was somewhat unsteady, yet it retained its usual character. She was visited by the physician after this, to whom she said, 'Sir, you can do me no good unless you can help me to glory.' She afterwards conversed with her medical attendant on the importance of seeking those things which endure for ever, directing him to Christ for salvation, resting her head upon his shoulder, being unable to speak otherwise than in a whisper. When the last cup of her medicine was offered to her, she seemingly rejected it, as if she were anxious to be gone, and feeling that it would perhaps protract her departure; but on being encouraged to take it for the relief of her breath, she said, taking the cup, and looking to all around her, 'I will drink, to glory, glory, glory,' alluding to the chorus of the Indian Hymn, of which she was particularly fond, as if she felt it would be her last refreshment on earth; and that her next would be

with her Saviour in Heaven. She had been sitting up the greater part of the day in an easy chair, being unable to lie down; and between nine and ten o'clock she felt rather drowsy, and composed herself for a nap; but before she closed her eyes, she extended her legs across the servant's lap, upon which they had been resting all day, observing at the same time, 'I think I have heard that this gives less trouble after death.' She then dropped off to sleep. My cousin, and the servants who were anxiously watching her, were soon sensible that her breathing became gradually shorter, and in a little time a faint sigh died upon their ear, the only signal of our beloved aunt's having entered that rest and glory, which she had been so joyfully anticipating the last twenty-four hours; for without a struggle or a groan did her immortal spirit leave its earthly habitation.

"Thus indeed was realised what faith had before enabled her in full assurance to hope, that she should get through, 'the everlasting arms being underneath.' Yours ever affectionately."

Thus ended this deeply affecting letter, containing intelligence so little anticipated as the sudden removal of my long-valued and endeared friend. Oh, may we not "Bless the Lord for all his servants departed in his faith and fear, and ask for grace so to follow their examples, that with them we may inherit the heavenly promises."

The tender compassion of our God was indeed manifested to her, in his upholding, strengthening, and comforting grace, which she had in the strictest sense of the words found to be "her rod and her staff," evidencing that the work of righteousness is peace, and the effect of righteousness quietness and assurance for ever. And never

surely was there a more striking display of the Lord's strength being perfected in weakness, or of his loving-kindness and tender mercy, than in the interesting case we have been dwelling upon. When we call to mind the dread she had frequently evinced of a *conflict in death*, the astonishment she always expressed to hear that any one could speak at such a time, and the hope she had often expressed, "of not being called upon to endure much pain," (pain she had never in all her former dangerous illnesses suffered) when death really drew near, only makes us wonder more at the gentle, peaceful manner in which she was permitted to "fall asleep in Jesus." Oh, what encouragement to those who are looking to the same omnipotent arm for strength, and who, though

probably sometimes harassed with the same fears as was the subject of this narrative, may hope that the Lord will be to them "a present help in time of need," and that dying grace will be bestowed in a dying hour. May the Eternal Spirit teach us all to profit, and enable us "to press towards the mark of the prize of our high calling of God in Christ Jesus."

Dear Mrs. O. had informed me of her intended residence, and of all her plans, and in a letter written to me just one month before her death, she thus expressed herself. "I expect to get into my house after Christmas; it is ready and looks very comfortable. I pray that I may not be without the true support from the Living Fountain, and that I may find I am not alone in the wilderness."

JUSTIFICATION.

A SERMON, PREACHED BEFORE HER GRACIOUS MAJESTY THE
QUEEN DOWAGER, BY THE REV. JOHN JOHNSTONE, M.A.,
RECTOR OF BANGHURST.

"Therefore we conclude that a man is justified by faith without the deeds of the law."
ROMANS iii. 28.

* THE doctrine of justification, or the way and means whereby we may be absolved from the guilt and consequences of all our sins, and accounted righteous in the sight of God, is a doctrine of the very deep-

est importance, as it is ^bthe foundation of peace with God, and of every hope of eternal life. The apostle employs a large portion of this epistle in setting before us its necessity, its nature, and its results. ^cHe first urges the universal extent and awful magnitude of our apostacy from God; ^dthe fearful depravity of every one of us; ^ethe power and exceeding sinfulness of sin; the holiness and severity of

* Diffundit se justificationis doctrina per totum theologiæ corpus, et prout fundamenta hic, vel bene, vel male, jacta sunt, eo universum ædificium vel solidius angustiusque ascendit, vel male statumatum fœdam minuitur ruinam.—*Wits. de Fœd. Det.*, iii. 8.

— MAY.—1845.

^b Rom. v. 1. ^c Rom. i.
^d Rom. iii. 9; 23. ^e Ibid. 12.
2 c

the law; and the deplorable helplessness and misery of our condition. 'He then unfolds to us the free and complete salvation that there is in Christ; he shows us that justification is entirely an act of the "freest grace, through the redemption that is in Jesus Christ; that it is utterly opposed to all human works and merits, of every kind and in every degree; that its object is to "manifest the glorious perfections of Almighty God, and to secure the salvation of souls; that it "exalts the Saviour, and effectually humbles the believer; and therefore he concludes that a man can alone find pardon of sin and acceptance with God, by truly embracing this plan of salvation; and that he never can by seeking to merit eternal life through any doings of his own.

This is manifestly the scope of the apostle's argument. But the doctrine of justification through the righteousness of Jesus Christ is not confined to this epistle. It is the chief subject of the epistle to the Galatians; it is the leading doctrine in the epistle to the Hebrews: for thousands of years it was set forth in a variety of types and figures, all leading the believer to Jesus Christ; and it shines as the grand and fundamental truth of the Gospel from every portion of the word of God.

This doctrine has ever been a 'stumbling-block to the self-righteous, and highly offensive to carnal reason; and various methods have been from time to time devised, to soothe the pride and to uphold the dignity and self-sufficiency of fallen man. * Now the question is not

whether holiness be necessary to the Christian character: we know that holiness is necessary, for 'without holiness no man shall see the Lord. Christian holiness, however, is "the consequence of pardon and acceptance with God through Jesus Christ, but not the ground and reason why the sinner is pardoned and accepted. The real question is, Whether the sinner is justified and accepted by God, solely on account of the perfect righteousness of Jesus Christ, imputed to him by grace and received by faith: or, whether some righteousness and works of our own are not also necessary to be added to the work of Christ, to insure our justification in the sight of God? The word of God repeatedly excludes all our works and merits of every kind from having the slightest share in our justification. It declares that the "preaching, which would unite any works or merits of ours with the glorious and all-sufficient merits of the Redeemer, is another gospel, which indeed is not another, for it is no gospel at all. °It pronounces that the preachers of such doctrines are accursed; yea, though an apostle or an angel from heaven, let him be accursed: and °that the hearers too, who are thus beguiled of the truth as it is in Jesus, depart from grace, and that to them the death of Christ is of no effect.

saries do so greatly please themselves, exclaiming, that we tread all Christian virtues under our feet, because we teach that faith alone justifieth. — *Hooker*, Sermon. ii. sec. 31.

Qui autem nos calumniantur, quasi gratuitam fidei justitiam predicando, a bonis operibus avocemus homines, abunde hinc, refelluntur: quod fides non minus regenerationem in Christo apprehendit, quam peccatorum veniam. — *Cal.* in 1 Cor. i. 30.

¹ Heb. xii. 14.

^m Eph. ii. 10. John xv. 5.

ⁿ Gal. i. 6. ° Id. 8. ° Id. v. 4.

^f Rom. iii. 21. ^s Ibid. 24.

^h Ibid. 26. ¹ Ibid. 27.

^j 1 Cor. i. 23.

^k It is a childish cavil wherewith, in the matter of justification, our adver-

The apostle concludes that a man is justified by believing in Jesus, without the deeds of the law. That is, some say, without the deeds of the ceremonial, not without the deeds of the moral law. 'But the word of God has no such limitation, nor can any interpretation be more contradictory to the design of the whole epistle. For, 1. The apostle is expressly treating of that law, by which is 'the knowledge and conviction of sin: which is evidently not the ceremonial, but the moral law. I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 2. The apostle is speaking of the whole world: of 'Gentiles, who had nothing to do with the ceremonial law, as well as Jews. The law which he intends, is that law which is 'written in the heart of every man; which 'stops every mouth, and pronounces every man, both Jew and Gentile, guilty of the transgression of it in the sight of God. This, then, can be no other than the moral law. 3. The objection which the apostle 'supposes will be made to this doctrine, has evidently nothing to do with the ceremonial law. The objection is, not that the neglect of the ceremonial law will lead to licentiousness, but that if our own good works are not the ground of our acceptance with God, we shall cease to regard them as necessary, and then live in sin. He exclaims against the absurdity of this ob-

jection, 'its inconsistency with the believer's character and hopes, and declares it to be impossible. 4. *The example which St. Paul gives of justification without the works of that law which he intends, is that of Abraham, who lived four hundred years before the giving of the ceremonial law. Some again maintain that the apostle refers only to works done before conversion, and not to those of a regenerate state. But they are 'good works which the apostle excludes. Now 'none of the works of unbelievers are good works. They are not only not good, but positively sinful, since they spring not from grace and faith: for 'whatsoever is not of faith is sin. He then would not so labour to exclude such works from having any share in our justification. By the deeds and works of the law nothing else can be intended than good works of every kind, wrought by believers through the aids of grace: and it is repeatedly declared in the most solemn manner, that such works are altogether inefficient to our salvation. Therefore we conclude that a man is pardoned and accepted by God 'simply by believing in Jesus Christ. That works of every kind are utterly excluded from any share in our justification, whether they are the works of the ceremonial or of the moral law: that to this end they are all alike inadequate, whether done in a state of nature, or in a state of grace. The ground of the sinner's acceptance with God is not in himself: it is not in any state of his heart, nor in the highest excellency of his life, nor in the most punctual

^a Ne quisquam putaret hic apostolum dixisse eâ lege neminem justificari, quæ in sacramentis veteribus multa continet figurata præcepta, continuò subjunxit quam dixerit legem, et ait: Per legem enim cognitio peccati.—*August. de Spir. et Lit.* viii. 14.

^r Rom. viii. 7.

^s Id. ii. 9.

^t Id. ii. 15.

^u Id. iii. 19.

^v Id. vi. 1.

^w Id. vi. 4.

^x Rom. iv. 1.

^y Τα δικαιώματα τοῦ νόμου.

^z Rom. viii. 7.

^{aa} Id. xiv. 23.

^{ab} Acts xvi. 30.

observance of religious ordinances : but simply and solely ^c in the cross and righteousness of Jesus Christ. In the sight of God, all are placed without distinction on the same level. All are addressed in the same terms, as sinners, as guilty, condemned and perishing sinners. All are commanded at once ^d to forsake every sin, to believe in Jesus as their Saviour, and to live without reserve to the glory of God. O, then let us for ever cast away all confidence in any works or merits of our own. Let us consider well ^e the awful purity and holiness, the glory and majesty of that God, before whom each of us must soon appear : and sensible of our innumerable transgressions, our deep pollution and utter unworthiness, let us seek salvation in that only way which the grace, and love, and wisdom of God has been pleased to provide. We still urge the importance and indispensable necessity of holiness and good works of every kind. We still affirm that it is the believer's duty and desire to obey the whole will of God, and to live to his glory : and to hate sin as polluting to himself, and abominable to his God. The most specious pretensions to a sense of pardoning love and to acceptance with God through Jesus Christ, without inward holiness and obedience to his commands, are but empty and vain. ^f He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But yet it is of the utmost importance that we assign to our good works only that which is given to them of God. If we look upon them as making amends for sin, or as procuring us acceptance in the sight of God, they spring, not from Christian

humility, nor from a broken and contrite spirit, but from self-righteousness and pride. They are then hateful to God : they stand in the way of the glory of his grace : they dishonour Christ, and they proceed not from the working of the Holy Spirit.

The disposition to put our own works, in some form or another, into the foundation of our expectations of forgiveness, and our hopes of eternal life, is universal : it is scarcely to be eradicated from the mind of man. And until the proud heart has been broken with an acute sense of its own pollution and guilt, it will not humbly and solely rest for salvation upon the sufferings and meritorious obedience of another : nor will it embrace and rejoice in that leading and glorious gospel truth, ^g Christ is the end of the law for righteousness to every one that believeth. Cordially to renounce all the merits of our own works, whilst our aim is with heart and life to devote ourselves to the service and glory of God ; and to rely with simple and lively faith solely upon Jesus Christ, is ^h a work so great, and so opposed to the mind of man, as only to proceed from the Spirit of God. However, it is a state of mind which is the invariable result of the gracious operations of the Holy Ghost.

It may be to our advantage to consider the experience of some of the most eminent of the saints of God. ⁱ Job had not, in holiness, his equal upon the earth : and yet, in language of the deepest self-abasement, he cries out—Behold I am vile : ^k I abhor myself, and repent in dust and

^c Gal. vi. 14.

^d Mark i. 15.

^e Exod. xv. 11.

^f 1 John ii. 4.

^g Rom. x. iv.

^h Zech. iv. 6.

ⁱ Job i. 8.

^j Id. xl. 4.

^k Job xlii. 6.

ashes. ¹ If I justify myself, my own mouth shall condemn me : if I say I am perfect, it shall also prove me perverse. ² Abraham is the instance which the inspired apostle adduces to show that a man is justified by faith, and not by works. David implores—'Enter not into judgment with thy servant : for in thy sight shall no man living be justified. He has no works, no worthiness to offer to conciliate the favour of his Judge, he only prays for mercy ; and 'describes the blessedness of the man, unto whom God imputeth righteousness without works, saying—Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord will not impute sin. The prophet Isaiah trembles at the manifestation of the holiness and majesty of God ; and, sensible of his own defilements, exclaims in language of terror and humiliation, ³ Woe is me ! for I am undone : because I am a man of unclean lips. Nor were his fears removed, until a seraph applied to him a type and pledge of that, by which our iniquity is taken away, and our sin purged. The writings of the apostle Paul abound with the most direct and conclusive passages. And when he ⁴ speaks of his own hopes of acceptance with God, ⁵ he sums up his Jewish privileges, his numerous sufferings, his apostolic labours, and his Christian graces, and renounces and rejects them all : " that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness

which is of God by faith." Such then were the views and expectations of those, ⁶ whose faith we are exhorted to follow, considering the end of their conversation : Jesus Christ, the same yesterday, and to-day, and for ever. Is it then safe, or scriptural, for us to trust to our defective duties, and to our imperfect services, for the salvation of our souls ? Ah no, let us rather labour to know ourselves : let us rather pray for that work of grace, when we are brought to 'remember our own evil ways, and our doings that were not good : and to loathe ourselves in our own sight for our iniquities, and for our abominations. Let us rather, ⁷ as chief of sinners, cast ourselves at the feet of Christ, and look upon pardon and eternal life, not as the reward of merit, but as the freest gift of grace, through the wonderful and rich display of peculiar love.

This is the doctrine which has been clearly and distinctly held in every age. ⁸ Clement in his epistle to the Corinthians, speaking of the Old Testament believers, says—'They all therefore were glorified and magnified, not for their own sake, or for their own works, or for the righteousness that they themselves wrought, but through his will. And we also, being called by the same will in Christ Jesus, are not justified by ourselves, neither by our own wisdom, nor knowledge, nor piety, nor *the works which we have done in the holiness of our hearts* ; but by that faith by which Almighty God has justified all from the beginning : to whom be glory for ever and ever. Amen.

If we inquire into the doctrine of the Church of England on this

¹ Job ix. 20. ² Rom. iv.

³ Psalm cxliii. 2.

⁴ Id. xxxii. 1 ; Rom. iv. 6.

⁵ Isa. vi. 6.

⁶ Phil. iii.

⁷ Heb. xiii. 7.

⁸ Ezek. xxxvi 31.

¹ 1 Tim. i. 15.

² Phil. iv. 3.

³ Clem. ad Corinth. i. sec. 32.

subject, we shall find all most clear and decisive. And our reformers thought it the more necessary that it should be so, because the corruption of this doctrine forms one of the most delusive and awful errors of Popery. Let us turn to the Articles. ^v The eleventh teaches us, that we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. ^x The twelfth declares, that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; ^y whilst the thirteenth speaks of works done before the grace of Christ, and the inspiration of his Spirit, as not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Here we see but one way in which the sinner may be justified and accepted of God: whilst those very things which are so often regarded with complacency as virtues, are stated to be but sins.

Let us now hear the Third Homily. ^x Because all men be sinners and offenders against God, and breakers of his law and commandments; therefore can no man by his own acts, works and deeds, seem they never so good, be justified and made righteous before God: but every man of necessity is constrained to seek for another righteousness or justification, to be received at God's own hands; that is to say, the forgiveness of

his sins and trespasses, in such things as he hath offended. And this justification or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification. For the more full understanding hereof, it is our parts and duties ever to remember the great mercy of God; how that, all the world being wrapped in sin by the breaking of the law, God sent his only Son, our Saviour Christ, into this world, to fulfil the law for us, and, by shedding of his most precious blood, to make a sacrifice and satisfaction, or, as it may be called, amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same. This is that justification or righteousness which St. Paul speaketh of, when he saith—No man is justified by the works of the law, but freely by faith in Jesus Christ. And of the justice and mercy of God knit together, speaketh St. Paul in the third chapter to the Romans: All have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood. And in the tenth chapter: Christ is the end of the law for righteousness to every one that believeth. And in the eighth chapter: For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. In these fore-said places, the apostle toucheth specially three things, which must go together in our justification.

^v Art. 11. ^x Art. 12.

^y Art. 13.

^z Hom. iii. pt. 1,

Upon God's part, his great mercy and grace: upon Christ's part, justice; that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly: and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours but by God's working in us: so that, in our justification, is not only God's mercy and grace, but also his justice, which the apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the law: and so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man; that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth here nothing upon the behalf of man, concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not man's only work, without God. * Nevertheless, this sentence that we be justified by faith only, is not so meant, that the said justifying faith is alone in man, without true repentance, hope, charity, dread and the fear of God, at any time and season. Nor when we say, that we be justified freely, do we mean that we should, or might afterward be idle, and that nothing should be required on our part afterward: neither do we mean so to be justified without good works, that we should do no works at all. But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands, and thereby most plainly

to express the weakness of man, and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfectness of our own works, and the most abundant grace of our Saviour Christ: and, therefore, wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding. This faith the holy Scripture teacheth us: this is the strong rock and foundation of the Christian religion: this doctrine all old and ancient authors of Christ's church do approve: this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man: this, whosoever denieth, is not to be accounted for a Christian man, nor for a setter-forth of Christ's glory; but for an adversary to Christ and his Gospel, and for a setter forth of men's vain-glory."

Such is the Scriptural language of the Church of England; and equally clear and decisive are all who have faithfully set forth her doctrines.

For instance, the judicious Hooker writes, ^b "That justification through works and inherent grace is the mystery of the man of sin, and that in teaching it the Church of Rome doth pervert the truth of Christ. I cannot stand now to unrip this building, and to sift it piece by piece: only I will set a frame of apostolical erection by it in few words, that it may befall Babylon, in presence of that which God hath builded, as it happened unto Dagon before the ark. Doubtless, saith the apostle, I have counted all things lost, and I do judge them to be dung, that I may win Christ; and be found in Him, not having mine own righteousness,

* Hom. iii. pt. 2.

^b Hooker on Justification, Ser. ii. sec. 5.

but that which is through the faith of Christ, the righteousness which is of God through faith. Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful: for by faith we are incorporated into him. Then, although in ourselves we be altogether sinful and unrighteous, yet, even the man which in himself is impious, full of iniquity, full of sin; him being found in Christ through faith, and having his sin in hatred through repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it; and accepteth him in Jesus Christ, as perfectly righteous as if he had fulfilled all that is commanded him in the law. Shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say: but the apostle saith, God made him which knew no sin, to be sin for us: that we might be made the righteousness of God in him. Such are we in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or frenzy, or fury, or whatsoever, it is our comfort and our wisdom: we care for no knowledge in the world but this, that man hath sinned and God hath suffered: that God hath made himself the sin of man, and that men are made the righteousness of God."

Such is the doctrine of a "cloud of witnesses: all looking unto Jesus the Author and Finisher of our faith. And such is the doctrine set forth in the word of God. All teaching us that Justification is an act wherein the "severest justice and the most unbounded mercy meet: wherein Almighty God

for ever pardons all our sins, and accounts us pure, holy, and without the slightest spot or stain of guilt, solely on account of the perfect "righteousness, and meritorious obedience of Jesus Christ: reckoned ours by grace, and received to be ours by faith.

Now, beloved, what effect have these things, not merely upon your judgment and understanding?—no, that is not the question; but what effect have they upon your heart and life? Do you really feel the transforming power, and healing, and life, and vigour, of a saving faith in Jesus Christ? Has that led you in spirit to renounce all dependence upon your own imperfect and worthless righteousness, and brought you as a sinner, as a ruined sinner, for pardon, and righteousness, and wisdom, to Jesus Christ *'alone*?

The holy law of God requires, not only unfailling obedience in external things, but it searches the heart, it demands the most spotless purity within, and it denounces eternal death on the very least transgression: Cursed is every one that continueth not in all things that are written in the book of the law to do them. It makes no discovery of comfort to the ruined sinner: it admits of no repentance, it knows nothing of mercy, it holds out no

"Being justified, all our iniquities are covered: God beholdeth us in the righteousness which is imputed, and not in the sins which we have committed.—Hooker, *Serm. vi. 23.*

"He cannot love the Lord Jesus with his heart, which lendeth one ear to his apostles, and another to false apostles: which can brook to see a mingle-mangle of religion and superstition, ministers and massing-priests, light and darkness, truth and error, traditions and Scriptures. No—we have no Lord but Jesus; no doctrine but his Gospel; no teachers but his Apostles.—Hooker, *Ser. v. 7.*

"Heb. xii. 1. "Ps. lxxxv. 10.

hope of pardon. * Pardon, and mercy, and repentance, are blessings and graces of the Gospel. They are bestowed upon us only in the name and for the sake of Jesus Christ. Only when we renounce all for Christ, when we cast ourselves upon him for life and salvation, when our affections are fixed upon him, and we feel him to be the desire, the delight, the joy, and the glory of our souls. And then, can the believer live in sin? Can he live in forgetfulness of spiritual things? Can he live to the world, and to pleasure, and to self? Ah, no!—his desire is not only to be justified by Jesus Christ, but to be sanctified by the Spirit of holiness. He resigns himself to Christ, and the fervent struggle of his soul is to ^a walk worthy of Christ in holiness and newness of life. He says with the apostle, ¹ I am dead to the law: to every hope and expectation of being saved by it. And to what end? To live in sin? To live in conformity to the ways and pleasures of the world? To live to self and its gratifications? Ah, no, I am dead to the law, that I might live unto God.

O, sweet and blessed Saviour Jesus! Too long have I been my own! I have lived to myself, I have seen nothing lovely in vital godliness, nor form nor comeliness in thee! But here I am as a poor, lost, and guilty, and unworthy creature! O take me, pardon me, rule me, do all thy pleasure with my soul! I am a grievous sinner, but thou art a glorious Saviour. I am utterly unworthy of mercy, or life, or love, but all thy gifts are free. I therefore cast myself on Thee, in Thee I live and hope. Oh, has God the Holy Spirit so opened your eyes to the excellency and glory of Jesus Christ? Has he

roused you from sin, and from unbelief, and from carnal indifference, and from self-righteousness, and brought you to the cross of Christ, and applied the blood of Jesus to the healing of your soul? No mere talk about the matter, no hearsay knowledge of it will stand the day of trial. Oh, do you know, to the peace and strength of your soul, that the ¹ blood of Jesus Christ cleanseth from all sin? Have you discovered that there is that in Jesus that can satisfy for all your sins, and fully deliver you from sin and guilt, that he can change your unholy nature, and make you happy for ever? Oh, has this work been done? Can you, amidst all the strugglings of remaining corruptions and the short-coming of imperfections, still turn your eyes for pardon and help, to Jesus Christ? Can you still renounce all the holiness at which, as a believer in Christ you aim, and declare ¹ I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me?

Ah, happy and blessed soul! Christ is your desire, and Christ will be your complete salvation. Keep close to Christ: let him be your all in all. Oh, watch against carnal security and spiritual sloth! Be sober, be vigilant. And remember, to your endless comfort, that he who is justified through faith in the perfect righteousness of Jesus Christ, is one whom grace makes free, prepares for glory, and conducts to heaven. He is a new creature in Christ; his sins are for ever washed away: he has peace with God: he is a stranger upon earth: he is dead to the world: his

* Acts v. 31. ^a Col. i. 10. ¹ Gal. ii. 19.
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¹ John i. 10. ¹ Gal. ii. 20.

chief business is with things beyond the grave: his treasure is in heaven: he shall never perish: he is

the charge of angels; he is the child of God: he is the heir of glory.

THE SPIRIT OF BENEVOLENCE.

THERE is no department of Christian duty less adequately understood, in its principles and proportions, than that of benevolence: and yet there is no duty more fully developed, or more intelligibly characterized in holy writ, none that is spoken of as more indispensable to Christian integrity, or as of more serious consequences in its failure.

And if ignorances have to be feared and deprecated, as well as sins and negligences; and if a talent hid uselessly in a napkin will lead to condemnation, as well as a talent altogether abused, it surely becomes all who name the name of Christ to be actuated by a holy jealousy of themselves, and to pray with anxious sincerity, "what I know not teach thou me, and lead me in the way everlasting."

Now as it regards practical benevolence, the great fault is that it is too rarely conducted on principle: that is, there is too little reference to the motive which prompts, or the scale or system which ought to regulate. We see a great deal done in the cause of charity, and the sum total may present a gratifying aspect; but if we come to analyse the various motives that have been at work, and could trace the streams which have come along their respective courses, and formed the grand whole, we should see much that is defective and inconsistent and inadequate. And yet this analysis must take place, and these streams must be traced as it respects our-

selves individually; for no one must venture, in the contemplation of charity as a whole, in the largeness and abundance which it may present, to attach to himself a feeling of self-complacency and satisfaction. We must all stand alone in the judgment-day, and each give up our accounts separately for ourselves; and so now we must not be content to say what great things are doing for this or that charitable object, but rather look to ourselves, and ask what we are doing to promote it.

Now there are three great considerations on which charity should be based:—

The calls for its exercise.

The opportunities and facilities for acting upon those calls.

Our ability to do so.

The calls will present themselves to our minds just as we are healthfully and duly influenced by certain fundamental principles of true religion. In rectifying the disorders into which the fall has thrown our nature, and to make "all new," the grace of God has primarily and pre-eminently to bring men out of the narrow limits of their own petty selfishness, and to expand their views, their feelings, and their aim, by bringing them under the influence of the love of Christ and the glory of Christ, and a generous sympathy for all the family of man. It is the first effect of the Gospel, where it is brought home to the sinner's heart in the demonstration of the Spirit and of power, to liberalize that heart: and he may well

question the reality of his conversion to God, who has not experienced this liberalizing influence. The grace of God prompts the inquiry, "Lord, what wilt thou have me to do?" It is no longer the question, "What does narrow and contracted selfishness think right or permit; what are the precedents which I see around me; what will keep my stupified and misguided conscience right; what will be considered decent and respectable?" but "Lord, what wilt thou have me to do?" And here is the inquiry of love and filial duty; such as a regard for the honour and glory of the divine Saviour induces; and we know to what an extended career of labour for the good of man it led the apostle, a career only limited by the bounds of the universe, and the spiritual necessities of a world.

Hence, where a gracious and saving change takes place, it leads to the discovery and the acknowledgment of calls and of claims which had never been seen or felt before. How constantly we see this practically exemplified. One man comes from India, and tells us that nothing is doing in that country in a religious point of view: and that nothing can be done; perhaps, that nothing need be done. The fact is, he has only moved there in his own contracted circle; contracted, I mean, by his own selfishness. He has "sought his own," and "looked on his own things;" and, engaged solely in the pursuits of business or of pleasure, he has selected his associates and formed his opinions accordingly, and consequently without any intention to deceive, or to speak otherwise than what he really believes to be the truth, he reports accordingly on his return to England. Another man comes back from India, and tells a very differ-

ent tale. He has moved in the more extended circle of Christian philanthropy and zeal for Christ's glory; and he comes to tell us of the abominations of heathenism, but of the fields white for the harvest; of the glorious and extensive awakenings at Tinnivelly and elsewhere; of villages praying and beseeching England to send catechists and missionaries into the midst of them: and their cry he gladly conveys to his own beloved country, "Come over and help us." What a difference between the two men! Though residing in the same country, with the same apparent opportunities of coming to the same result, yet how differently are they influenced! The fact is, they move in different circles which never meet each other, which, in a religious point of view, are entirely distinct—oh, *how* distinct!—for the one orbit has its sun in the heavens, to illuminate, and direct, and cheer, and transform, while the other has nothing but the chilly and dim moonlight influence of selfish and darkened nature.

God's grace in the heart puts a man into an entirely new position of sentiment and feeling, making him, in the best sense of the term, a citizen of the world. Hence, in whatever station of life he is placed, he considers what claims others have upon him in that station. And his view cannot be limited by the calls of his immediate family. Children must be provided for, but there is a large family of suffering and needy humanity with which he has a sympathy, and to which he feels that he belongs, and for whom he is in trust; for whose good he must improve the talents which God has given him; remembering how soon he will be called to give an account of his stewardship. And to what a wide field of practical duty does this view lead us! Let

we look at the landowner living in the country among his tenants and his peasantry. There may not be the same available means for extended charity as exist in some other quarters; there may be incomes stationary if not retrograde, not admitting of those means of improvement and advance which exist elsewhere; but still the calls to do good are felt, and the claims of others are not denied. The object will be not to wring out of the tenants every possible shilling, regardless of their well-doing, or to be as little burdened and troubled with the peasantry around him as possible. The tenants' happiness and health and comfort will be duly considered; and as for the labourer, he will be regarded as having a sort of claim on the succour of the soil, and work will be provided for him to keep him off the parish and from charity. With good management, a man's own policy may generally prompt his sympathy and benevolence in this respect; for in the regard for the tenant's comfort and the labourer's employment, will be found the landowners' advantage. If every country squire would but resolutely set to work to drain and cultivate and otherwise improve his property, our poor-rates would be brought within little compass, we should have a generally employed peasantry; and the consequences to the interests of human happiness, morality and religion, would be incalculable. Nothing can justify a violation of the law. Submission and content are evident duties. But let the rich put themselves for a moment in the position of the poor around them. The owners of the soil are seen living in luxury and self-indulgence, caring not for the needy and distressed; spending or hoarding up, while their neighbours find it hard to get the barest necessities

of life; yea, the cravings of hunger are not unknown; and many a poor creature comes to an untimely end for want of proper succour and assistance in times of sickness. Can the rich man, falling into such a position, be sure that he could command even the same degree of patient submission and peaceful contentment as prevail around him?

Then there are the higher claims which the Christian recognises; and schools will be upheld, and the Scriptures circulated, and love, expansive, brotherly love, will be ingeniously inventive in devising schemes for promoting the general happiness and welfare.

If we turn to the manufacturing districts, the same principles apply. Oh that men were duly alive to the calls and claims even of their dependants. But what a laxity of moral and religious principle is practically developed! Yea, what an inadequacy, even when it is not wholly lost sight of. If men were duly alive to their responsibilities, how changed would be the aspect of our manufacturing districts! Then with the new factory and new streets, built to accommodate the new population brought together to work that factory, there would, as a matter of course, be erected the place of worship, and the schools, and other useful institutions for their benefit.

But how often is all this lost sight of by those to whom the work evidently belongs. The clergyman of the parish has the burden thrown upon his shoulders, often when it is too late: and the men who have created the need and incurred its responsibility, content themselves with contributing as others do, and even permit the case to be aided by the benevolence of those who are at a distance.

Perhaps fifty or one hundred pounds is the sum which they con-

tribute for a work which they alone should accomplish.

But oh, what calls will the unselfish see in all directions! Can we take up a report of our religious institutions without discovering how much more might be effected if the means were forthcoming. At this interesting season of our anniversary meetings in London, will one single Missionary Society do otherwise than make the heart of the generous Christian sad with the announcement of work abandoned, or calls refused, because of money wanting to go forward? Could not the Jews' Society, in its Temporal Relief, as well as General Funds, enlarge its usefulness if it had the means? And would not the translations of the Scriptures and their circulation, as well as that of Religious Tracts, be extended in all directions if the funds were extended? And what will not the Pastoral Aid Society have to tell us of its refusals to assist many an urgent case, because of its inability? What can be more deplorable than the destitute and neglected condition of many of our colonial missionaries and chaplains, especially in Canada? What a field of promise presents itself on the Continent of Europe! What an extended sympathy and succour does Ireland claim of us at this interesting crisis, when, with all the exerted and determined energy of Popery, there never was a period when the subjects of that imposture were more extensively longing to be free from their spiritual thralldom. At Achill and Dingle, and elsewhere, what generous support should we not render to the faithful and the valiant men who, not counting their lives dear to them, are enduring the heat of the battle! And what should we not do for the converts, who, on renouncing Popery, are thrown into

beggary and destitution: and above all for the converted priests! Few things have delighted us more than the recent establishment of a Priest's Protection Society for Ireland. It is important, not only as affording help to those who have renounced Romanism, but as removing one grand obstacle out of the way of others following their example; and we know that there are numbers both of the priesthood and laity who are panting to burst their bonds, and are only waiting to be generously and efficiently taken by the hand. Nor is it the least interesting consideration connected with this Society, that it will form, under God, a most valuable nursery for Christian labourers.

But we must not enlarge.

We can only ask, when was there a period in which calls and claims at home and abroad so largely presented themselves? When was there a period in which facilities were so many for responding to those calls? Britain at peace with all the world; our merchandise pioneering the way to every part of the universe; our arms breaking down barriers, and opening out unexplored countries, and bringing under our responsible sympathies unfathomed and benighted millions; all the march of intellect, and all the improvements in arts and sciences facilitating the transfer and circulation of truth throughout the world—and the world not as even we remember it; a world not only dark and needy, and satisfied to be so, but morally and religiously convulsed; heaving to its very centre; a world yet lying under the tyranny of its Prince, but not now, as heretofore, content in its chains, asleep in its delusions, but beginning to be restless; awaking to reflection; welcoming the dawn of a brighter day; and in the discovery and ad-

mission of its own chaos, presenting to the God of Light and Life and Love, the materials for His own workmanship of spiritual order and blessedness.

Nor is it possible to survey the circumstances of our own beloved country without the conviction that we live in a period of singular facilities for benevolent enterprise. Persecution is almost powerless in the midst of us. Public opinion is largely on the side of charitable efforts.

And in speaking of facilities for doing good, shall we not bear in mind also the degree of national prosperity which yet is vouchsafed us? Oh, who can duly estimate the critical position of England at this moment! The unprecedented calls and claims which press upon us at home and abroad; the peculiar facilities we possess for attending to them, and the concurrent fact of a returning tide of national prosperity furnishing the abundance of means wherewith to discharge our stewardship—who can contemplate such a striking and significant coincidence without feelings of the deepest interest.

But it is not what a nation can do or ought to do collectively, so much as what Christians are called to do individually; that forms our most important object of inquiry. And oh, that our readers would duly consider, not so much what others are doing, as the way in which they themselves are occupying the talents entrusted to their care.

Perchance this paper may fall into the hands of some young persons in a family. There may be much that is amiable and exemplary in your conduct. There may be an acquaintance with the truth and a respect for it. But can it be said that the truth has set you free? free as from other evil, so from the

grand fundamental seat and principle of evil in general, the spirit of selfishness? Have you ever duly considered that Christianity in the soul is primarily designed to render man unselfish, to lead him not to seek his own, not to look on his own things, but every man also on the things of others?

And have you ever duly considered what talents you have entrusted to your care, and how you may best employ them for your fellow-creatures' good and Christ's glory? How often have we mourned over the prevailing and uncontrolled spirit of selfishness pervading the junior branches, even of godly, Christian families. It never enters into their thoughts, that they have to do good to others. Whatever the heads of the family may be pleased to do, they, at all events, feel themselves exempt. The sons can indulge their own gratifications: books, pictures, dogs, horses, company, public amusements—here lie their selections; the wherewith to be selfish or be generous is not wanting, but the "luxury of doing good" is not known, and the spirit of selfishness carries the day.

And so there is many an amiable daughter; it may be well-disposed and exemplary in many things, and not disinclined to do good altogether, but then it shall be in a way that costs nothing, or as little as possible. There is perhaps a liberal allowance for clothes; but every shilling is allotted for the purchase of variety and fashion; and it is far easier to part with five sovereigns for a new gown, than with five shillings for a charitable object. Oh, let not the young of our families yield to the delusive fancy, that the heads act as their representatives, and that they may be excused from such duties. It is not the amount of money thrown

into the coffers of charity that we look at so much, as the habits to be formed by those who are fast rising to be heads of families themselves. The young, indeed, may extend an incredible degree of blessed influence around them *now*. If the principle is acted upon "of sparing to spend," for Christ and for others, what great good will little means effect in the circulation of Tracts, the support of Schools, and of our public charities, &c. And then the example spreads, the leaven of benevolence diffuses itself in all directions, and comes to a considerable aggregate of good eventually. But still we cannot help contemplating future and more important consequences. The young men thus early brought under the liberalizing influence of genuine practical Christianity, are preparing in the only solid and effectual manner to regenerate our universities, and eventually to lead to a degree of lay and clerical benefit throughout the land which no one can fully calculate. "What can I do for Him who has done so much for me? What can I do for those who enjoy not my blessings? What can I do to diminish the sum total of human misery and suffering in the world?" Let this once be the honest, earnest enquiry, and it is not to say what heretofore unthought of resources and opportunities it may conjure up into real and valuable existence, and to what important enterprises of love and charity it may not eventually give rise.

But on what slippery places stand the heads of families, especially in the present day! It will be well if the money getting and the money loving spirit of the age be not the curse and ruin of our nation. If the Scriptures are to guide us, there must be a proportion between our prosperity and our charity.

Yet how seldom is this the case! It is a melancholy fact, that times of national prosperity have not been the most favourable for the exercise of charity. There is something fearfully emphatic in that expression — the *deceitfulness* of riches. I never cease to think of a lamentable fact that Mr. Milner, of Hull, frequently used to mention of a lady whom he was called to visit in her last illness. Amongst many other distressing confessions which she made to him, this was one: — "Oh, sir, there was a time when I had the will to give, but not the power: latterly, as you well know, I have had the power, but not the will." And so it is continually: with increase of riches there comes their deceitfulness. Men suffer themselves to be persuaded perhaps that their wealth is their own, and that they have a right to do what they please with it; or if a principle so entirely at variance with the testimony of Scripture is hushed and kept quiet, increased expenditure and indulgence creep on with increased resources, thus leaving no available funds for increased liberality; or, the father of the family yields to the persuasion that he must, as a duty, provide for his children; but, alas! it is with a provision, that is only commensurate with the constant and careful saving of all that he can possibly realize. The Scriptures speak of the difficulty with which they who have riches can enter the kingdom of heaven; and yet who is there who is not willing to run the risk of their danger! The only way to avoid it, is to improve them as a talent according to the rule of Scripture. We are not required to abandon them, but to make friends of the mammon of unrighteousness; to use the world as not abusing it, to possess as though we possessed not.

We heard lately of a manufacturing firm in Lancashire that had cleared last year above one hundred thousand pounds. I wonder what portion of it went into the Lord's treasury? Perhaps a guinea or two subscription to the schools, and a trifle more to the other charities of the town. Yet the income tax thereon would have to be quietly submitted to and paid; and should there be no reference to still higher claims? Who is it that enableth man to get wealth and to prosper in the world? And who is it that condescends to call us his stewards, and who will soon return from a far country, whither he is gone, and reckon with us; that says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me?" And should not worldly prosperity be consecrated to his service in the very first instance? Should he not have the first fruits? Must all, as a matter of course, go to the family aggrandizement—all be cursed and blighted by a selfish monopoly? With urgent calls in all directions, at home and abroad, would there be anything unreasonable in the transfer of thousands out of hundreds of thousands to the Lord's coffers? Ah! depend upon it, he whose merchandise is prospering on an extended scale will be the last to differ with me in opinion, however wild and enthusiastic it may appear now, when he comes on a dying bed, and feels the utter nothingness of riches beyond the good he has done with them, and when he comes to render his account before the judgment-seat of Christ.

When shall we see men who are busy to grow rich, not for themselves only, but for Christ and for others? The thought may be ridiculed, but it will bear, at all events, to be weighed in the balances of

the sanctuary, that there would be nothing irrational, much less unchristian, if men would fix within sober bounds the maximum to be allotted for a family, and devote all beyond to the service of Christ; not postponing indeed the exercises of charity till that maximum is attained, but securing the increase of the Lord's blessing by a wise and adequate scattering from year to year. There are many instances where there are no children to provide for; what great things might be done there! but we have many of us lived to see in how many instances it would have been better for children to have had less left to them. We long to see our merchants and manufacturers making money for God. Why should the world stare in astonishment at a solitary instance here and there—a Thornton in one century, a Mortlock in another! We care not to be called visionary and wild; we know our ground, and we hope we may live to see the day when the rising exigencies of the world, and when the irresistible conviction that this highly favoured nation is placed on her peculiar vantage ground for supplying them; and, above all, when such floods of light and of love shall be let down from heaven into men's souls, that it shall become their sweetest luxury and most sublime enjoyment, to make money for the glory of Christ and the happiness of men.

Shall the day never come, when we can go into manufacturing districts and hear the mill-owner say, "I am building that additional mill and carrying on more merchandise, not because I need more myself—I thank God I have prospered in the world, and have realized enough for my family—but I am anxious to make friends of the mammon of unrighteousness; I am longing to do all I can to advance my Saviour's

kingdom. I see suffering, and ignorance, and misery in all directions, and I am making haste to be rich, that I may give my thousands, and if it may be, my tens of thousands, as a good steward of Jesus Christ. It is as little as I can do for him who has blessed me with his unsearchable and unfading riches, who has been through life my bountiful Benefactor and never-failing Friend. Will any one venture to question the wisdom and the happiness of such a line of conduct?

And the same principle applies to many others besides the manufacturers. We have heard of some whose great anxiety and difficulty it is to know how to dispose of their "savings" to the best advantage. They have made their family arrangements; ten or twenty thousand pounds, or more, is secured to each of the children; but there is annually a surplus of income over the expenditure, and what is to be done with it? Done with it! Should a Christian be at a loss? Is it the worst speculation to "lend to the Lord?" Does the God of heaven give the poorest interest? Does he not promise to restore principal as well as interest? When he who is set before us as our example, that we may "follow his steps," when He was willing to become *poor* that we might be made rich, shall we find it difficult to give merely out of our abundance—the superfluity of our wealth: touching neither the comfort of our own living, or the competent provision for our families when we are gone! Oh! there must be something strangely and dangerously wrong in the moral and religious constitution of a professing Christian's soul, who can suffer himself to live and act through life under the uninterrupted influence of his natural

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selfishness, aiming at nothing but a family monopoly of his wealth, to the robbery of his God, and to the betraying of his high and responsible trust.

Would that my readers would calmly and prayerfully consider this important subject. I offer these remarks, not in haste, but as the result of long and increasing conviction. I am sure that no department of Christian duty can safely be neglected by any of us. I believe that this is less understood and more imperfectly attended to than any other. Yet the testimony of the Bible is given in the clearest and most forcible language. Worldly prosperity is attached to generosity; the happiness of human life is inseparably connected with it. And indeed we see every day how little happiness wealth can confer beyond the good that is done with it. Selfish and excessive expenditure seals its own misery: while, as for careful and parsimonious hoarding, a man might as well have as many pebbles as sovereigns laid up, for any good or satisfaction that he gives himself.

I know a man who only lives and thinks and contrives for one specific object; namely, that he may come to a point of possession when he can boast that he is worth a million! This is the ultimatum of life. Oh, what a mistake! If to be happy even in this world be the object, what a mistake!

But it is still further to be remembered, that covetousness is said to be idolatry; and that the covetous man is classed in Scripture with the whoremonger, and other flagrant offenders, and excluded from the kingdom of heaven. Oh, that my readers would lay all this to heart! You must not suffer yourselves to be deceived by the little scanty efforts at charity which steal out of your abundance.

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Possibly, with your thousands a-year, you are contenting yourselves with your sovereign subscriptions—not more than the clergyman of your parish, with all his calls and limited means, is cheerfully contributing. But where you are giving your single sovereigns, you should be giving your hundreds and your thousands. I repeat it, charity must be directed by the calls and claims which present themselves, by our own facilities for meeting them, and our individual ability. You must bring yourselves and all your doings under this standard.

It is a striking consideration, that there is a sufficiency of means

in this nation alone for evangelizing the world, and for effecting an ample instrumentality for carrying forward the moral and religious interests of mankind. But the silver and the gold are withheld. The stewards to whom they are confided, venture on the fearful guilt of self-appropriation. Oh, that they were wise! Oh, that they understood the highest luxury and happiness of man! Oh, that they would consider their latter end, when an account must be rendered, and when Christ will say to the faithful, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

PROTESTANT MINSTRELSY.—No. IV.

THE MOUNTAINS.

The Everlasting Mountains! how did they treasure up
The Truth's unfailing waters, as in a giant's cup!
When broken were the cisterns that earthly hands had wrought,
How, from their quiet hamlets, full water-urns were brought!

The Everlasting Mountains! how often at their root
Have weary pilgrims gather'd our Faith's most lovely fruit!
The dews upon them rested, both eventide and morn,
Until their sunny hollows stood thick with golden corn.

When through the world was famine, and wasted every cheek,
Thither the pilgrims journey'd, the Bread of Life to seek:
The mountain corn they gathered, they drank the mountain stream,
And rose up strong to battle with many an ancient dream.

Yet lonely spirits thirsted in dim, secluded cells,
And knew not Truth was shining in quiet mountain wells;
And fainting spirits hungered, and knew not there was corn
Afar upon the mountains, as golden as the morn.

And weary souls departed, in silence, and alone,
Fearing the truth would perish, beneath their burial-stone;
Would that a kindly spirit had whisper'd in their ear,
The dreary night was ending, the morning watch was near!

Their eyes they would have lifted, to mark the shadow cease—
To hail upon the mountains the messengers of peace!
They would have gone rejoicing, those messengers to meet,
They would have hasted singing, "How beautiful their feet!"

The blessed news they heard not is ringing in our ears;
The olive trees are budding they water'd with their tears!
The little mountain streamlets to mighty floods have spread,
Along the parching valleys the thirsting cities led.

Yet many a mountain fastness with Christian bones was strewn,
Ere in the cold, hard marble the channels could be hewn;
And many a mountain streamlet ran dark with Christian blood,
Ere yet the mean and simple by pleasant waters stood!

Ye Everlasting Mountains! what legends could ye tell
Of children true and faithful that in their harness fell!
Clasping to bleeding bosoms the blessed Word of Life,
That was not lost nor blotted through all the deadly strife!

Proud City! that art dwelling the seven-fold hills upon,
Hast thou no thought of pity o'er all thy hand has done?
Oh, that from these old mountains the mighty rushing wind
Into thy gorgeous temples an open door could find!

For if it might but enter, how would thy children mourn
In sackcloth and in ashes, their scarlet raiment torn!
How would they go forth gladly, fresh with the heavenly breath,
To pour the balm of healing where once they scatter'd death!

How would we gaze upon thee! How would we bless thee then!
A light in lofty places, a lamp for mighty men!
How would thine hands be strengthen'd! how would'st thou sit a queen!
And not a murmur utter'd of all that thou hast been!

‘Ελεση.

THE FLOWER.

Once bloom'd on earth a wondrous
Flower,
Within a lowly spot it grew;
But it possess'd a healing power,
And far and wide its odours threw:
Thousands in speechless rapture stood,
As they the mystic blossom view'd
Unfold its gorgeous cup, and show
The glowing heart that shone below.*

Some pluck'd therefrom a leaf to try
What virtue in its balsam lay,
And found that nought beneath the sky,
Like it, could charm their griefs away.
How cooling was its touch, when prest
Upon the fever'd, anxious breast!
How gently did it soothe the smart
Of the distemper'd, wounded heart!†

More lovelily each hour it smiled,
And round it seem'd a charmed spot;
There no unwholesome blast defiled,
And tainting sin approach'd it not:
But dew from heav'n came softly down
To rest upon its scented crown;‡
Unearthly voices whisper'd there,
And silvery harp-tones fill'd the air.§
And still to Heav'n its face was turn'd,
As though it own'd a Sire above;
And its expanded bosom burn'd,
As though o'ercharged with bound-
less love.||
Ne'er was it closed:—by day it shed
Its perfume on man's favour'd head;
By night, all bared beneath the sky,
It seem'd to court its Father's eye.¶

* Luke iv. 22. † Luke iv. 40. ‡ John iii. 34. § Matt. iii. 17. Luke ii. 13. || I am indebted to a German writer for the idea expressed in these four lines. ¶ Lu. xxi. 37.

At length unrighteous mortals, stung
 With envy at this beauteous Flower,
 Loose to the winds its blossoms flung,
 And trod it down with spiteful power.

And on its head a stone they laid,*
 And many a mock and song they
 made;†

Triumphant in the deed which slew
 A fairer bud than nature knew.

But—joy for man!—a little while
 And the majestic Flower once more
 Uplifted with a radiant smile
 Its forehead statelier than before.

And slowly into heaven it pass'd,
 While many a longing look was cast
 Upon it as it ling'ring went
 Into the azure firmament.‡

But often since, that Flower has been
 Beheld by cleansed and loving souls,
 And still, where'er 'tis smelt and seen,
 It every sin and grief controls.

Thou, Jesus, art this mystic Flower,
 Thine is the cooling, soothing power
 Which hearts, diseas'd by guilt, can
 heal.

Ah, let ME, then, its fragrance feel.

M. N.

“WHERE SHALL WISDOM BE FOUND?”—JOB xxvii. 12.

(For the Christian Guardian.)

I stood by the side of the calm, glassy ocean,
 The beams of the morning were flung on the wave;
 As it were to inspire human hearts with devotion,
 And glory to shed o'er the mariner's grave.

When I ask'd of the Sea, if the beautiful dwelling
 Of Wisdom in *her* coral caves could be found?
 Methought that a musical murmur was swelling
 And breathing the Deep's placid answer around.

“Not in me—not in me, is the boon you are seeking,
 Though bright are my waves with their pure, snowy crest;
 Though majestic my mien when my thunders are speaking
 And tossing your ships on my dark-heaving breast.

“Not in me—though rare jewels beneath are reposing,
 And sunk in my chambers the treasures of men!”
 And here I perceived that around me were closing
 The tides of the ocean I listened to then.

“Not in me”—said the voice, like a storm sudden starting—
 “Go, and find thou true wisdom in fearing the Lord;
 And far from all evil with swift feet departing,
 Oh, flee to thy Saviour, the Ever Adored!”

The waves gather'd round me in wildest commotion,
 The red levin flashed from a thick, sullen cloud;
 I deemed that my grave would be found in the ocean,
 And the murky sea-gloom be my funeral shroud.

I utter'd His name, and implored His assistance,
 Who died for mankind on the criminal's tree;
 When behold! there arose a bright cross in the distance,
 A voice swept the air, “Here is wisdom in Me.”

* Matt. xxvii. 66. † Ps. lxi. 12. ‡ Acts i. 10.

All was calm in a moment—and soon was I rushing
 To worship in awe where that blessed cross stood;
My sin and *His* love sent the tears thickly gushing,
 How I long'd to be wash'd in my Saviour's blood!

I awoke—'twas a dream—but this truth is remaining,
 That Wisdom is found in our clinging to God;
 And Faith is the only true friend for sustaining
 Our steps in the path which Immanuel trod.
 THE AUTHOR OF "VERSES BY A POOR MAN."

TAHITI:

THE ROMISH MISSION.

(*For the Christian Guardian.*)

'Tis a goodly bark that hath spread her sails
 For a land that is far away,
 For a balmy land, where the fragrant gales
 In the tufts of the palm trees play.

They are priests of Christ, who would plough the wave,
 Where the waters are dim and cold;
 There are souls of men they would seek and save,
 That are far from their guarded fold.

Where the fanes are dread, as a tiger's den,
 Where they carve them the forest trees;
 And the shapeless idols are lords of men;
 Will they rest from the troubled seas?

Are they bound for shores that in fair Cathay
 Have been printed by Christian feet;
 Where they ploughed and sowed in the ages grey,
 But the brambles have choked the wheat?

Where the fields are white, where the fields are void,
 And the husbandmen faint and worn,
 In the hidden vales, on the mountain side,
 Will they garner their master's corn?

Give ye heed awhile, and a cry shall come
 From the blood of the newly slain,
 On the winds of heaven, o'er the ocean foam,
 Sullen answers of grief and pain.

It is not to havens of fair Cathay,
 Where their brethren have gone before;
 Tho' the brambles have grown o'er the trodden way,
 And the foot-prints are seen no more.

It is not to thickets of briar and thorn
 That they haste with the branch of life;
 But amongst the flow'rs, and amongst the corn,
 They will scatter the seeds of strife.

In a pleasant iale, that hath long been sown,
 That hath budded in Christian eyes,
 Shall the Rose of Eden be trampled down,
 When the seeds from the furrows rise.

* * * * *

They have ploughed the seas, they have furled the sail,
 In the haven so far away;
 They have come unscathed by the sea-ward gale,
 And, alas! for the evil day!

There are strifes and sorrows, where all was peace,
 There is shedding of Christian blood;
 There are sounds of war mid the forest trees,
 And afar on the heaving flood.

And is this the news, that from midnight skies,
 O'er the sheepfolds so gladly rang;
 When the shepherds lifted their wond'ring eyes,
 And rejoiced while the angels sang?

There are crosses, and reliques, and rosaries,
 There are vestments of costly dye,
 Men have brought with toil o'er the stormy seas
 And they teach us their meanings high.

And are these the pearls of a countless price,
 We should peril our lives to gain;
 That our Saviour brought from the upper skies,
 When He came to His cross of pain?

We have other lore, but our faith ye scorn;
 Do ye heed how the Scriptures say,
 That men pluck not grapes from a spreading thorn
 Or the figs from a bramble spray?

If the sinner turn from his ancient sin,
 And the tongue that hath long been mute
 Is rejoicing now o'er the light within—
 It is surely no evil fruit!

Will ye name the tree that your hands have set
 It hath budded so thick with woes,
 That the blossom, which hath not unfolded yet,
 We are sure is no thornless rose.

But ye will not answer, ye will not heed,
 Till the trumpet thro' heaven shall ring;
 And ye rise to speak of your ruthless deed
 In the ears of our Lord and King.

We are weary watching; but He hath seen;
 And the plants ye have blighted here,
 'Mid the bowers of bliss, shall be living green
 In the day that your branch is sear.

There are fearful gleams; it may not be long,
Ere the fires of the latter days,
That have slumbered ages—unseen yet strong—
Shall be fierce with a sevenfold blaze.

Ye will rule the lands for a little space,
(There are signs in the troubled sky,)
But the sealed of earth, with a quiet face,
In your furnace will calmly die:

And will yield no word of the precious faith
That is writ in their Saviour's blood;
And will add no word that a creature saith,
Though ye bind them like furnace wood.

We are feeble flesh, and we dare not say
We are sealed for a doom so dread;
But we pray for strength in our trial day—
In the path that is strait to tread.

‘Ελενη.

Review of Books.

THE RELIGIOUS TRADESMAN. 32mo. pp. 96. London: The Religious Tract Society.

CERTAINLY the value of books is not proportioned to their magnitude:—here is a little work, within the reach of all for the matter of a few pence, which is better calculated to elucidate, and exemplify, and enforce the genuine and healthful spirit of practical Christianity, than all the dusty folios on the student's shelves; yes, and to allure men into a life of Christian devotedness, by the evidence of its present luxury as well as future reward.

We hope that all our readers will possess themselves of a copy of the *Religious Tradesman*. The narrative so strikingly illustrates all that we have said in our preceding article on “*The Spirit of Benevolence*,” that without further comment, we shall proceed to give our readers copious extracts.

Norman Smith was born in America, in 1800. “He commenced business with capital advanced by his father, which his success soon enabled him to repay. He did not expect to do much more than support his fa-

mily; but at the close of the first year he found that the Lord had prospered him far beyond his expectations. This, instead of elating, had the effect of humbling him. He thought that God was trying him by prosperity. At the close of the second year he found that he had been still more prosperous, and the effect on his mind was similar. The same was also the case at the end of the third year. This was a good sign: it showed that he had a tender conscience. He thought of God in his prosperity, and had an increasing sense of his own unworthiness and responsibility.

“Though deeply engaged in business, he was constantly devising new ways of doing good. He felt a lively interest in sabbath schools. One season, he engaged with some others in establishing a sabbath school to teach adult foreigners to read. Another season, he walked from two to three miles on sabbath mornings to sustain a sabbath school in a destitute district. He often visited the

poor-house, to converse with and instruct its inmates.

"In the early part of 1829, he had great doubt whether it was not his duty to relinquish his business, in part at least, that he might have more time to do good. At that time he called to converse on this subject with the writer. He said, that he found his business engrossed too much of his time and attention: he wished to be in a situation more favourable for the cultivation of personal religion and doing good to others; and as he had acquired property enough for himself and family, he felt a desire to retire, that he might enjoy more quiet and leisure. In reply it was said to him—The Lord has plainly indicated how you are to glorify him in the world. He has greatly prospered you in your business; the channels of wealth are open, and their streams are flowing in upon you, and it would be wrong for you to obstruct or diminish them. Let them rather flow wider and deeper. Only resolve that you will pursue your business from a sense of duty, and use all that God may give you for his glory and the good of your fellow men; and your business, like reading the Bible or worship on the sabbath, will be to you a means of grace; instead of hindering, it will help you in the divine life, and greatly increase your means of usefulness. The effect of the conversation was not known at the time, but from an entry made in a journal which he began to keep about that period, it appears that the purpose was then formed to continue his business, and to conduct it on the principles recommended.

"The Lord," he remarks. 'has made the path of duty plain before me. For a year I have been in much doubt as to the duty of continuing my present business. My mind has become settled; I have determined to continue it, and trust it is not in order to grow rich. I dare not be rich. I would not be rich. "They that will be rich fall into temptation," &c. I believe the Lord has led me and inclined me to pursue my business, not to increase in riches, but that I may have to give to him

that needeth. It is, therefore, my purpose to engage in my business that I may serve God in it, and with the expectation of getting to give.'

"From that time it was observed by all who knew him, that he made rapid progress in religion. There was a fervour and engagedness of spirit, a purity and elevation of aim, that could not be misunderstood or concealed. He rose toward heaven like the lark of the morning; his business was kept in its proper place, subordinate to the high purpose of serving God; and he found his path henceforward plain and unobstructed.

"One subject seemed to engross his mind, that of *doing good*; and much good did God enable him to do. Besides many large donations made in aid of various objects previous to his death, he bequeathed at his decease nearly thirty thousand dollars (£6,250) to the various benevolent societies of the day. The amount designated for these societies in his will was thirteen thousand two hundred dollars (£2,750). But they were also made residuary legatees of property which he would have distributed while living, had it been practicable, without loss, to withdraw it from his business. To a brother, on his dying bed, he said—'Do good with your substance while living, and as you have opportunity; otherwise, when you come to die you will be at a loss to know what distribution it is best you should make of it. The trouble and care of such a distribution in a dying hour, I think, should be avoided by every Christian, by disposing of his property, while in life and health, as the Lord should prosper him, and present opportunities of doing good.' Sound advice. Strange that many Christians should hold with such tenacity their property till death approaches, and then, as if to snatch it from the hands of the pale messenger, give it in their last will to be distributed when they are gone."

"In personal and domestic expenditure he studied Christian economy. While he denied himself no reasonable comfort, it was his habit to consider what things he might dispense

with, that he might have the more to give for charitable purposes. Modest and unassuming in his natural character, he thought it not consistent with the simplicity of the Gospel, for one professing godliness to follow the customs and fashions of the world. While others were enlarging their expenditure, he studied retrenchment in all things. As an example—the house in which he lived would not have been thought extravagant, considering his means; but he felt that his influence as a Christian would be impaired, if he should be suspected of imitating the extravagance into which multitudes have been allured by prosperity. This led him to the determination to sell his house, and for some time previous to his death he held it at the disposal of Providence, using it, while in his hands, for entertaining God's servants and for religious meetings.

"Though kind and amiable in his disposition, he was not naturally disposed to be liberal or free in the use of property. When he set out in the world, it was with the purpose to be rich. But grace opened his heart, and taught him that the only valuable use of money is to do good with it; a lesson which he emphatically exemplified in practice, and which made him an instrument of good, the extent of which can never be known till it is revealed at the last day."

And yet amidst all, Mr. Smith's humility was most striking. The following is an extract from his diary:—

"Nov. 11, 1830.—This is my birth-day; thirty years of my life are spent—it is a solemn thought. It seems as if almost all of it had been worse than wasted. In looking back upon the sins of my childhood and youth, and since I became of age—how vast is their magnitude! Those that I can bring to mind should overwhelm me: but how few can I remember! Oh, what will be exhibited in the great day! Lord, wash them all away. May they not rise up in judgment to condemn me. My sins of omission, how great! How little Christian light have I exhibited! Oh! that I might begin to live to Christ. He says to his followers—

MAY—1845.

'Ye are the light of the world.' If all Christians were like me, how dark indeed would be this world! The Christian's light should be on a candlestick, to give light to all that are in the house. 'Let your light so shine,' &c. Resolved, by the grace of God, to live wholly to Him."

And a short time before his death he said, he 'feared that at the judgment-day it would be found he had not done enough for the poor. It was not enough that we should attend to the wants that come to our knowledge, we must look them out.'"

The end of this Christian man was peace, "he seemed to have caught a vision of the glories of heaven; saying, when his utterance had almost ceased—'Home—home—I see the New Jerusalem—They praise Him—they praise Him.'

"He clasped his hands, and while apparently engaged in prayer, breathed his last, and his soul ascended to the bosom of his Saviour and his God, on the morning of Friday, Oct. 25, 1833, at the age of 33."

The writer proceeds to give some valuable observations on this memoir, from which we must make some brief extracts. And, first, he observes that—

"1. The great secret of a useful life is a *humble devoted piety*. It was this, kept alive and active by much prayer in private, and daily walking with God, that made Mr. Smith so fruitful in good devices, and studious of opportunities to be useful. This gave him tenderness of spirit, and a benevolent concern for the good of others; directed him in the use and distribution of his property; gave fervour and efficacy to his prayers; and enabled him to exert a decided Christian influence wherever he was, and in whatever he was engaged. Let this example be imitated by Christians, who, like him, are called to engage in the toils and business of life. It is not leisure, or talents, or learning, or elevated station, which a Christian so much needs to enable him to be useful, as a spirit of living, active piety. With such a spirit, a Christian who has one talent, can do more than he who has ten, without it.

Under the influence of such a spirit, more may be done in a few days or weeks, than can otherwise be done in many years. The most useful of all lives extended only to thirty-three years; and it was spent, not in the halls of legislation, or in the palaces of the great, but in going about doing good among the common people.

"What Christian does not know, that his moral power to do good depends far more on his heart being kept in a right state, than upon any earthly acquisitions? Where the love of God is wanting, or operates only in a small degree, difficulties are magnified into impossibilities; a lion is in the way of useful exertion: or if we be induced to engage in something of the kind, it is likely to fail in our hands for want of zeal and resolution. No Christian can hope to be useful who does not live near to God, and walk daily with him, as Enoch did; and every Christian who does this, however humble his talents, or his station in life, cannot fail to be useful. His spirit, his conversation, his example, diffuse a holy, quickening influence all around him; and his efforts, being made with prayer and humble reliance on God, are crowned with his blessing, and result in great good. A few such Christians in a church are like leaven, leavening the whole lump. They encourage the heart and stay the hands of their minister. They rouse and they quicken their fellow Christians to duty. They warn and they guide perishing sinners into the way of salvation. They have power with God, and prevail in their prayers: and thus, be their talents and their outward circumstances what they may, they exert a blessed influence, not only upon all around them, but all over the world, and upon generations yet to come."

2. The writer proceeds to shew, "there is no inconsistency between diligence in business and the cultivation of a spirit of affectionate, fruitful piety. Mr. Smith never grew in grace more rapidly, or shone brighter as a Christian, than during the last six or seven years of his life, when he had the greatest amount of business on his hands.

"It is altogether a mistake, then, and a wicked impeachment of Providence, when professing Christians say that attention to business tends to make them cold and formal in religion. What merchant was ever more deeply engaged in business than the late John Thornton, of London? And yet he was as eminent for the tenderness and fervour of his piety, as for the extent and success of his business. What physician was ever engaged in a more laborious and successful practice than Dr. Boerhaave of the last century, and Dr. Good of the present? But in the midst of their arduous and ever-pressing duties, they maintained a spirit of lively, fruitful piety; and were as eminent for their faith and prayer, as they were for their talents and success in practice. Few scholars have exceeded Sir William Jones in the extent and variety of his learning. Yet, Sir William Jones was a humble and devoted Christian, and gratefully laid all his attainments at the foot of the cross. Sir Matthew Hale is acknowledged to have been the ablest lawyer and the most learned judge of his day; and where shall we look for a finer example of simple-hearted, affectionate piety, or of the strict conscientious discharge of all the duties of a religious life? And, not to mention other cases, look at William Wilberforce, engaged during a long life in the most arduous duties as a member of parliament, a civilian and statesman of high character; and yet, in the midst of all his labours, humbly walking with God, and showing himself, to the last, a meek, devoted disciple of Jesus."

Most cordially do we agree with our writer in what he says on Christian men of business making haste to be rich for the Lord and his work:—

"In regard to pursuing business with the view of getting property to be used for the Lord, a volume ought to be written on this subject. Christian men of business do by no means feel its importance as they ought. At a time like this, when funds are so much needed to send the Gospel through the world, some men might surely devote themselves to business for the sole purpose of acquiring

means to carry forward the benevolent operations of the day. There are a few who now act on this principle. The number ought to be greatly increased. There ought to be missionary tradesmen and merchants, just as much as missionary schoolmasters and preachers—men prosecuting business for the great purpose of getting to give into the treasury of the Lord. Nor can there be a doubt that all who should act on this principle, would lay up both for themselves and their families not only a *good*, but the *best* foundation against the time of need."

This treasure of a book concludes with a brief notice of another kindred spirit. A young merchant of the name of Cobb, at the age of 23, drew up and signed the following remarkable document:—

"By the grace of God, I will never be worth more than fifty thousand dollars (£10,400),

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth twenty thousand dollars (£4,166), I will give one-half of my net profits; and if I am ever worth thirty thousand dollars (£6,260), I will give three-fourths; and the whole, after fifty thousand dollars (£10,400). So help me God, or give to a more faithful steward, and set me aside.

"N. R. COBB.

"November, 1821."

"To this covenant (says his Memoir,) he adhered with conscientious fidelity. He distributed the profits of his business, with an increasing ratio, from year to year, till he reached the point which he had fixed as a limit of his property, and then gave to the cause of God all the money which he earned. At one time, finding that his property had

increased beyond fifty thousand dollars, he at once devoted the surplus, seven thousand five hundred dollars, as a foundation for a Professorship in the Newton Theological Institution. He held his property as really belonging to the cause of God. Here is the secret of that wonderful liberality which cheered so many hearts, and gave vigour to so many institutions and plans of benevolence. It sprang from steady religious principle. It was a fruit of the Holy Spirit. He always felt that God had bestowed on him a rich blessing, in enabling him thus to serve his cause. On his death-bed he said to a friend, in allusion to the resolutions quoted above, 'By the grace of God—*nothing else*—by the grace of God, I have been enabled, under the influence of those resolutions, to give away more than forty thousand dollars (£8,333). How good the Lord has been to me!'

"His last sickness and death were peaceful, yea, triumphant. 'It is a glorious thing,' said he, 'to die. I have been active and busy in the world—I have enjoyed as much as any one—God has prospered me—I have every thing to bind me here—I am happy in my family—I have property enough—but how small and mean does this world appear when we are on a sick-bed! Nothing can equal my enjoyment in the near view of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ, the blood of Christ—*NONE* but Christ. Oh, how thankful I feel, that God has provided a way that I, sinful as I am, may look forward with joy to another world, through his dear Son! I can say with brother Lincoln, 'Should I live to the age of Methuselah, I don't think I should ever find a better time to die.'"

Intelligence.

TRACTARIANISM.

It is deeply painful to contemplate a case like Mr. Oakeley's, whatever may be the issue of the pending trial. There is no conclusive proof indeed that legal proceedings have been instituted, and we cannot but think that it would only have evinced a becoming consideration for the wounded feelings of the faithful members of the Church, if the Bishop of London had condescended ere this to make known to the Church that he is doing all for her honour which he can do. The metropolis is the head of the grand body of the nation. There is not a limb or a member which does not sympathize with the head. In all matters—civil, ecclesiastical, political, and otherwise—we of the provinces, turn with constant anxiety, to head-quarters; we rejoice in their prosperity, we mourn over their evils: and we think it only right that there should be a reciprocity of sympathy. The case of Margaret-street Chapel, therefore, is not that merely of Exeter or York; it is a sort of common property to the Church; and symptoms of disease in the head excite a degree of alarm beyond the manifestation even of the same degree of mischief in a remote and inferior member. Mr. Oakeley's conduct has been manifestly so boldly heterodox, that, in our humble opinion, weeks should not have elapsed before the Church generally is apprized, on an undoubted authority, that the Diocesan is taking prompt and vigorous measures to arrest it. But we have said, that it is deeply painful to contemplate such a case as that of Mr. Oakeley; not merely because of his own fall and disgrace, and loss to usefulness in his day and generation; but because we cannot but think, that if his Diocesan had acted promptly and decisively, at the outset, the mischief might have failed to come to its maturity. It is impossible for us to say what the Bishop

of London has done and said to Mr. Oakeley in private, we can only judge upon our own data as to the case. But what was there to prevent the Bishop from knowing the changes that have gradually crept into Margaret-street Chapel; and, as they sprang up one after another, from at once declaring to Mr. O., that he would not allow them, but that all must revert to its original condition? Had the Bishop no power to command the restoration of the old reading desk? to forbid the turning away from the people in reading the prayers? Could he not in the early days of professed submission to episcopal authority have easily prevented the introduction of the huge Cross over the table, and thus have nipped in the bud, the use of that Cross for devotional purposes, which we ourselves have seen, and of which we took care that the Bishop should know, and which, we wonder not to find, from a Clergyman, the other day, who attended the service, has led to the introduction of "The Garden of the Soul" into the pews. He took one up where he was sitting, emblazoned with a Cross on the back, like the Prayer-book near it. No wonder that individuals have been known to stray into that chapel and hasten out again, expressing their conviction that they must have got by mistake into a popish Mass House. And now a respectable and once useful Clergyman has come to the crisis of his non-protestantism, and his attached and devout congregation have advanced, under his auspices, through a quiet and undisturbed period of years, to the very threshold of Rome; and who can say where the evil will stop! The Bishop has incurred a fearful responsibility by his allowance of evil that he might have arrested; and to his dying hour it may well sadden his feelings that he should have forborne to set his

face like a flint against error, and to make an easy conquest of a foe in infancy, rather than wait till the giant had grown beyond his grasp.

Would that our Bishops were more alive to the pressing duty of giving full proof of their ministry as Watchmen. If there be one designation which attaches more than another to the episcopal order in the Church, it is that of Watchmen. And a watchman's duty is to be on the look out for the enemy; to be detecting his insidious intrigues, and comprehending the exact character of his attack. It is the watchman's duty to sound the alarm, and blow the trumpet; to forewarn the garrison; and, surely, not to postpone his efforts till the enemy is absolutely within the walls, and has improved delay for the easy accomplishment of his victory. Surely it is high time for the Bishops to take more vigorous and comprehensive measures against the growing evil than have yet been adopted. Even in the dioceses, where the Bishops are most opposed to it, Tractarianism is strongly at work and without interference. It is not enough that a Bishop's sentiments should triennially come forth in the advocacy of truth, (and that, too often, alas! with the counteraction of unmeasured laudations of the very men whose errors are denounced,) it is the practical and systematic interference of the Bishops that is required. Why should it be, (and especially with the sanction of the Primate's letter,) that a case should exist, in any one of our dioceses, in which the newly adopted surplice in the pulpit should be continued, or the new-fangled position of the reading desk, or the prayer for Church militant after the Sermon, or the peculiar intonation of reading the services of the Church? What is there to prevent a Bishop from making the Archdeacons and the Rural Deans of his diocese what they are *said* to be—his eyes; and through them ascertaining what is really going on in the churches, and then acting accordingly. We need something more than a periodical denouncement of error and a confession of truth; we need an active,

practical system to suppress the varied workings of the one, and to encourage the other.

Oh! that the great Head of the Church may vouchsafe abundantly to our Bishops the healthful spirit of his grace, and pour upon them the continual dew of his blessing; that they may rise to the level of the Church's need at this most eventful crisis, and stand boldly forward, as our standard-bearers, to assert the honour and the rights of our heavenly King, and to resist the pretensions of Antichrist—the great adversary of God and man—in whatever character he may present himself.

It needs not much sagacity to discover that we are thrown into most perilous times. No one can fail to be struck with the singular coincidence of the unparalleled efforts of Popery without and Popery within the Church. If our standard-bearers faint, or fail to unfurl their colours, what shall we do! Oh! that the Apostolic spirit may revive and advance amongst us; that the holy zeal, and jealousy, and revenge of the great Apostle Paul may manifest themselves against the approach of all error derogatory to Christ's glory, and subversive of the holy interests of His Church on earth!

TRACTARIAN ZEAL.

DR. HENDERSON, in his recent visit to the valley of Piedmont, entered the college of St. Margaritta. He says:—"The library, which has been chiefly supplied with books from England, contains—Simeon's Helps, Scott's Commentary, Doddridge's Expositor, &c., and, to my utter astonishment, several volumes of the 'TRACTS FOR THE TIMES'!!!

"The indefatigable zeal of the Tractarians in giving currency to their opinions in our own country and its dependencies is well known; but who could have imagined that they would have crossed the Alps for the purpose of instilling them into minds of the Vaudois, and thereby effecting what the church of Rome has laboured in vain for centuries to accomplish—the conversion of that

simple-minded but steadfast community from the principles which have been their glory from time immemorial? I was afterwards informed that the English clergyman by whom they were presented, and who is known as an author in connexion with the Oxford controversy, spent his time almost exclusively with the monks in the convent, instead of giving his company to the Vaudois pastor, with whom he lodged."

"THE man that is wise—he that is conducted by the Spirit of God—knows better in what Christ's kingdom does consist, than to throw away his time, and interest, and peace and safety, for what? For religion? No. For the body of religion? Not so much. For the garment of the body of religion? No, not for so much; but *for the fringes of the garment of the body of religion.*"—*Jeremy Taylor.*

POPERY.

VENTRY AND DINGLE.

Bray, Co. Wicklow, Feb. 18.

MY DEAR —,—Since I wrote to you, things have gone on in one respect but sadly, as the troubles of our poor converts increase daily; but, thank God, we can say, as "their sufferings abound, so their consolations abound also;" and we feel confident the result will be glorious. It may interest you to read the enclosed, which gives but a faint view of the persecutions that rage, not only in the six parishes near Ventry and Dingle, but in every spot where our gracious God has blessed the work of reformation; and everywhere his "grace is sufficient," his "strength made perfect in weakness." Pray much for us. The struggle is great, but little doubt remains that much good will result. "The Lord our God is with them, and the shout of a king is amongst them." Ever, dear Madam, Yours gratefully,

A. C. M.

"Dingle, Feb. 22nd, 1845.

"MY DEAR FRIEND,—We never knew what persecution was till now. I don't know how it will end, but the state of things is fearful. Large bribes are offered to the poor converts to go back; but only one poor boy has done so, and I hear he is wretched. Hegot a sum of money, a suit of clothes, and dined at the priest's table. But though the poor things suffer such privations, they are so firm.

"Every one is cursed who buys from or sells to a Convert; and even their nearest and dearest friends are not allowed to speak to them, or even to look at the same side of the road when they meet them. Yet the people still have a kindly feeling towards them if the priests would not prohibit them. A poor woman went into P. Connor's house on Christmas Eve, and left him a nice bowl of butter, making signs that it was a present, and that she was sorry not to be allowed to speak to him. We cannot even buy a pennyworth of salt from those to whom we have for years been kind. Our weavers cannot get thread to buy, or our shoemakers leather, so that all hands are idle.

"The priests have so many emissaries on the look-out, that even at the markets, if the converts purchase anything, they are watched, and forced to return it. The priests returned thanks publicly at the altar for Mr. Thompson's death, and pray that the heads of the Reformation may soon follow. Some one has taken the hint, as Lord Ventry received a letter signed 'A good aim,' swearing 'by the Eternal God, that two balls should be sent through his body if he did not send away Mr. Gayer, and put down the work.' On Sunday I received a letter, warning me to leave the country at once, or my life would be the sacrifice; but I thank God 'none of these things move me, neither count I my life dear unto myself.' The only notice I took of it is, by placard-

ing the town with the enclosed. The priests are furious that they cannot get the converts back. This present fiery trial may greatly further the work of reformation. Three families have just left Popery, and more would do so if they could get a house; but for ten times the rent they could not get one, and ours are full."

COPY OF THE NOTICE PLACARDED
BY MR. G——.

"Having received a notice yesterday, in which my life is threatened unless I leave Dingle, I take this way of informing the writer that it has come to hand. I quite agree with him that there are many who would 'deem it an honour and glory to rid the world of such monsters' as myself and others are; as in all ages there have been those who, through ignorance and blind zeal have thought, as did Saul of Tarsus, that by killing those who call upon the name of the Lord Jesus, they are thereby 'doing God service;' and the reason of which the Saviour gives, 'Because they have not known the Father or me.' I will now tell the writer a few things.

"1st. That, whatever be the consequence, I am resolved not to leave Dingle.

"2nd. That I fear not him who can kill the body, but after that has no more that he can do.

"3d. That my life is in God's hands, not his; and that it cannot be touched without His permission.

"4th. That I would consider it an honour to be called on to lay down my life for Him, who laid down His on the cross for my redemption.

"5th. That I forgive him from the heart the guilt that he meditates against me; and I trust that he may

find forgiveness at the hands of God, who alone can pardon it, and who has said that 'no murderer hath eternal life abiding in him.'

"C. G.——."

Miss M——. adds, "The same spirit is evidenced by Mr. Moriarty; indeed by all the converts. He writes, 'They appear determined to "keep up the fire," and we are resolved, in the strength of the Lord, to stand our ground. We shall come through triumphant, or fall under it. Either end will be glorious. Our motto is, "no surrender." We are much cheered by Christian sympathy. "The Lord of Hosts is with us; the God of Jacob is our refuge." Present relief has been afforded to the sufferers, but as the same circumstance will probably recur over and over again, it is contemplated to raise a sum of money to open a shop for provisions and implements of work. It will support itself after the first outlay.

"Mr. Moriarty says, 'With regard to your proposal of a shop, I wish to say that such is most sadly needed here, to supply necessaries, as well as to save the converts the great danger of going out to buy them these times. Before this state of things, and for years, I have been wishing for it. We have houses newly built, and one is fitted up for a shop, and I have my eye on a fit person that would manage it. I wish much we could get a few cows, and give them to the readers to supply milk, as it is impossible to buy any, and in illness and frost this want is bitterly felt. The other day as I was going to Douguin, I met a convert going five miles in the wind and snow and sleet, to buy a pint of milk for his dying mother.'"

BRITISH AND FOREIGN BIBLE SOCIETY.

FRANCE.

Paris, Feb. 12, 1845.

OUR worthy Colporteurs continue to be abundantly blessed in their labours.

Some of them have sold, this month, 200, others 250, and some even 300 copies. It is truly astonishing. Some, indeed, have not been quite so successful; but even these have been

much encouraged by meeting with individuals favourably disposed to listen to the truths of salvation.

In many places the people seem determined, at all hazards, to detain the Colporteurs for the purpose of obtaining explanations of various passages of Scripture. This feeling manifests itself particularly in places where the Scriptures have for a long time been read. It is of little use for our Colporteurs to declare that they are neither preachers nor evangelists; the answer is, that whatever they may be, they speak so well, and by their conversation effect so much good, that the people are determined to hear them. On several occasions our friends have been obliged secretly to withdraw, in order to put an end to importunities of this nature.

Almost all of them relate extraordinary instances of the eagerness with which they are visited in the evening at their lodgings. Sometimes people have gathered around them to the number of 30, 40, 60, and even 100. In more than one place money has even been offered to the Colporteur as an inducement to him to take up his regular abode there. The blessing of God does indeed rest upon our dear friends in a wonderful manner; and a conclusive proof of this is, that none of them incur any blame, or meet with any obstructions on the part of the authorities in the country, who are in general under the influence of the clergy.

I may safely assert, that among these Colporteurs, apparently so simple and unassuming, there are Christians of a higher stamp, who deserve to be numbered among the most useful and most powerful instruments that can be employed in advancing the kingdom of our God.

Of the 124,360 copies of the Scriptures which have left your Paris Dépôt since the 1st of April, 1844, 104,461 have been put into circulation by Colporteurs. Most assuredly so large a distribution proves the importance of their labours, and that they are more considerable than formerly; and the friends of the Bible have reason to offer up their thanks

to the Lord who has thus blessed their endeavours.

When we consider that at this moment there is, at least in many parts of France, a very decided movement opposed to the errors and superstitions of the Romish Church, and favourable to the religion of the Bible; and when further it is borne in mind that this movement has been brought about by the operations of the Bible Colporteurs; is it not worth our while—is it not an imperious duty incumbent upon us as Christians, to pray in an especial manner that our Colporteurs may be protected under their present circumstances, and that their endeavours may continue to be abundantly blessed? Let us never forget, that though Paul may plant, and Apollos may water, it is God alone who gives the increase.

During the past month the Bible has been gladly received by numbers of people; and what is deserving of remark is, that several Curés, finding that they run the risk of losing the little influence which is left them, have come forward in favour of distributing the Scriptures.

Amongst others, there is a considerable district in a department in the centre of France, in which several Curés, finding the importance attached to the reading of the New Testament by their parishioners, have publicly declared, that so far from opposing it, they themselves were ready to read it in French from the pulpit every Sunday. And they have actually kept their word; while the people attend the church with their New Testaments; to see that the Priests read exactly what is therein written.

AMERICA.

Mr. Mitchell read a note from a friend of the cause, a pious young merchant in the city of Baltimore, which was handed to him on leaving that city, enclosing a donation to this society.

The donor commenced business about ten years since, with no other capital than a small sum saved from his salary as a clerk. He determined,

from the first, most solemnly and religiously to dedicate one-fourth of the profits of his business to the cause of benevolence. The three-fourths retained soon accumulated for him a capital ample for the successful prosecution of his business, when he resolved to devote the *whole* of his profits to the cause of God; and though now he is not worth probably more than 10,000 or 12,000 dollars, he has already given from 8000 to 10,000 dollars in Christian charities. Having, during the past year, given to the Maryland-State Bible Society 240 dollars, it was the privilege of the speaker this morning to present his first donation to the American Bible Society, which I understand he intends to continue or increase, from year to year, as God in His providence shall give him the ability. He would read the note referred to, and present the offering entrusted to his care :—

" Baltimore, May 6, 1844.

" DEAR BROTHER MITCHELL,— If any should contribute to the Bible Society, I should certainly be among the number. Left fatherless at an early age, possessed with wicked propensities, providentially I was introduced into a Sunday School, where a kind teacher persuaded me to read the Bible through by rule. It was a strange book to me, yet I persevered for nine months, regularly every day reading two chapters in the Bible and one in the New Testament. By this time I saw the character of my Creator and the description of my own heart so clearly, that I calmly and deliberately concluded to unite myself with the Christian Church, trusting fully in the atonement made for sinners by the Saviour. Soon I obtained the peaceful, joyful assurance that God, for Christ's sake, had pardoned my sins, and received me into His favour. Ten years have passed since then, and still I find the Bible to be a precious treasure. With cheerfulness I enclose you One Hundred Dollars, as a donation to the American Bible Society, and as a thank-offering to the Most High for all His tender mercies to me. You may almost hesitate to receive this donation, in view of my circum-

MAY—1845.

stances; but let me assure you that I have experienced the truth of that text 'there is that scattereth and yet increaseth.'—Yours affectionately,
"TIMOTHY."

TAHITI.

Notwithstanding the painful circumstances which have recently transpired in the Tahitian group of islands, so as in a great measure to suspend our Missionary operations, we are happy to have it in our power to state that the attachment of the Natives to the Protestant Christian Institutions established amongst them remains unabated.

In no way, we conceive, can sympathy and aid be rendered to them in their present circumstances so effectually as by furnishing them with a new and large edition of the Tahitian Scriptures. This they could use for their instruction and consolation in the fastnesses of the mountain, where no Foreign Missionary can now obtain success.

It is to be remembered, that there were but 3000 copies of the entire Scriptures for a population of about 23,000 who have been trained in our Schools. And although a much larger number of Gospels and Testaments were sent out, the people universally said, "Why give us parts of the word of God? We have had it long enough in little bits; let us now have it entire." From this feeling we were pressed for copies of the Scriptures by the people in Tahiti and Eimeo, who could not be supplied, as well as from the Leeward, Paumotu, and Austral groups, so as to render our position often truly painful.

When the war broke out, owing to the French aggression, and the people were obliged to take to the mountains, many of them at first took their Bibles to their Missionaries, and said—"Keep these in safety until we have beaten our foes, when we will ask for them again." But some time afterwards they returned, saying—"We are likely to be long absent from our dwellings: give us, therefore, our Bibles again, that we may use them in the mountains." The officers of

our Churches also, who joined the people, asked for skeletons of Sermons, that they might use when called to address their brethren.

It should also be remarked, that long after the people had left their stations, even within a short period of our departure, many people from the Paumotu group were offering an increased price for the Scriptures; but of course could not obtain them.

We are happy to be able to state, that every Ordinance of Religion (the Lord's Supper excepted) is as regularly observed as when the people were dwelling on the sea-shore in their villages.

NEW ZEALAND.

Wanganui, March 21, 1844.

I cannot help considering the interposition of Providence in behalf of New Zealand as very remarkable. The Romish Bishop made his first appearance in the island at the same time that the New Zealand Testament issued from the Church Missionary press at Pahia. This may be regarded as a token, that although the Lord, in His inscrutable wisdom, permitted that emissary of an idolatrous Church to arrive in this portion of His vineyard, He had yet prepared a sufficient antidote in the gift of His holy word. And it is very remarkable, that the identical vessel which brought out the Priests, who came to form the Romish Mission in this country, conveyed also the first portion of the Bible Society's opportune grant, and thus enabled us to spread the word of God in every part of the island. This, combined with the general knowledge which the Natives have of reading, has mainly conspired to preserve them from the wily and insidious attacks to which they have been exposed.

Kauakaua, Hick's Bay,

Feb. 22, 1844.

I have no doubt you would witness with amazement, could you come here, the wonderful change which has taken place among these savage tribes around me. Those who, a few years ago, delighted in devouring human flesh, both of Whites and Blacks, and drinking the blood as it gurgled from their victim's throat, are now sitting at my feet, entreating me to tell them something of the word of life.

In reading the New Testament with the Candidates for Baptism at my Station, I found that a number of the people had no books; and being desirous to make some return to the British and Foreign Bible Society for their liberal grant of Testaments, I proposed to my people to bring me a supply of fire-wood, as payment for the Scriptures. No sooner was this plan proposed, than crowds of people set to work; and, in the course of a week, my yard was filled with wood, so that we could scarcely turn about. I had to stop the people in this work; and each one, for three days' labour, received a Testament. I have now about £7 in hand for the Bible Society on that account.—*Church Miss. Rec.*

VAN DIEMAN'S LAND.

*Commercial Bank, Hobart Town,
13th June, 1844.*

I have much pleasure in enclosing First of Exchange for £100, being a Free Contribution from the Van Dieman's Land Auxiliary Bible Society.

I am happy to inform you the good cause prospers at present with us. We held our Annual Meeting a few days ago: Sir Eardley Wilmot, our excellent Governor, took the Chair. The Meeting was crowded to excess, and all, with one heart and one mind, pledged themselves to extra exertion.

BIOGRAPHICAL NOTICES.

THE LATE LADY LIFFORD.

March 15, died at Astley Castle, Warwickshire, the residence of her son, Viscount Lifford, Alicia Viscountess Dowager Lifford, in her eighty-fourth year.

From her earliest years she earnestly endeavoured to do good in her generation, and was one of the first to introduce Sunday Schools into Ireland, and she contributed to establish one in the North of Ireland so early as about the year 1789.

For forty years she was most assiduous in teaching, and in providing for the instruction of the poor children in her neighbourhood. And some of those who have been benefited by her instructions have been known to travel considerable distances (after they were themselves mothers of families) to thank her for the benefit which, through her instrumentality, they had received.

Lady Lifford was one of the first to suggest the introduction of the Church Missionary Society into Ireland, and was active and useful in promoting the objects of that excellent Institution. She was ever ready to relieve distress, and perhaps almost too slow in such cases to suspect imposition; and many are the instances in which she showed no less anxiety to reclaim vice than to promote virtue.

Seasons of severe weather, which generally in Ireland are the cause of wide-spread destitution, and a great prevalence of disease among the poor, peculiarly excited Lady Lifford's active mind, and gave occasion for her benevolent exertions. She was accustomed to seize with almost too much avidity every prospect of doing good, especially of promoting the spiritual welfare of others, and when advanced in life, she made exertions beyond what a due consideration for her health and strength would have permitted. It sometimes happens that persons who are eminent for their benevolent and pious exertions in

public have some infirmity which renders their domestic life less attractive to those intimately acquainted with them, especially the members of their family; but Lady Lifford's example was endeared to her children, her grandchildren, and her intimate acquaintance, by a warmth of affection evinced by the most active interest, the kindest manner, and the utmost sincerity.

In early life Lady Lifford's manners were highly attractive in general society. A residence on the Continent before the French revolution, with her grandfather (Ryder, Archbishop of Tuam), had supplied a well-cultivated mind with much information and many anecdotes.

In her early years the Spiritual doctrines of Christianity were less understood, and consequently a separation from many of the customs and practices of the world did not seem to be required; the question then being simply how far a practice was positively evil, without looking to what might be its tendency to ourselves and others, or how far it was in harmony with true religion. But even when she lived in the world, and to a certain degree conformed to the world, she acted strictly up to the light she had, and in rigid obedience to the dictates of her conscience. She would never at any time countenance practices she disapproved, or persons whose characters were censurable. The writer of this has heard her boldly and firmly, but without asperity, reprove an irreligious sentiment from persons of whom many would have stood in awe. When once she fully understood the spiritual character of the Gospel, she had no hesitation in giving up every thing which she thought inconsistent with it, and avoided, not only what might be injurious to herself or prejudicial to others, by leading them to what might be harmless in her case but injurious to others, but she even avoided what she herself considered in every way

lawful and innocent, if she thought it would give pain to pious but weak-minded friends or acquaintance.

When every other means of usefulness were cut off by her increasing infirmities, she was accustomed to distribute books and tracts. But for the last two years, slight attacks of a paralytic character, added to her advanced time of life, obliged her to await God's good time in submission to his mysterious providence.

This is written confessedly by one extremely partial, and who has reason to be so, as under the deepest obligations, but he has endeavoured to state his recollections with that strict regard to truth which would alone be approved by the subject of these remarks, and is consistent with the character of her who, if her good deeds have not been blazoned on earth, will, through the mercy and merits of her Saviour—by whom she was so richly endowed—shine for ever and ever in heaven.

MAJOR-GENERAL MARSHALL.

Died on Wednesday, March 26, at 9, Harley-place, Clifton, aged seventy-three, Major-General Josiah Marshall, late of the Hon. East-India Company's service. He had long been a faithful, bold, affectionate, and decided servant of our Lord Jesus Christ, and a warm and liberal friend to our Evangelical Societies, and to every effort for doing good to his fellow-men. He was not ashamed of the Gospel of Christ, but ever took a straightforward and open course in confessing the truth as it is in Jesus, and supporting it with all his influence and means. The loss of such men at this time ought to be laid to heart. At the close of a long protracted illness he was able to testify that one cloud had never come across his mind, and some of his late words were, "Christ has swallowed up death in victory," and he should soon be in the arms of his Saviour.

SUMMARY OF PASSING EVENTS.

"There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand."

MAYNOOTH.

WE have little space to revert to the all-engrossing subject of Maynooth. The nation is coming forward valiantly, and no arguments in favour of the grant, that have been advanced in the House of Commons or elsewhere, have shaken our conviction that the grant is as impolitic as it is unchristian. If Popery is to be endowed, why not the Wesleyan colleges, for the benefit of two millions of methodists throughout the kingdom? And far, far better endow and nationalize sound doctrinal truth than gross and fundamental error. We have scarcely patience with the importance attached to precedent. When it suits the Premier's purpose, long-established

usages are to be subverted, and properly so, even in the face of high authorities for their origin and continuance. Why then, all at once, are we to be driven into the support of Maynooth, because of the circumstances under which the grant was originally made, and is subsequently continued. If indeed a compact could be proved, Mr. Horsfall's observations, at the Liverpool meeting, in his admirable speech (which is decidedly one of the most lucid, and convincing, and straight-forward documents which has appeared on the subject), are most conclusive as to the non-obligatory character of an illegal compact.

But no one pretends to retain this ground. Why then are we to be guided by precedent and usage, and

not consider the measure solely on the ground of its own merits? And has not a longer acquaintance with Popery, and above all the failure of the Emancipation measure, done much to prove that, whatever plausible reasons might exist for the originating this succour to Maynooth, the lapse of years has shewn the fallacy of the measure, and that now, in this age of reform, we may properly proceed to remove this anti-protestant blot.

We cannot believe that the Premier will proceed in his efforts to carry the measure against the general and earnest protest of the nation.

SINCE writing the above, the second reading of the Maynooth Bill has been carried after six nights' debate, by a majority of 147. Considering the greater number of members who voted on the second reading than the first, this does not indicate an advance of feeling in the House in favour of the Bill. Never can we believe that the Premier will dare to set at nought the overwhelming sense of the nation against the measure. But no pains must be spared, no efforts wanting, to avert the mischief. We must pursue it to the House of Lords if needful; and go further still, and implore our beloved Queen by all the solemn meaning of her coronation oath, to withhold her consent. And above all, in the peaceful confidence and assurance that the Lord is King, be the earth never so unquiet, we must press to the mercy-seat, confessing our individual and national sins and unworthinesses, but entreating the Lord, for His dear Son's sake, to be jealous for His land, and to pity His people.

REAL PROPERTY.

THE two following articles are not only interesting in themselves, but most peculiarly instructive in juxtaposition with what appears in this number on the subject of benevolence. What ought not to be done for the Lord and his work of mercy throughout the world, out of such a vast

materiel for human aggrandizement and profit! Ought not England to be giving in charity her millions, where she is only giving her thousands? "Will a man rob God?" Ah! what a daily practical robbery of God is going forward through the land—"a withholding more than is meet!"

STATE OF THE COTTON MANUFACTURES IN LANCASHIRE, &C.

(From the Morning Herald.)

In January last our manufacturers promised themselves a bountiful harvest of profit and good trade, and their hopes have been fully realized; for it now may be said, without fear of contradiction, that a more profitable and steady trade has never been done at any former period of the history of cotton manufactures than has been transacted during the present year. It is generally admitted, on all hands, that very large profits have been made, and many fortunes accumulated. I am not insensible to the fact, that in some former years the profit on a piece of calico or a pound of yarn was quite equal to the full amount of the present price of the same material; but then the immense facilities in producing increased quantities, the cheapness of the raw material, and the generally diminished wages of the operatives, are more than sufficient to warrant me in saying that the aggregate amount of profit realized this year is larger than in any former year. There is one argument which may be used to weaken this proposition. It has been stated that the weekly consumption of cotton does not far exceed that of 1843, and from the weekly reports of some of the Liverpool cotton brokers this actually appears to be the fact. Although these circulars may generally be correct, they convey but a very faint idea of the real state of the case. It appears by the returns given in those circulars, that the weekly consumption for 1844 is but very little more than 450 bags a-week over the average consumption of 1843, or, for the whole year, 25,000 bags. It is quite impossible for any person

who has paid the least attention to the state of our markets, and the increase of mills and machinery, to believe that the consumption of cotton in 1844 is only 25,000 bales over that of 1843. How, then, is it to be shown that in 1844 the increase of our trade is so much over 1843 as is generally believed to be the case? In the first place, it may be observed, that the size and weight of nearly all bales imported is on the increase, and as the number of packages only is given, there is some deficiency in this respect; but this is only trifling as compared with the condition of holders in the country. No doubt whatever exists but that the stock of cotton now in the hands of manufacturers is very considerably lighter than at the same period last year. They have, therefore, been working up stocks on hand, which, to a very considerable extent, accounts for the apparent trifling increase of consumption of 1844 over 1843. This must be the case. The enormous increase of the productive power, during the past and present year, must have been supplied from one source or other, and, as only 25,000 bales have been taken for consumption in 1844 over 1843, the new mills and increased velocity of machinery must have been supplied from the stocks in the hands of manufacturers. On this point there is considerable difference of opinion; and therefore the forthcoming number of *Burn's Commercial Glance* is looked forward to with great interest. To give some notion of the increase of our productive power, I shall enumerate, as far as I can, the number of new mills and additions to old ones that have been completed during the present year, or now in course of completion. I may also add, that a very large number of mills which have been standing for years have been set at work, and are now in full operation. As it is impossible to give the names of the whole of the firms who are building new mills, or making additions, I shall only give a few of the principal ones.

MANCHESTER.—There are 33 firms in this town that are either

building new mills, or adding to their old ones, &c. Messrs. Kelly and Gillmore are building a new mill, which will employ nearly 500 hands. Messrs. M'Connell and Co. are building a new mill of large dimensions. The Beehive Mill, burned down some years ago, is again at work. Messrs. Smith (silk), Lower Mosely, a new end. Goythorn Mill, a very large one, nearly doubled in size. Stirling and Beeton, a new mill. A new mill in Bridgewater-street, and a very large addition to another. A new mill near Regent-road, Salford. A new mill off Greengate, Salford. A mill in Medlock-street, standing for years, now at work, &c.

ECCLES.—In this village a very large new mill is built, and in the parish six others, some of which are of large dimensions, are either at work or in course of completion.

STOCKPORT.—Eskeriggs are now completing a factory in Heaton Lane, 75 yards long by 21 yards wide, seven stories high, which is only one half the size it is to be when finished. It includes a weaving-shed capable of holding 2500 looms. Orrell and Co. have added a new building capable of holding 200 hands. Messrs. R. and J. Gee, of Edgeley, have added a new shed for not less than 1000 looms. J. Wilkinson and Sons have added to their works in Heaton-lane, 30 yards long by 12 wide, seven stories high. To their works in Portwood they have made similar additions. There are many other additions going forward in the town.

ASHTON.—John Knott and Son a new mill of large dimensions. Messrs. Stanley and Chadwick started an old mill that had been standing for some time. Thornley and Cooke started a mill which had been standing for a long period. John Howard started a large mill that had been standing. Mr. N. Howard, Mr. Samuel Heggibottom, and Mr. Abel Buckley have each made additions; others are doing the same.

DUKINFIELD AND STALYBRIDGE. Mr. Binns has built a new mill; Hindley and Sutcliffe are also building a new mill of considerable size; Messrs. Wagstaff a new mill; Mr.

Peat and others are making large additions.

OLDHAM.—Here the progress of new mills and the enlargement of others is progressing with great rapidity. No fewer than six new mills have been built during the present year. To eight others additions have been made, and several old ones started which had been stopped for some time.

ROCHDALE AND HEYWOOD.—In these places eight new mills have been built, or in course of building, many others which have been standing set to work, with full complements of hands; amongst others, John Bright and Co. have built a large mill in addition to the one now at work; Mr. I. Wilde has also added a new one to the number.

BURY.—Richard Hamer and Son have set to work a new mill, with 35-horse power engine; Richard Walker and Co. a new shed for 700 power-loom; Messrs. Openshaw and Co. a new shed, for 200 power-loom, also another in the same neighbourhood, and a new woollen mill. Messrs. Grundy and Rothwell have built a new mill, six windows long and five stories high, also a new weaving-shed for 300 looms. They have started an old mill that had been standing for some time. This mill has also an additional end put to it. There are many other additions made to mills besides those named.

WIGAN DISTRICT.—This town and neighbourhood includes a very large manufacturing district, in which many new mills have been built and additions made. In the town of Wigan, a very large mill, 76 yards long and 27 wide, has been completed. A large mill has been started which had been standing for a long time. In Golburn, Leigh, Chowbent, Astley, Chatmoss, and indeed the whole district, new mills and additions are in progress.

PRESTON.—Here the progress of new machinery is going on with great rapidity. Mr. Bashall has built a new mill 28 yards wide and 13 windows long, five stories high. Messrs. Leighs have built a mill 28 yards wide, and capable of working 20,000

spindles. The power required for this mill cannot be less than 80-horse. Mr. Paley is also building a new mill; Messrs. Horrocks and Miller a new weaving shed for 250 power-loom; Messrs. Catterall and Co. a new shed for 200 looms; Messrs. Ainsworth a new shed which is said to be the longest in Europe; it will hold 1600 looms, and occupy 800 hands, or nearly so; Mr. Threlfall a new shed for 300 looms; Mr. Goodier a new shed for 450 looms. In addition to those named there are several others adding to their establishments.

BLACKBURN.—In this town the new mills and additions to old ones are very great, and will add materially to the quantity produced. A new mill has been erected, which is the largest ever built in Blackburn at one time. In the immediate vicinity of this town a very large number of new mills and additions are going on.

In Bolton there is but little progress making, and Burnley is also somewhat stationary in this respect. In addition to those I have named in the various towns, there are numerous others built and building. Indeed there are few places in which considerable additions have not been made, the aggregate of which cannot be less within the last two years than an increase of from $7\frac{1}{2}$ to 10 per cent. upon the whole productive power of cotton machinery in this district. From the brief account of new buildings which I have here given, and which of course must fall far short of the actual number, the apparent increase of weekly consumption of cotton would be quite inadequate to supply their increased machinery. It will, therefore, follow that the stocks in the hands of spinners is much lighter now than at the same period last year.

REAL PROPERTY IN GREAT BRITAIN.—A return has been issued by order of the House of Commons, on the motion of Mr. Villiers, showing the total amount of the annual value of real property in each county of England, Wales, and Scotland, assessed to the property and income tax, for the year ending April, 1843.

In England and Wales the total value of property so assessed was as follows:—Annual value of lands, 40,167,088*l.* 5*s.* 7½*d.*; houses, 35,556,399*l.* 17*s.* 3½*d.*; tithes, 1,960,330*l.* 18*s.* 10½*d.*; manors, 152,216*l.* 11*s.* 3½*d.*; fines, 319,140*l.* 15*s.* 8¾*d.*; quarries, 207,009*l.* 8*s.* 8½*d.*; mines, 1,903,794*l.* 5*s.* 10½*d.*; iron works, 412,022*l.* 8*s.* 8½*d.*; fisheries, 11,104*l.* 14*s.* 3*d.*; canals, 1,229,202*l.* 6*s.* 1*d.*; railways, 2,417,609*l.* 18*s.* 0½*d.*; other property not comprised in the foregoing, 1,466,815*l.* 18*s.* 1½*d.* Thus the total annual value of real property assessed to the property and income tax in England and Wales, was 85,802,735*l.* 8*s.* 6½*d.* In Scotland the total was 9,481,762*l.* 8*s.* 9½*d.*, composed of the following sums:—Lands, 5,586,527*l.* 13*s.* 3*d.*; houses, 2,919,338*l.* 15*s.* 9½*d.*; no tithes or manors; fines, 901*l.* 16*s.* 2*d.*; quarries, 33,474*l.* 0*s.* 10*d.*; mines, 177,592*l.* 15*s.* 7*d.*; iron works, 147,412*l.* 16*s.* 10*d.*; fisheries, 47,809*l.* 19*s.* 2*d.*; canals, 77,891*l.* 1*s.* 1*d.*; railways, 181,333*l.* 1*s.* 6*d.*; and other property, 309,480*l.* 8*s.* 7*d.* The grand total of the annual value of real property so assessed in Great Britain, in 1843, was thus:—95,284,497*l.* 17*s.* 6*d.* The highest annual value of land was in Yorkshire, being 3,989,936*l.* 10*s.* 1*d.*, and the lowest in Cromarty, being 5856*l.* 16*s.* 11*d.* The highest value of houses, on the other hand, was in Lancashire, being 4,777,536*l.* 6*s.* 2*d.*, or about one-eighth of the annual value of the houses in the whole of England, Wales, and Scotland. In London, the annual value of houses assessed to the Property and Income-tax in 1843, was 1,369,515*l.*; tithes, 32,788*l.* 19*s.* 9*d.*; fines, 7164*l.*; railways, 42,661*l.*; other property, 234,136*l.* 18*s.* 10*d.*; making a total of 1,686,265*l.* 18*s.* 7*d.* The annual value of houses in the Inns of Court was 107,572*l.*;

in Westminster, 2,176,516*l.* 8*s.* 7*d.*; and in Middlesex, 5,579,872*l.* 14*s.* 3*d.* Canals in Westminster, 75,794*l.* 6*s.* 2*d.*; and other property, 57,426*l.* 10*s.* 5*d.* In Middlesex, canals, 78,410*l.* 1*s.* 10*d.*; railways, 960,443*l.* 18*s.* 1*d.*; and other property, 188,308*l.* 11*s.* 6*d.* Thus the total annual value of real property assessed in Westminster was, in 1843, 2,329,145*l.* 1*s.* 4*d.*; and in Middlesex, 7,222,867*l.* 18*s.* 6*d.* The above is in abstract of the chief portions of a mass of figures, occupying five large folio pages, with seven columns on each page.

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WE learn with surprise and regret that Archdeacon Samuel Wilberforce is promoted to the Deanery of Westminster. We feel quite sure that the Premier has done this in entire ignorance of the Archdeacon's recent disgraceful conduct at York, when, in order to advance the interests of the Society for propagating the Gospel, he disparaged and misrepresented the Church Missionary Society by a tissue of the most incorrect statements which we do not see how he could do otherwise than know to be such. We cannot but regard his appointment as an offence to the Church, and very little to its honour. We shall be glad to find that he is free from Tractarianism. He has, latterly, been more cautious than his brothers: but it is quite compatible with the Jesuitism of Tractarianism to suspend and conceal the mischief until an object of ambition is realized. And certainly, after all the evidence of Tractarianism which the Archdeacon *has* manifested, if he has now indeed entirely done with it *for ever*, it behoves him to say so, in no equivocal terms, and to show to the Church that he is not ashamed of the peculiar characteristics of Protestantism.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

JUNE, 1845.

MEMOIR OF THE REV. THOMAS JONES, M.A.

LATE CHAPLAIN OF ST. SAVIOUR'S, SOUTHWARK.

PROVIDENCE had cast the lot of the subject of this memoir in those days of our Church when she was just awaking from the long slumber which had stolen upon her since the Revolution. It is well-known that, during the earlier part of the last century, the sermons delivered by the English clergy were, for the most part, mere moral essays, in which the doctrine of the atonement and the name of Jesus were but sparingly introduced, and anything like earnest exhortation seemed to be deprecated as indicative of false taste. "On Sunday last," says the author of the "Meditations," "a neighbouring clergyman sent me, for my perusal, a Sermon, preached by Dr. T——k before the House of Commons, on the late public fast (February 1756). When I perused it, and saw not a single mention of Christ, nor a single *hint* of an evangelical nature, I was surprised and grieved: and so much the more, as it was preached by one of the most celebrated divines in the kingdom, and before the whole kingdom con-

JUNE—1845.

vened in their representatives."* While things were in this state, a certain number of serious persons met at stated times for the purpose of praying that God would be pleased, in His mercy to the establishment, to raise up faithful ministers in it; and within a space, it pleased Him to answer these petitions by raising up many true pastors both in town and country.† But it was not to be expected that persons could then come forward and preach "a free salvation through the alone merits of Jesus Christ our Redeemer," without meeting much opposition. Yet, in spite of all impediments, the word of God went on and prospered: and a fire was kindled in the Church, whose warmth is felt at the present day.

Of this noble minority the Rev. Thomas Jones formed one. He was born in the year 1729 or 1730; but of his parents, or early life, no information is given by his biogra-

* Hervey's Works, vol. 5, p. 312. 8vo.

† Middleton's Evangelical Biography, vol. 4, p. 389.

pher, the Rev. William Romaine, who has confined himself to a relation of his spiritual history; considering that, as to the other particulars of his life, it was of no consequence to lay them before the public. He took the degree of M.A. at Queen's College, Cambridge.

Mr. Romaine's acquaintance with him commenced in the year 1754; at which time, I presume, he held the chaplaincy of St. Saviour's, Southwark. He was then suffering great anxiety respecting the state of his soul. "His first awakening," says Mr. R., "was by the gradual working of the law upon his conscience. It was not by outward means, such as hearing the word preached, or by some afflicting providence, sickness, trouble or the like, but by the inward conviction of sin, that the Spirit of God wrought upon his conscience. He had his strongest convictions where he could have no means. The views which he had hereby of his state and danger were very deep and very distressing. While he was under this soul-concern my acquaintance first began with him. And since that time, which is about eight years ago, our great intimacy and friendship has given me a constant opportunity of being a witness of God's gracious dealings with his soul. He went mourning for a long time, bowed down under the sense of guilt and the power of unbelief. In this school of humiliation he learned self-knowledge. Here he was taught the sad effect of a ruined, spoiled nature; of a soul depraved in all its faculties, and estranged from the mind and will of God, and governed by its own corrupt and stubborn will, commanding the body to give up its members as instruments of unrighteousness unto sin. Here he was taught what sin is, namely, the transgression of the law, which

is exceeding sinful, because the law is holy, just, and good, a perfect copy of the divine perfections."

That the life of Mr. Jones previous to his conversion had been outwardly moral we have every reason to suppose, as his natural disposition was most amiable, and the meekness of his temper eminently great. But when the Holy Spirit showed him the dark chambers of his heart in the light of God's word, he discovered sins of whose existence he had been unaware, which lay there, coiled up, like serpents hissing against the majesty of heaven. He learned that the sins of the heart were not the less dangerous because they were concealed, but that, on the contrary, "they were the fountain from which all sin flows, and which in the heart of the natural man is ever flowing over. He learned these lessons," continues Mr. R., "with such a deep experience, that the impression lasted all his days. For when God showed him great mercy, and he was enabled to believe in the Lord Jesus, yet still he found nothing of himself wherein to glory. Humble and low in his own eyes, he was ready to give the honour to whom alone honour was due. Yea, after he was greatly strengthened and established, so as to live by faith on the Son of God, still he knew that all was mercy. Mercy, free mercy, had from him all the praise. And this was so much the frame and abiding temper of his mind, that it appeared on all occasions. His spiritual friends and acquaintance can bear me witness that he was clothed with humility, and that he walked humbly with his God. A demonstration this, that he had found mercy, because he had made it the end and aim of his life to show forth the praises of that free mercy which he had so freely received."

As a necessary consequence of these doctrinal views, we find him indefatigable in his ministerial duties. His own flock was much on his heart: he was often heard in earnest prayer for them: and was always studying and contriving something that might be useful to their best interest. In the Lent season of 1755, he commenced a series of Eight Discourses on the Church Catechism, which were delivered in the course of that year, and having reason to think that they had been greatly blessed from the pulpit, he hoped that they might be made still more useful from the press, and therefore published them in the following year. On the 16th September 1755, he preached, at St. Saviour's, a Sermon, on Acts xx. 26, (latter part,) at the Visitation of the Archdeacon of Surrey, which, in consequence of its being "misrepresented by some and mistaken by more," he published. It reached a seventh edition. In February, 1756, he published two Sermons, preached at St. Saviour's, accompanied by a serious and affectionate Address to the inhabitants of that parish. The latter of these sermons was preached on the Fast-day, to an especially numerous congregation from Matthew v. 25, 26; and is a solemn and energetic appeal to the consciences of his hearers, boldly declaring man to be by nature the adversary of God, and setting forth the atonement of Jesus, as the only means by which an "agreement" with Him can be effected. A striking contrast to the Sermon preached, on the same day, before Parliament, to which Mr. Hervey refers! In May, in the same year, he published a sermon, preached in his own parish church, entitled "The Beauties of Spring," (Cant. ii. 10—13,) in the preface to which he says, "It is a real pleasure to

the author, that he can congratulate his countrymen on the revival of inward religion and vital holiness in this land. The amazing progress the Gospel has lately made among us cannot but rejoice the heart of every true believer in Jesus. My brethren in the ministry must particularly rejoice when they see 'the work of the Lord thus prospering in their hands.' It is the desire of my soul to be in some degree instrumental in promoting this glorious work: with this view I put forth the following discourse, hoping that it may be made useful to those in whose hearts a work of grace is begun, and excite a thirst after righteousness in such of my dear fellow-mortals as are yet in their sins. Our Saviour often works by the meanest instruments. May he be pleased to work by me!"

"In the parish of St. Saviour's," says his biographer, "there is an almshouse, called the 'College,' and some small stipend for doing duty in it. Mr. Jones thought it not right to take the money unless he did the duty. Accordingly he began to read prayers, and to expound the Scriptures in the college chapel, and went on for some time. The congregation used to be very large, and the success was very great. Many souls were in this place first awakened, who are now walking in the faith and fear of God, adorning the Gospel of our Saviour. But here he was stopped, and refused the use of the chapel. After this, he set up a weekly lecture in his church, but he had not preached it long, before he was denied the use of the pulpit. However, he was not discouraged, he went on giving away good books, some of which he carried in person to every house in the parish; and paying religious visits among his parishioners, when they used to

talk freely of the state of their souls. By these methods he tried to win his people to Christ, beside the stated duties of his office; in performing of which he seemed to set God always before him, and to be greatly drawn out in love to his hearers, of whom a very great number, I trust, did frequent his ministry, not led thither by the ease of his delivery, the sweetness of his voice, or the smoothness of his periods, but because they felt the weight and importance of the doctrines preached."

How affectionate and judicious an adviser he was to persons under spiritual concern, the following letter will show :—

" TO MR. T— S—.

" MY DEAR BROTHER,—I am much concerned to hear of your present distress; but I hope you will soon experience a truly happy deliverance. I find you are fearful that you have committed the unpardonable sin:—if you had, depend upon it, you would not be at all concerned about it. This is the insinuation of the enemy of souls, who, for a while, is suffered to buffet you; but, remember for your comfort, he is a conquered foe, and cannot go beyond his chain. I doubt not but you will shine brighter for being in the furnace of affliction. In the mean time, do not entertain hard thoughts of God, nor write bitter things against yourself,—your present distress is an argument of the Redeemer's love 'who scourgeth every son whom he receiveth.'

" I trust, the Lord is now purifying your spirit, and purging away your dross. Oh, may this affliction have its perfect work! Jesus is emptying you from sin and self, that you may be filled with the fulness of his righteous-

ness and salvation. Believe not the insinuations of the enemy; but tell him, he was a liar and 'a murderer from the beginning!' Go to the throne of grace, throw yourself at the feet of Immanuel, even if you have not a word to say; resolve, if you perish, to perish at his feet, and you shall soon experience his love and tender mercy, and sweetly find, that

'He knows what sore temptations
mean,
For He hath felt the same.'

The bruised reed he will not break; and he will raise the smoking flax to a flame.

" My beloved brother, accept these lines from him who bears you much upon his heart. O may God support you! Jesus comfort you! My feeble prayers shall not be wanting. I doubt not but you shall shortly find 'all joy and peace in believing.' Let me again entreat you to throw yourself at the feet of Jesus; apply to him, not as an enemy, but as a kind Friend and tender Brother.

" That you may be enabled to view him in this amiable and endearing light, is the hearty prayer of,

" Your real friend and affectionate brother in our joint Mediator,

" T. JONES."*

" *Epiphany, 1756.*"

On the children of his flock Mr. Jones bestowed considerable care. At the close of his expository lectures on the Church Catechism, he said to his hearers: " Our Church requires that her ministers should catechise and instruct the youth of their respective parishes every Lord's-day in the afternoon, but the constitution of this parish requiring *two preaching ministers*,

* Evangelical Mag. for 1807, p. 256.

renders this impracticable : but as this is a duty you all owe your respective families, permit me to press it strongly. You will certainly be accountable to God for every soul committed to your care. Let me then entreat you, for your own sakes, as well as theirs, to bring them up in the nurture and admonition of the Lord : do not spend all your time and care in furnishing them with worldly wisdom, (which, God knows, they will soon learn,) and at the same time leave their minds uncultivated. I am sensible it is my duty, as your minister, to go from house to house, and minister to the spiritual improvement of those who are committed to my charge. This too, in so large a parish as this, (where there is so much other duty,) is in a manner impossible. To remedy this inconvenience, I have one method to propose, and it is this : you who are desirous of having your children instructed in the things of God, are welcome to send them to me. I hope you will not be displeased with the proposal, as my meaning is honest, and as I earnestly wish even your and their salvation. God knows my prayers for you are, that I may meet you all with joy at God's awful tribunal. I will therefore set apart an hour every Saturday in the afternoon, (for that I take to be the most convenient time, as your children are then absent from school,) in order to instruct them, as well as I am able, in the great truths of Christ's religion.* Accordingly, it was his custom to catechise the children, who came weekly to his house for that purpose.

But though his labours were chiefly among his own parishioners, they were not entirely confined to them. On the 23rd April, 1754, being St. George's day, he preached

* Works, p. 206.

a Sermon at St. Bride's, before the several Associations of the laudable order of Anti-Gallicans, which he afterwards published. It is founded on Joshua xxiii. 11—13, and breathes a warm spirit of patriotism. On the 24th November, in the same year, he preached a Charity Sermon, from Psalm xlviii. 9, at the re-opening of the church of St. Botolph, Bishopsgate. This sermon gave great offence to the Rector, who, after it was over, accused Mr. Jones, in a very extraordinary manner, of having asserted many things he could not defend, and requested it might be published, which was accordingly done. On Trinity Sunday, 1760, he delivered a Sermon at St. Ann's, Limehouse, on "the Good of Affliction," (John xvi. 33, latter clause,) which was preached and printed pursuant to the last will of Captain John Sibson, who had died in the preceding month ; and in the following year he preached a Sermon, on 2 Cor. v. 17, former clause, at St. Lawrence Jewry, before the Society for promoting Religious Knowledge, which was the last work he published. While under the spiritual anxiety before alluded to, he became acquainted with the Countess of Huntingdon, most likely through the introduction of Mr. Romaine ; and being afterwards on terms of great intimacy and friendship with her Ladyship, was greatly strengthened and established in the faith of the Gospel by her advice and conversation. This eminent lady was accustomed to invite numbers of the nobility to hear the Gospel preached in her drawing-room : and the weekly lecture which was there delivered, by various popular clergymen, to a very polite circle, was occasionally preached by Mr. Jones.†

† Life and Times of Countess of Huntingdon, vol. 1. p. 133 and 135.

Nor were the strenuous exertions of this good man in the cause of Christ in vain. "Several," says Mr. R., "I am myself acquainted with, who will, I hope, be his joy and crown of rejoicing in the day of the Lord Jesus, who hearing him preach upon the entire ruin of man by the fall, were convinced that they were in this state, and upon the entire recovery of man through Jesus Christ were enabled by his word and Spirit to believe in him for righteousness, and to live upon him for grace to walk, as he also walked."

Mr. Jones experienced the truth of the declaration "whom the Lord loveth he chasteneth." In addition to the numberless insults he met with under which the sweetness of his natural temper, great as it eminently was, would never have supported him, had it not been strengthened as well as adorned by a sublimer influence,* he had to undergo great bodily affliction. For some years previous to his death, he was afflicted with a disorder which kept him low and often brought him to death's door: but under his long illness he was never known to murmur. During these years his growth in grace was very evident to all his spiritual friends. "We," says his biographer, "could see a manifest victory gained over the old man, whose power was weakened in his members which are upon the earth. He grew also dead to the world, and experienced what the apostle means, when he says, 'the world is crucified to me and I unto the world.' Its pleasures, its riches, its honours, were nothing to him. He did not despise them because he could not get them, but he parted with them freely when he had them in his power. God had provided for him a comfortable main-

tenance,* but he laid up nothing, except for the poor, to whom he gave liberally of what he had, and with a willing mind. In the furnace of affliction he had been refining for some years, and much dross had been done away. Because he was precious in the sight of the Lord, he was tried, like gold, and purified seven times in the fire. He had been so long kept under the Cross, that it had been the means of crucifying the world unto him, of subduing his own will and his own tempers, of trying his faith, and of exercising his patience. In this school of affliction he was enabled to profit greatly. Therein he learnt resignation to the will of God, which made him under his long and great weakness of body kiss the rod and be thankful, and which delivered him from impatience, fretfulness, murmuring, and those selfish tempers that want to have our will, and not God's, to be done. There he learnt to live by faith upon Christ in all his offices, as a prophet to teach him wisdom to lead him to God, as a priest to bring him near to God by his atoning blood and righteousness, and as a king to keep him near to God, ruling in him and over him. This faith was tried, and it grew by trials. The more it was exercised the more did he find of the safety and happiness of living by faith upon the Son of God. And hereby he learnt what the patience of the saints is. Patience is an act of

* "This maintenance very little exceeded £100 a year. But it was surprising (by that frugality which distinguished the primitive Christians,) how much good he did with it. He did not appear to live for himself, even in the common means and matters of human life. All seemed in him to be devoted to God and godliness. His compassionate heart could sympathize with the sorrows of men, and his gracious heart was always eager to relieve them." *Middleton's Evan. Biog.* vol. 4, p. 385, note.

* *Middleton's Evangelical Biog.* vol. 4. p. 138.

faith under outward afflictions, looking up to God for grace to hold out, as long as the afflictions last. Thus did our brother's patience."

But this zealous young minister was cut off in the midst of his life of usefulness. When he was compelled to discontinue preaching we are not informed; but "his last sickness was altogether sweetened with divine love. His faith, his resignation, his comforts, failed him not. A gracious God showed how dear and precious he was to him by removing everything far from him which could render death in the least dreadful. He was not even suffered to have one doubt concerning his interest in Christ, but lived happily throughout his illness, and died rejoicing. Upon his death-bed he was afraid of nothing but impatience, and God out of the tenderest love kept him until patience had done its perfect work. Although his fever was violent for seven days, yet his soul was still and calm. He was not troubled with any fear of death; that was kindly taken away. He had no doubt concerning his eternal state. He was made patient to God's will, bore pain without murmuring, and waited the Lord's time for his release. To the last he did not forget his flock, but in his sickness would be often crying out, "Lord, feed thy sheep! Lord, feed thy sheep!" He told Mr. Romaine who discoursed with him about the state of his soul, "that, as a dying man, he had nothing to trust to but the righteousness of Jesus Christ; and that his faith in it had been so strengthened in his illness, that he had not one doubt or fear." To a servant of Christ who went to see him in his illness, and asked him how he did, he answered, "I am as full of pain, and so ill, that I can think but little, but I know that Jesus is carrying on the inte-

rests of my poor soul notwithstanding." He had been long dead to the world, and this he knew was the real death to the Christian. "It is not," he said, "dying out of the world, but dying in the world, and parting with all its toys and trifles, and that not with sickness or pain." To Mrs. Jones he said with great faith and conjugal affection, "Do not be surprised at any alteration you may see in me; for death always makes strange alterations. When the Lord is pleased to give me my dismissal, rejoice over my corpse, and praise God for what we have suffered here, and for what we shall enjoy together hereafter." On another occasion he said, "An eternal life of glory for a life of misery—who would not change misery for happiness? Hasten, hasten, dear Lord!"

Towards the latter end he was much in prayer. These were some of his expressions:—"The silver cords of life are breaking, and man goeth to his long home, and the mourners go about the streets.—Lord, guide me home in safety, and lead me through the shadow of death.—This mortal shall soon put on immortality.—Though worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another.—I go hence like a shadow that declineth, I wither away like grass, but the Lord is the portion of my soul and my strong hope." In one of his weakest hours he said, "Blessed be the Lord for that degree of faith which he hath given me; though it has operated in so weak a manner, yet I have many blessed and comfortable marks in my own soul of his love to me." "Here," continues Mr. R., who has shown particular care in recording the dying words of this servant

of God, "was faith and much humility. He could find nothing in himself to put the least trust in as to his acceptance with God, and therefore his trust was stronger in Christ. This showed itself in what he said on his death-bed; 'What an unfelt, what an unthought-of corruption is here, both in body and soul.' He felt more of it, and in a greater degree, than he had ever thought of before; and yet this deep sense of his corruption did not drive him from Christ, but made his faith cleave the closer to him. 'My flesh and my heart faileth,' saith he, 'but God is the strength of my heart, and my portion for ever.' His ground for this, he declared, was, 'a covenant of mercy—free grace in the Lord Jesus;' in which, knowing that he had his share, he could say, 'Now let thy servant depart in peace, for mine eyes have seen thy salvation: Now, Lord, I can lay me down in peace and safely take my rest.' In this happy frame he was praying, 'Lord, secure a soul thou hast died to save.' Then, after a pause, he cried, 'He will, he will! I have part here, I shall have all soon.' Oh, what precious, precious faith was this! What great love did the Lord manifest to him in thus strengthening his faith on the bed of languishing, and visiting him with the sight of his salvation. As he said on Friday, 'I have had a glorious view of the love of Christ to my soul this morning.' This love shed abroad in his heart brought many sweet words out of his dying mouth, such as 'For me to live is Christ, to die is gain.' He knew that Christ would be his gain in death as well as in life, and therefore he prayed, 'Come, Lord Jesus, come quickly, and give me an easy dismission. Lord, give me an easy dismission to a blessed eternity.' And this triumph of

faith held out to the last. He looked forward with joy, when he said, 'Before this time to-morrow, it may be, I shall be where all sorrow shall be done away;' and at another time he said, 'I shall have a sabbath of Trinity before I thought of it, to worship a triune God,' which was granted him. He kept his Trinity Sunday in heaven, adoring the Three Persons in One Jehovah. One of his last sayings was, 'I am of the Church of the Firstborn, who shall stand on Mount Zion. One chosen from among my brethren—a sinner saved, a sinner saved!'"

Mr. Jones departed this life on the 6th of June, 1762, in the 33rd year of his age; and his funeral sermon, a discourse worthy of the occasion, was preached by Mr. Romaine. Two brothers, who had received much edification from his ministry, erected a decent monument of their own kindness for his memory in St. Saviour's church, where he was buried, with the following inscription:—

SACRED
To the Memory of the
REV. THOMAS JONES, A. M.,
Late of Queen's College, Cambridge,
And Chaplain of this Parish,
WHO DIED JUNE 6TH, 1762,
Aged 33.

This Monument is erected by
JOHN AND JOSEPH STREET, GENTS.;
As a Memorial of the Edification
they received from his faithful
Labours in the Ministry:
A. D. 1770.

Of the character of Mr. Jones, meekness, humility, and zeal for the welfare of others were distinguishing features. The epithet "seraphic," which has been applied to him by a modern writer, seems peculiarly appropriate. "You could not converse with him," says his most intimate friend, "without being put in mind of the meekness and gentleness of Christ. In his

behaviour, in his conversation, he shewed that he had put on, as one of the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, long suffering, ready to bear with others, and ready to forgive, as Christ had also freely forgiven him. These amiable tempers of the new man appeared in all his conduct; and, particularly when he stood up to minister to holy things, one might discover throughout great kindness and tender love to precious souls. He was humble indeed. The witnesses are as many as knew him; and when there could be no view in deceiving any body, when he was waiting for his dissolution, he demonstrated how greatly the Lord had humbled him. But how much he was emptied of self, and enabled to live in a humble dependence upon the grace and strength of Christ, will best appear from his life, in which, through faith, many precious fruits are produced. As to honour, he wanted not that from men; he was led to choose a better: *he has it now.*" Of his zeal for the salvation of souls his whole ministry was a continued instance. "Mr. Jones," observes Lady Huntingdon,* "lived happily and died rejoicing. He was long the subject of affliction, and often at death's door. But he was refined in the furnace of affliction, and his growth in grace and knowledge of the Saviour great and remarkable."

Of his attachment and adherence to the doctrines of the Church of England there is full evidence in his writings; and his Exposition of the Catechism is a proof that he valued her formularies. "I have thought it my duty," he says in one place,† "as a minister of the

Church of England, to preach no other doctrines among you than those of that Church." And in another place* he says, "It is their peculiar advantage, who have the honour to be despised for Christ, that the doctrines they teach are not only to be found in Scripture, but are plainly taught and strongly enforced by the Church of England. And I cannot help remarking that, of all the pieces hitherto published against what some choose to call the new way of preaching, not one of them takes notice of the proofs we bring in support of it from the articles, homilies, and liturgy of our own Church. A confession, surely, this, that the authors of those pieces cannot invalidate the arguments that are brought from her authority." And in his Exposition of the Catechism† having given several reasons in defence of the doctrine of Justification by Faith, he thus proceeds: "These are my reasons, and I could give you as many more, if you had time to hear them: for I can safely appeal to the sacred Scriptures, to all the primitive fathers, to all the foreign Protestant Churches, to our own pious reformers, to our own Church in her articles, homilies, and liturgy, as also to the writings of her ablest divines in her better days. This, namely, *Justification by Christ alone, without merits or deservings*, this is the doctrine which the Papists always oppose, and in defence of which, Cranmer, Latimer, Ridley, Hooper, Taylor, and a whole army of martyrs, nobly bled. This is the doctrine our forefathers hazarded their lives in defence of, that they might transmit it to us in its primitive purity. How would the venerable Bishop Hall, or the learned Andrews, (who lies entombed in this

* Life and Times, Vol. i. p. 325.

† Works, p. 213.

* P. 282. † P. 87.

place,*) how would either of them stand amazed to hear those doctrines they so bravely defended, exploded and ridiculed as wild enthusiasm? But God is faithful, who has promised to his Church, that 'the gates of hell shall not prevail against it.'"

After his decease, his single sermons were, at the request of many of his friends, collected and published in a volume by Mr. Romaine, who prefixed a short account of his life. Their style is simple and earnest, making the reader think of himself rather than of the preacher. He had such a variety of business of a private as well as public nature on his hands, that he had no time, he himself tells us, to embellish his discourses, which he seldom began to compose till Saturday in the afternoon, and often not till late in the evening. As his works are probably not in the hands of many of my readers, I will give an extract from the sermon called "The Beauties of Spring," which has greater pretensions to elegance than any other of his writings:—

"Our blessed Redeemer, in order to give us the highest idea of the flourishing state of his kingdom, paints it to our view under the pleasing image of the season of spring. What the sun does at this time in nature, Jesus Christ, the true Light of Life, continues to do in grace. By taking a short survey of the delights of spring, you may be able to form a faint idea of those delights attending a spring-time in the soul. May the Spirit of God give you all to experience it for yourselves! But to observe the parallel.

"How delightful, my brethren,

* St. Saviour's, Southwark; in the Ladye Chapel of which is the tomb of that excellent prelate.

is the present return of spring to us all! In winter we saw creation deprived of all its ornaments, the trees and plants were stripped of their verdure, and the fertilizing sap retired to their respective roots. The fruit of the vines and fig-tree failed, and the field did yield no meat; every thing had retired to silent slumbers, and lay buried in the grave of the earth. But now, blessed be God who remembers us, how much soever we forget him, now the scene is changed; all nature is revived, and wears a smiling aspect. The cold, dark winter is past, the nipping frosts are ceased, the rain is over and gone, the stormy winds and deluge of waters are stopped, and the earth now receives such gentle drops (at proper times) as enables it to send forth its fruits in its season. The flowers appear on the earth, and perfume the air with their fragrant sweets. The time of the singing of birds is come, and they delight the ear with their melodious notes; having, at last, found a place for the soles of their feet upon the slender twigs, they tune their little throats, and upbraid their admiring hearers while they warble forth their gratitude in hymns of praises to their God. The voice of the turtle is heard in our land, which, having been benumbed by the winter's cold, is now revived, and, by its constancy to its mate, reads the lawless libertine a lecture upon chaste affection. The fig-tree putteth forth her green figs in the more southern climes, and yields a delicious repast to the weary traveller. And the vines with the tender grape, in places near the sun, give a good smell, and dispense their pleasing odours to all around them. The fig-tree and the vines, where Solomon reigned, were remarkable for their fragrant and deliciousness." And in those souls

where a greater than Solomon reigneth, the fruits of the Spirit shall abound more and more.

"This is the image our Lord makes use of, in order to convey to his people an idea of what he has done and is still doing for his Church. The blessed Jesus invites his Church or faithful people to arise and come unto him without any fears or doubts, for all dangers are removed. Hear this, ye that have tasted of his redeeming love. Arise, and call upon your God. Rouse yourselves, ye highly favoured of the Lord, from all carnal fears. Are ye in a gloomy, disconsolate frame? Come away to Jesus, whose arms are open to shelter you from impending danger. Fear no evil, for it is all removed. The winter is past; this is the first blessing your Redeemer has purchased. You 'were by nature the children of wrath, even as others.' You were born in sin; you remember what it was to be in the cold winter of spiritual death, and in the dark night of guilt. Happy for you, my brethren, this winter is past. The Sun of Righteousness arose and dispersed the clouds of ignorance and unbelief, and a glorious gospel has broken in upon your heart. The rain is over and gone: the storms of God's wrath rained down vengeance upon Him for your sins and transgressions. Sin excited God's anger and indignation; but, to your unspeakable comfort, the storm is blown over. He sustained the heaviest of his Father's wrath, that you might have none of it to bear. He has wrung out the dregs of that bitter cup, and left the sweet for you. The flowers appear on the earth; even in the rude soil of your earthly minds have the seeds of grace been sown; which, by the enlivening rays of your Redeemer's righteousness, spring up into fair

and pleasant flowers. The *graces* of the Holy Spirit evidence your profession, and your good works are the fruits of your faith. And although, till your sun approaches nearer to you, you will be exposed to many a chilling blast which may threaten the destruction of your flowers, yet, being rooted and grounded in your master's love, ye need not fear. Although a cloud may hide his genial heat for a season, although the wind of temptation may shake you for a time, yet a little while and the cloud shall be dispersed; the storm shall cease when it has purged the air of pestilential vapours, and the glorious Sun of Righteousness shall break through all opposition, shall exhale the mists and damps of fears and doubts, and shine upon you with redoubled splendour. The time of the singing of birds is come. Grateful hymns and spiritual songs are sent up to your Redeemer by the faithful; prepare to join in the same delightful exercise. In your wintry state, indeed, you had no root, were made a prey by your enemy, and fell into the snare of the cruel fowler. But now 'the snare is broken, and you are delivered.' Now you are returned, with an olive-branch of peace in your mouths plucked from the true olive-tree, which is for the healing of the nations: in which you find a peaceful shelter from the storms that blow around you, and may sit and 'sing among the branches.' The voice of the turtle is heard in your land. The heavenly mystic Dove, the Spirit of God, applies many comfortable promises to your souls. He has assured you of your peace and pardon, and he often breathes upon you, and brings a kind message from him whom your soul loveth. The fig-tree putteth forth her green figs. You are not barren fig-trees; you have not only

the leaves of an outward profession, but are desirous of abounding in the fruit of all good works. Perhaps, indeed, infirmities may retard your growth, but your fruit is put forth, the tree may be known what it is, and in due time ye shall be transplanted into that happy soil where nothing shall interrupt the shining of your heavenly luminary upon you. The vines with the tender grape give a good smell. Wild and uncultivated as you were by nature, being ingrafted into the true vine, you produce grapes, though as yet they are but tender, which nevertheless send up a grateful smell, a pleasing odour to the Almighty, as being the fruits of his Spirit."

The above account will, it is hoped, suffice to show that Mr. Jones "endured afflictions, did the work of an Evangelist, and gave

full proof of his ministry." He now rests from his labours, and his works do follow him. In conclusion, let the consideration of such a character lead us to admire the grace of God which alone made him what he was; to gather encouragement amid the darkest times, that God will never utterly forsake a Church which he has so signally blessed; and to pray that the goodly company of those who, laying aside the sophistries of a vain learning, are now proclaiming the pure doctrines of the Gospel, may go on increasing in number and usefulness, and that we may long have in our midst a brotherhood of holy and devoted preachers filled with love for the souls of men, determined to know nothing among us but Jesus Christ and him crucified, and willing to spend and be spent for his sacred cause.

M. N.

ON CHRISTIAN LIBERALITY.

BY THE LATE REV. H. VAUGHAN, OF CRICKHOWEL.

WELL does the apostle call goodness or munificence "a fruit of the Spirit." It is the liberality of a soul filled by the Spirit with the fulness of Christ. It is an effect of that unstrained devotion which the Spirit produces, as he sheds abroad in the heir of glory, the peace which passeth understanding, the hope full of immortality and glory. In a word, it is the overflowing of a soul unable to contain the exhaustless bounty of Christ.

And now the hearts of some burn within them to ask, how is this principle to evince its noble origin! What are we, under its influence, to do more than others?

Gladly will I endeavour to reply to the inquiry.

The generous devotion, then, of this heavenly grace, will induce you to expend yourself upon Christ, not only your time, your money, your influence, but your soul, your inclinations, interests, desires, (yourself,) it will make you bestow on him who loved you, and gave himself for you. Who can tell whither it may impel you if you do not curb its holy generosity?

What if it should bear you to heathen lands, an ambassador of mercy to perishing souls? * * *

But is that generous enlargement of soul, which spares not

self-devotion, only required in the missionary field? Far from us be the thought. In every new-born soul, in every redeemed sinner, the principle of unlimited devotion lives and glows. Anything short of the unreserved surrender of ourselves to God in Christ, makes cold work of religion indeed. God's munificence has kept nothing back from us; miserable parsimony is that which offers him less than all. Our all! what is it? Shall we be continually occupied in endeavouring to give Christ less than nothing? O Christians! saved by grace; elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ," lay yourselves out for the Lord; spend and be spent in his service; keep nothing back from him. Let your time, strength, influence, all your talents, be husbanded for the Lord. Give him freely all your soul; let all you have and are be his.

And now, dear brethren, there is one point especially connected with the subject of this grace, in the view I have taken of it, to which I am anxious to call your most deliberate attention. It is the extent to which Christian bountifulness in giving ought to be carried. It is very generally acknowledged that the Church of Christ is not yet fully alive to the responsibility of possessing the silver and the gold. It is expected by those who have faith, that the great Head of the body will, ere long, consecrate to objects more immediately connected with the promotion of his kingdom and glory, a far larger proportion of the gains of the earth. It is impossible, on the most cursory reflection, not to be struck with amazement at the vast disproportion between the income of our mighty empire, and the portion of

it devoted to religious purposes. The amount of new property erected annually within the United Kingdom, and its colonies and dependencies, in other words, its annual income was, in the year 1812, estimated at *six hundred and ninety-three millions*. Stupendous sum! A tithe of it would have poured near seventy millions into the treasury of God.

But is the Church in fault? Is not the deficiency rather to be looked for amongst those, the first article of whose creed is, "to eat, drink, and be merry?"

I cannot but persuade myself, that a very large deficiency must after every allowance, be charged to the account of those from whom Christ looks for the income of his poor—to the account of the sons of God, and heirs of glory. Is it unreasonable to suppose, that out of six hundred and ninety-three millions, fifty might possibly belong to the family of heaven? A tenth of that sum would be five millions. The whole income of religious societies, (those, I mean, of the greatest prominence and importance in the church,) in the year 1820, was under five hundred thousand pounds. Now, is it not worthy of the deepest consideration, whether each of us may not, unconsciously be contributing towards this deficiency, from want of some proper standard in these matters, or from want of due consideration of the responsibility of our stewardship? Let us come to facts. Allow me plainly to inquire of you individually what proportion of your annual income you are in the habit of devoting to exclusively religious uses? I am fully aware that nothing can be arbitrarily determined by one Christian for another, in a matter which lies between God and each man's own conscience; but I would humbly suggest that, in all

ordinary cases, a large-hearted child of divine grace will look upon a tenth as the very lowest proportion that can be seriously thought of. And yet I am inclined to believe, that an accurate investigation will convince us that a much lower standard prevails. Does the Christian of two thousand pounds a-year give regularly two hundred? of one thousand, one hundred? of eight hundred, eighty? of five hundred, fifty? of four hundred, forty? If this proportion were observed, about five thousand believers, of two thousand a-year each, would more than support all the public charities of the United Kingdom. We might be bold to say that if this proportion were strictly attended to, even by those possessed of but four hundred pounds a-year, enough would be received from them, exclusive of all others, to give an impulse to charity hitherto unknown. But let me not be misunderstood. In mentioning a tenth of the income, I take the very lowest standard. The Scriptures and the Lord Jesus Christ will bear us out in adopting a much larger measure of liberality. I never heard that the Lord Jesus repressed the zeal of Zaccheus, who, under the first impressions of devoted love, stood and cried, the "*half* of my goods I give to the poor." (Luke xix. 8.) We are not told that she was blamed for imprudence or indiscretion, who cast into the treasury two mites, even all her substance, all the living that she had. (Mark xii. 44. Luke xxi. 4.) The apostle Paul, so far from condemning, commends those who who gave more than their all (more than the all they had to spare) to their needy brethren; he holds their example forth as one most worthy of imitation: "Moreover, brethren, we do you to wit of the grace of God bestowed upon the

churches of Macedonia; how that in a great trial of affliction, abundance of their joy and their deep poverty, abounded unto the riches of their liberality. For to their power I bear record, yea, *and beyond their power*, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. (2 Cor. viii. 1, 4.) These are the examples which we should propose to ourselves. The highest standard alone is worthy of the God of the heavens, and of the earth, and of the seas, and of the glorious gospel. However short we may fall of reaching it, by circumstances over which we may have no control, the cross of Jesus and his crown demand that the attainment of it be not hindered by want of a willing mind. Thanks be to God, the annals of the church in more modern times, are not altogether barren in examples of those who have taken this proper estimate. Into the poor man's drawer the good Bishop Wilson deposited, at first a tenth, then a fifth, afterwards a third, and at last, (growing wiser and more prudent as he grew older) half of his income. Brainerd, at a time when, like his heavenly master, Jesus, he had hardly where to lay his head, bestowed, in fifteen months, one hundred and eighty pounds in charity, and was giving a liberal education to a friend who was portionless. The venerable Swartz, in all things eminent amongst saints, was in nothing more remarkable than in his unbounded generosity and disinterestedness. All the various grants made him by government, in grateful acknowledgment of his services, (in one instance amounting to nine hundred pagodas,) he freely consecrated to the glory of God, the benefit of the missionary

cause, and the relief of the poor and needy. It is well known that Bishop Berkeley offered to resign his deanery of Derry, of the value of one thousand one hundred pounds per annum, and to devote the remainder of his life to the instruction of the Indians, on the moderate allowance of one hundred pounds a-year. It may be added, that the effect of his example was such, as to induce three senior fellows of Trinity College, Dublin, to concur with him in his design, and to express their readiness to abandon all their glittering prospects at home, for a settlement in the Atlantic Ocean, at forty pounds a year.

It is related of the Rev. John Wesley, that he gave away, not merely a certain part of his income, but all that he had; his own wants being provided for, he devoted all the rest to the necessities of others. We are told that when he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away thirty-two pounds. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received one hundred and twenty pounds, still lived on twenty-eight, and gave away ninety-two pounds. During the rest of his life he lived economically, and in the course of fifty years, it has been supposed that he gave away more than thirty thousand pounds. A scrutiny of the accounts of the late Henry Thornton brought to light the fact of his having, in one year, distributed to the poor the sum of seven thousand pounds. But time would fail to tell of a Fletcher, a Buchanan, a Morrison, a Carey, a Wilberforce, a Van Mildert, a Simeon, and many more, who in these our days have exhibited a glorious proof, that the

love of Christ, which in primitive times made a Barnabas sell all that he had, and lay it at the apostles' feet, still constrains to similar devotedness.

But why are such instances to be rare? How is it that they do not form the rule rather than the exception? Do we owe less to the grace of God than a Wesley, a Wilson, or a Swartz? Is some Christian worthy to be thought the wonder of an age, because he approves himself faithful in the least of the talents which God has committed to his servants? Or shall the Christian Church leave to missionaries all the glory of exhibiting to the world that the love of Christ is dearer than thousands of silver and gold? They, noble men, give themselves, their fortunes, their all, to the Lord, who hath redeemed them by his blood, and count their gift as dross, as dung. And shall we dole out a guinea or two from among three or four hundred, or as many thousands, and call it a sacrifice? If so, our gold and our silver are cankered, and the rust of them shall be a witness against us. But no! the long dormant spirit of devotion is awaking. Our beloved Church is breaking from her slumbers. She who has sent forth ere now a whole band of dying martyrs from her bosom, is now rearing living ones. Many of her sons and daughters are pledged to die to self and gain, and never to be rich while the cause of Christ is poor. They have begun to act out their generous design. I rejoice in reiterating the well-established fact, that there is expended, of property belonging to the members of our beloved Church, in benevolent objects, a proportion far beyond twenty-fold more than of any other property in the nation.

But a beginning only has been made. We see good signs, but

they are only signs. A cloud as a man's hand arises out of the ocean; the floods, we augur, are at hand. The shaft is sunk into the mine; we have seen already specimens of the mineral we are to expect; (as, for example, in the contribution of £5,000 towards the building of the new churches in the metropolis, from "One seeking treasure in heaven:"—to this may be added, £6,000 to the Church Missionary Society, by one who styles himself "Less than the least;"—but the vein will soon be fully opened. Then shall it be again, as in the days of Solomon, when silver was nothing accounted of in Jerusalem.

Do I, my dear friends, appear to you to raise the standard of Christian beneficence too high? Are there any secret objections working in your minds against the practicability of what I am recommending to you? What are those objections? I would, if possible, remove every scruple and difficulty. You may, perhaps, be disposed to urge, "The claims of my own family are great; by the time I have provided for my own household, I find little or nothing remaining for charitable purposes." *Remaining!* what, then charity forms no part of your actual expenditure; it is not an item in your regular accounts; you give God none of the ore, but only the scoria, if I may so speak, of your fortunes; your libation to God is not from the brim of an overflowing cup, but from the bottom, from the dregs. The principle on which you set out is wrong. God first, and then the remainder to other purposes, should be the principle of domestic economy. But, now what are these claims of your family, which shut up the hand of liberality? Are your children in want of food, or clothing, or needful education? Are they naked, hun-

gry, ignorant? No; they have no very pressing wants at present. Indeed! then I can show you those who have—many a Lazarus lying at your gate, without home, without bread, without friends, and full of putrifying sores. Dare you pamper your children with many coats, while thousands want one? Dare you feed them on luxuries, while thousands ask for crumbs? Who was it that said, "he that hath two coats, let him impart to him that hath none?" You answer, "that was a proverb." Oh! take heed, lest it become a by-word. Have you forgotten the feast which God hath chosen: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house; when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah lviii. 7.) But it is very possible that you are liberal in showing kindness to the poor, in relieving their temporal wants. So far well. Shall we, therefore, conclude that you have done all that you can? That is the point to be considered. What great sacrifices have you made? A little occasional charity; a loaf, a garment, or a few shillings: these cost you but little. What do you give towards the relief of the spiritual necessities of your fellow men? Have you ever given largely as God counts largeness? ever lived more self-denyingly, that you might bestow more freely? If not, you have to show a reason for withholding here. Your reason must be a strong one; you must, indeed, make out an urgent case of necessity, ere you can be justified. Scarcely any thing short of absolute poverty will bear out the substitution of prudence for liberality. Do you know the real state of things around you? When we speak of religious desti-

tution, you may, perhaps, imagine that our observations apply to heathen lands alone. Are you aware that you are dwelling in the midst of practical heathenism? Read the occasional papers published by the Church Pastoral-Aid Society. Look at the moral waste portrayed in them; can you behold it unmoved? Survey it well. Think of the thousands hourly passing from its miseries to woe eternal; then go and lay up in banks, for future and imaginary wants, if you can.

Rather, with such a destitution around, happy the man, and wise, whose last will and testament shall run in the words of Martin Luther's:—"I have neither house,

nor lands, nor money to leave behind me. Thou hast given me wife and children, whom I now restore to thee. Lord, nourish, teach, support, preserve them, as thou hast me." Can you believe that the Heavenly Father failed to execute this will? Let, then, the worst happen that can befall you—let it be supposed that your liberality should somewhat impoverish your children, I would remind you, that the poor are not despised in heaven. But is it come to this? Are you driven to this extremity? Were you to treble your charities, who would be in want? Let conscience speak. Have you done what you might? what you can?

A SEA-SIDE MEDITATION.

THE morning was sunny and cloudless as I walked down to the beach to inhale the fresh breezes of the sea. The snow still lay on the neighbouring hills, and the air was sharp; but on the dancing waves rested the sunlight, clothed in the splendour of summer. The liquid plain seemed a huge mirror in which the sun was viewing his glorious face, while to the serious mind it reflected still more vividly the power and love of God. It is scarcely possible for any but the most thoughtless to gaze without deep interest upon the sea: there is something in a lonely walk by its side that stirs up the sublimest feelings of the heart; and a multitude of associations, connected with individual experience or the history of nations, rush upon the observer, as he lingers, in silent rapture, beside this mysterious production of creative skill. It calls his thoughts far away to other days

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and scenes of his own life, reminding him of the various feelings with which, at different times, he has listened to its delightful music. It brings before him the great exploits that have been acted upon its surface, with the wondrous beings who have walked by its side, and then leads him on to the august events of which it may yet be the witness; thus crowding in bewildering confusion deeds and men, from the time when the Spirit of God first brooded upon its dark bosom, to the hour when, having been previously summoned to give up its dead, it shall be sent back to its original nothingness. But to the Christian one class of ideas is prominent. He may be compelled to think of the battle of Salamis or the triumphs of Trafalgar, but his thoughts pass from these to muse on the Sea of Galilee, and that gracious Being who there sat on the waters and instructed the

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people from a ship, bringing the minds of His hearers into subjection to the truth, and achieving a triumph in which the vanquished are crowned by their victor with imperishable wreaths. He may remember the old story of Xerxes flinging chains on the Hellespont, or he may think of the magnificent ceremonial with which the Venetian Doge was wont to be wedded to the sea; but he turns from these spectacles of human vanity, to meditate on Him who trod the azure plains with the step of a sovereign, and whom the vassal waves wafted, uninjured, to the shore. He may think of the rapture of the Greeks, conducted by Xenophon, when they first caught a glimpse of the waters which told them their home was near, and eagerly shouted "Sea! sea!" but he endeavours to picture to himself the far deeper rapture of the ransomed sinner when he shall first come within sight of the sea of glass before the throne of God, and know that he has reached the shelter of a heavenly home. He may think of Demosthenes practising those orations that were afterwards to astonish the world, but it is with far more delight that he thinks of that loftier eloquence which pleaded persuasively in the court of heaven, when St. Paul and his affectionate companions "kneeled down on the shore and prayed."

But besides these historical associations, there are other thoughts which press upon the believer's mind. How striking an image of human life do these blue waters present! Now, as I look upon them, they lie tranquil as an infant's sleep; and I see the boatmen pushing out their little skiff, which rushes into the water and bounds upon its surface, as though, animated by human feelings, it were rejoicing in the sunshine and the

calm. And thus does not youth often make its entrance on the world? All that meets the casual glance is smooth and radiant: and joyously we venture into a sea which is to bear us to some fancied island of pleasure. For a while, all may appear tolerably pleasant: it is true, a wave, now then, will shake the boat; but its violence is momentary, and the liquid depths again smile as before. But should the storm arise and the heavens become dark—should those we loved be swept from our side, or should sickness spread its black wings over us, or should we see our choicest hopes dashed to pieces before our eyes—ah! whither, then, are we to betake ourselves? How helplessly do we look towards the protecting haven, where we see vessels exposed to the same violence as our own, but which, being held firm by their anchors, are able to defy the storm! For, happily, there *is* an anchor provided for the mariner tossed by the storms of life. The man whose hopes are fixed on the rock, Christ Jesus, need not fear when the tempest of sorrow rages, for it will not be able to rend him from his hold. "The hope which is set before us" in the Gospel is "an anchor sure and stedfast," for it is not cast on the sand of our own merits and strength, nor on the loose ground of mere outward ceremonies; but it is driven into that interior and secured spot, beyond the veil of visible things, "whither the Forerunner is for us entered, even Jesus" to whom it clings, and who will never let it go.

Here, too, the believer is reminded of that encouraging declaration of the prophet Micah, where, addressing God, he says, "Thou wilt cast all their sins into the depths of the sea." If I take up a stone and cast it far out into

these waters how completely is it hid and swallowed up in the waves beneath ! And to the convinced sinner how cheering would be the conviction that his sins would be thrown into a similar concealment ! The many transgressions of his life gather in hideous array around him : he feels that it is not in human power to make that undone which has once been committed, nor to tear from the register of the Most High the page containing the record of his guilt. Oh ! for some recess in which he might shroud himself ; some cavern in which he might bury the memory of his shame. But earth contains no such hiding-place : the sea says, " it is not with me : " and time itself, before whom the mountains crumble and rivers are dried up, refuses to lend its annihilating power to aid in the destruction of a single sin. There is but one refuge for the sinner, pursued by the memory of his guilt : there is but one voice which can confidently say, " Come unto me, all ye that labour and are heavy-laden and I will give you rest." The Gospel alone declares how the sins that agonize our hearts may be obliterated, and wrapt in a darkness which even the eye of God will not pierce. (Numbers xxiii. 21.) " If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If the grace of the Holy Spirit have led us to fly for refuge to the atonement of Christ, we have good reason to hope that in respect of us will the declaration be fulfilled, " Thou wilt cast all their sins into the depths of the sea." What has been thrown into these material waters may by the advancing tide be cast again on the shore : even fragments of a wrecked vessel have, after the lapse of years, been brought once more to the surface ;

but we may be certain that those sins which God has thrown into concealment will never rise up in judgment against us.

The sea, also, is an emblem of eternity, ever flowing on without weariness or cessation, and spreading out into an expanse of which the eye can only take in a very limited part. It is a difficult task for the imagination to pass backward, through the thousands of years that have elapsed since the creation of our globe, to the period when, at the word of the Almighty, the obedient waters rolled away from the face of the earth and gathered into one place ; while the " morning stars sang together " as they looked down on its blue surface, gilded by the light of the newly-created sun. Yet of *this* event God has been pleased to give us a written record, and we can fix with tolerable exactness the date of its occurrence. How, then, shall the mind attempt to form an idea of those distant ages which existed before time had a beginning, and the history of which lies hid in the mind of Him whose footsteps none can trace. And it is as impossible to comprehend in our imperfect vision that part of the ocean of eternity which lies before us, as it is to travel across the vast tract that lies behind. Yet on the shore of this solemn ocean it is that men are sent to wander awhile, waiting for their turn to launch forth into its boundless depths. Some pass their days in collecting gold, others in gathering up those painted shells called honours and pleasures ; while a few, guided by an invisible hand, are made to stoop down and see the pearl of great price which their companions had heedlessly passed or rejected with contempt. For to the soul bowed down in penitence the Gospel becomes a gem to be pressed eagerly to the heart : while

others find in it no attractions, or are too proud to assume the lowly attitude in which alone it can be taken up.

In the unfathomable depths of the ocean we have an emblem of the inscrutability of the Divine counsels: "Thy judgments, O Lord, are a great deep." In many parts of the ocean it is in vain that the plummet is let down lower and lower: it meets no resistance, it finds no resting-place, and the mariner draws it back in despair. So is it when men by searching think to find out God, to account for the many mysteries of providence and grace, and instead of contenting themselves with gazing in devout gratitude on such parts of his works as are legitimate objects of contemplation, endeavour to intrude into the pavilion of dark waters and thick clouds behind which he dwells. But instead of exhibiting an undue curiosity to know what God has hidden; it becomes fallen man to glow with thankfulness for what he has revealed. In his secret council-chamber lies concealed the volume of his decrees, but from the veiled seclusion comes forth a voice declaring that he is waiting to be gracious to the returned prodigal: and to that man on whom the Holy Ghost has bestowed grace to obey the call, it will not be a difficult task to bow in resignation at his footstool, content to "know nothing but Jesus Christ and him crucified." And, probably, hereafter it will form no small part of the enjoyment of the saints in heaven to make, day after day, fresh excursions on the ocean of truth, to learn more and more of the Divine will, to dive deeper and deeper into the depths of God, whence the soul may come back glowing with a warmer love, and fall before the throne with a more intense adoration.

Yonder are fishermen engaged in their hazardous labours: and can I look towards them without thinking of those fishermen of Galilee who were made "fishers of men"? Poor, unlettered men were they, such as I here meet on the beach, and yet their teachings have gone out into all lands, and their writings to the end of the world. Whence, then, but from heaven could they have received those doctrines whose sublimity and purity far exceed all systems of ethics that the world has seen? How could they have proclaimed to mankind such a history as that of Jesus of Nazareth, had they not really seen and heard what they there assert to have been done and said? In adopting these humble men as his first disciples and preachers, Jesus made it manifest that the work they were sent to do was entirely his own, that his kingdom was not of this world, and that it is "not by might nor by power," but by his Spirit that the minds of men are brought in subjection to the Gospel. And as, while pursuing their temporal calling, they had "toiled all the night and caught nothing," yet when, at the word of Jesus, they let down the net "they inclosed a great multitude of fishes:" so, in vain would have been their contending with the turbulence of surrounding wickedness, in vain their generous exposure of themselves to perils in the city, in the wilderness and in the sea, had not their Divine Master followed them with his invisible presence, and given success to their labours by his effectual grace.

When I watch yonder vessel in her stately progress over the waves, I am reminded of the extraordinary means by which God brings about his purposes. This mighty volume of water thrown between nation and nation, would seem calculated

to cut off all intercourse between them: but, on the contrary, it has become the high-way of commerce, and ships pass to and fro continually, interchanging the commodities of life, or bearing the rich freight of God's Holy Word. So in the case of the fall of man, all communion was apparently broken off between God and his creatures: for what fellowship could there be between light and darkness, or how could the vast gulph lying between sin and holiness be overpassed? Yet in this extremity, Infinite Wisdom devised a plan by which a yet closer communion was brought about between himself and his people: and in due time the Son of God

stepped down from his lofty throne to mingle with men, and assumed the endearing titles of brother and friend. The angels, whose songs of triumph at the creation of the world had been suspended by the sad spectacle of Adam's transgression, broke forth anew into singing, when, in the repentance of the sinner, they saw the blessed effects of that atonement into whose mysteries they desired to look: for by the scheme of the Gospel it has been shown that God may be just and yet the justifier of the sinner "who believeth in Jesus," and that though sin has abounded, grace can "yet more abound."

M. N.

PRAYER FOR THE DEAD.

PRAY for the dead who have a name to live,
The christian-heathen, orthodox-profane;
Ask for thy brother life, and God will give
The prayed-for boon, nor shall thy faith be vain.

Pray for *all* souls, but put not off the prayer
Till to its great account the soul has fled;
This is the only state that must prepare
For heaven or hell—pray for the living dead.

THE RIGHT OF THE LAITY TO READ THE SCRIPTURES.

MOST people know that last year the Pope of Rome issued an Encyclical Letter, intended for circulation throughout the world; wherein it was ordered that (wherever the authorities had the power,) they "are to seize out of the hands of the faithful, Bibles translated into the vulgar tongue," and "that no person, under any pretext, must venture to explain or interpret the divine writings contrary to the *tradition* of the Fathers or the sense of the Catholic Church;"* which means that the *laity* are not to

read the Scriptures in their own language, and that God's holy word cannot be understood by any but the clergy of the Papal Church. This has been the doctrine of Popery for hundreds of years, and is like every other of its decrees, unchanged. In England nothing is either felt or known of this arbitrary dogma, but in other countries, at this very time, the case is otherwise, and attended with much oppression and intolerance. In France and Belgium, the Colporteurs, who sell Bibles, are treated with great insult, and the Priests generally oppose their proceedings in every pos-

* See Encyclical Letter, translated by Sir C. E. Smith. Snow, London.

sible way.* In Spain there is even less opportunity for circulating the Scriptures, for it is not long since Mr. Borrow was imprisoned in Madrid, for offering copies of the New Testament for sale.† In a small work lately published by Herschel, a converted Jew, he warns all travellers in Italy to be on their guard, as the waiters at inns, and those who attend upon strangers, are frequently spies, who, on pretence of wishing to obtain Bibles, &c., discover whether Protestants have any for gift or sale; and, in one instance, a friend of the author's, who had given a Testament to one of these inquirers, was kept in prison three months for no other crime than presenting a copy to the man who had thus treacherously obtained it!‡ In the Papal states no Bibles can be obtained; Ciocci (whose narrative of his own life, and escape from a monastery, has just issued from the English press,) states, that he was grown up ere he ever saw one, although he was placed in a monastery at seven years of age, with the intention of making him a priest. Thus it would seem that neither clergy nor laity either read or know anything of the sacred Scriptures; if their religion was found there such would not be the case, but as neither purgatory, transubstantiation, adoration of the virgin, prayers for the dead, &c., &c., &c., can be seen in the Old or New Testaments, of course they are of no value to the believers in such profitable inventions as all these things are.

In England, letters from the Pope are unheeded, and are only read as curiosities, or as showing the unvarying intolerance of the Romish faith; no Bulls or Decrees from the Vatican, influence this nation; but there are other means which may? The Tractarians have not openly and manfully declared their opinions upon this sub-

ject, as their plan is to insinuate what they dare not at present speak, for sappers and miners do not go to work with sound of trumpets. No one can forbid the reading of the Scriptures, nor stay their circulation, nor prevent their use in public worship, but there are already those who teach the danger which the laity are in if they presume to peruse them without note and comment by the Church (which in other words signify *themselves*), and already they raise *tradition* as the only interpreter of the Bible, both as to doctrine and practice, and in this way virtually deny the power of God's holy inspired "word to make thee wise unto salvation."

The public have waited quietly whilst their chains have been forging: they are now ready—do they purpose wearing them? One evil creates another—one false doctrine produces a second, and so on, in an endless ratio. Deny the right of the laity to read the Scriptures, and you place them as an inferior grade among human beings, and by their allowing such a degradation, a foundation is laid upon which a huge superstructure of error and slavery is erected; the first-stone of which is refusing them the right of private judgment, which is necessarily connected with blind obedience to those who arrogate infallibility as their godlike attributes.

When every part of the Protestant faith is assailed, it is time to furnish the indifferent, the ignorant, and the slothful, with arguments whereby they may repel the subtle poison which lurks in every tract, song, and story issued from the Tractarian and Popish presses; and perhaps the most important point to begin with, is to prove the universal right of the laity to possess the Scriptures.

Many persons are sure an inheritance is theirs, without knowing the precise terms by which it was first granted to their family, and a man may be certain of his rights, without understanding how to controvert a disputed claim, which would deprive him of them. To such as believe the "pearl of great price," and who wish to

* See Extracts Monthly of the British and Foreign Bible Society.

† See "Borrow's Bible in Spain."

‡ See "A Visit to my Father Land," by — Herschel.

retain it in their hands, without any misgivings as to their complete right in retaining, and their duty in examining it; the following plain and

short reasons are given for holding fast that only rule of faith which the Lord has left for his people.

"That thou mayest observe to do according to all that is written therein."
JOSH. i. 8.

THE Scriptures are the sacred books of Jews and Christians; the Old Testament is alone received by the former, whilst both that and the New Testament also are acknowledged by the latter as of equal authority. Other religions have their holy writings, each professing to have emanated from a divine source. The Mahomedans have the Koran, the Hindoos the Shasters, both of which exercise permanent influence over the votaries of their respective creeds.

Between these compilations and the volume called the Bible, there exists an extreme difference in principles, opinions, and practices.

The Shasters are the composition of acute men who forged a chain of laws which have bound the inhabitants of Hindostan for thousands of years in abject superstition and idolatry of the greatest and most humiliating nature. The Koran propounds an improved faith, yet teaches impure morality, and makes the promised paradise a scene of sensual indulgence.

The Bible unfolds what never entered "into the heart of man to conceive," and gives an entirely different motive of action to any which have ever been set forth in other systems of theology. All false or corrupted religions make fear the ruling principle of their worship, whilst love is the one great and pervading idea of Christian virtue. "All Scripture is written for our learning," and evidently intended for the open and unfettered perusal of all mankind in every age and nation; and that which was "given by inspiration of God for instruction in righteousness" must be for the benefit and universal edification of the world: for that which "is a light unto the path and a guide unto the way" can no more be hurtful to the souls of men, than the glorious sunshine can be destructive of life and vegetation. Where there is most of either moral or material

light, there is always the greatest manifestation of God's wondrous works, and neither of them can be obscured or hidden without loss of much that is good and great.

In the Old Dispensation it is very evident the entire law of God was to be made known to the Hebrew nation. When it had been given, God commanded that each and all should know and practise the whole; and said, "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine head, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. vi. 7, 8, 9.) There could be no possible mistake amongst the Jews as to their ever supposing that any part of the word of the Lord should be concealed from them, or retained by the priests in mysterious secrecy. Long after the time of Moses, Isaiah refers the people "to the law and to the testimony," (viii. 20,) and desires them "to seek out of the book of the Lord, (xxxiv. 16.); and the Psalmist perpetually adverts to the statutes and words of God's commands. (cxix.)

In the Old Testament nearly all which relates to Christ is given in strong figures or metaphors; and although their meaning is now perceptible, yet in those days all was veiled in dark sayings and emblematical allusions. The Christ was ardently longed for as "the seed of the woman which should bruise the serpent's head;" as "the Branch," under which Israel would repose; as "the Son of David," &c.; and under these and similar designations the people were to study the design and character of his coming. They saw through a glass darkly, and yet "he

who spake as never man spake," commanded the multitude "to search the Scriptures," because they testified of him. When all was wrapped in types and shadows, the Jews were expected and desired to read and learn for themselves; and is it then possible that when the Lord Jesus had fulfilled all these prefigured events, the volume of the Book in which his life and death, his atonement and mediation are alone revealed, should then for ever be closed and withheld from the great majority of mankind?

As Christ and his apostles spoke and wrote for (what can be proved) general use, it becomes clear that the laity have a positive right to have the whole Bible in free circulation. The canon of Scripture is closed by a book, in which is written in definite language, "Blessed is he that readeth;" (Rev. i. 3.) "for the law of the Lord is perfect, converting the soul." (Ps. xix. 7.)

But when it is perceived that in the Old Testament not only were all the books of which it is composed addressed to the laity, but were for the most part written by the laity, there can remain no doubt that they were intended for the advantage and instruction of that class just as much as for the priesthood, and their right to possess and peruse them was never questioned under the Jewish economy. Until the Exode no separate order of priests had been established amongst the Hebrews; then the tribe of Levi was chosen to minister in holy things, and the family of Aaron appointed to the High-priesthood. But even when this was done by express revelation, the priests were never made lawgivers, nor rulers over God's heritage. Moses, a layman, was still the commander, and to him were granted continued inspirations upon all spiritual as well as temporal matters. Aaron never shared in this distinguished honour with him, and was always under the guidance and direction of Moses.

There is not one book in the Old Testament dedicated or addressed to the Priesthood, and therefore it becomes impossible to believe that what

was given to the whole nation was meant to be kept in close concealment from them. It is easily seen that the revelations of God generally were made to the laity. Moses wrote the first five books in the Bible; he was followed by Joshua. Esther is believed to have been written by Mordecai, Job by Elihu or Moses. David composed the Psalms, Solomon the Proverbs, Ecclesiastes, and the Song of Solomon. Isaiah, Daniel, Amos, and Zephaniah, were of the tribe of Judah. Jonah, of Zabulon. Haggai was not a priest, (ii. 11, 12.) Inspiration was also given to women, namely, Deborah and Hannah. The tribes and vocations of the seven minor prophets are unknown. There were but three priests who wrote sacred books, Samuel, Ezra, and Jeremiah.

This almost usual preference of the laity above the priesthood as seen under the Old Dispensation, was changed in the Christian; and the apostles, for the most part, were privileged to become the infallible writers of God's holy word. But again, although in a different manner, the importance of the laity is distinctly acknowledged, for to them, with scarcely an exception, were particularly addressed the sacred oracles.

Upon such an important point as that of the *right* of the laity to enjoy the free use of the Scriptures, it becomes imperative to adduce the evidence upon which certainty is attained, that the New Testament was intended for universal circulation and perusal in every place and by every person.

No one can doubt, if a letter be addressed to himself, that its contents were meant to be kept from him; nor if a proclamation be issued by a government upon things closely affecting the liberties and privileges of a nation, that the people who have to obey its commands should not be permitted to see it, but that a part or more (as might happen) should be told or withheld by the functionaries whose sole office it was to teach, explain, and enforce the regulations of the rulers. None can say that the letter or the proclamation should be

concealed from those to whom it is sent: how then may any forbid apostolic gospels and epistles being read by those for whose eternal interests they were written? Thus, when the New Testament is examined, it will be found that nearly all its contents are specifically addressed to individuals or communities of the laity, and from that time have been the possession of the Church Universal. As it is desirable to be very explicit upon the subject, the volume of the New Testament can be referred to, when it will be perceived to whom each and every part is inscribed. Three of the Gospels have no superscription—that of St. Luke and the Acts also were sent to Theophilus, a Gentile layman, by Luke “the beloved physician.” St. Paul wrote to the Romans, “To all that be in Rome called to be saints.” 1st Corinthians, “To the Church, with *all that in every place* call upon the name of Jesus Christ.”* 2nd Corinthians, “Unto the Church, with *all that are in Achaia.*” Galatians, “Paul, unto all the Churches that are in Galatia.” Ephesians, “Paul, to the saints who are at Ephesus.” Philippians, “Paul, to all the saints which are at Philippi, with the Bishops and Deacons.” Colossians, “To the saints and faithful brethren.” 1st and 2nd Thessalonians, “Paul, unto the Church of the Thessalonians.” Philemon, “Paul, to Philemon, and to our beloved *Apphia* and Archippus, and to the Church in thy house.” Hebrews, “To the Jews.” James, “To the twelve Tribes.” 1st Peter, “To the strangers scattered about Pontus, Galatia, Cappadocia, Asia, and Bithynia.” 2nd Peter, “To those who have obtained like precious faith with us.” 1 John, “I write unto you, little children, young men, fathers.” 2nd John, “To the elect lady and her children.” 3rd John, “The Elder unto the well-beloved Gaius.” Jude, “To them that are sanctified by God the Father.” Revelations, “John, to the Churches of Asia.”

* In the New Testament the Church is always spoken of as the redeemed out of every nation. Eph. i. 22, 23. v. 25.

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The New Testament is divided into twenty-seven distinct parts; of these, *twenty one* are formally and specifically addressed to the laity. Three of the Gospels have no superscription, and the three Epistles to Timothy and Titus are written to them as “sons,” and not as constituting the Church of the place where they were residing.

A “Church is a congregation of faithful men,” and to such were the various portions of the Christian Scriptures sent, and not exclusively to the Bishops and Deacons; the latter were supposed to be included with the former, as without either the clergy or laity the constitution of a Church would be incomplete.

When St. Paul inscribed his Epistle to the Romans, “to all called to be saints,” the phrase comprised in its meaning Priscilla, Julia, Mary, and others of their sex, (Rom. 16,) who could not have been ordained ministers. This circumstance plainly shows that even the most highly argumentative of the apostolic writings were intended for the free perusal of women. “The elect lady” was not in orders, and could not, in any sense, be called “the Church,” and yet she was honoured by an Epistle from St. John. If Philemon and Archippus were either Bishops or Deacons, *Apphia, a woman*, was not; but to her with them was that epistle inscribed.

Were St. Paul and St. John ignorant of God’s will, or of what the Church was when they sent their inspired epistles not only to the laity generally, but to women particularly?

Again, the Epistle to the Hebrews could not by any stretch of imagined authority be meant exclusively for the sole benefit, or to be kept in the custody of the Christian clergy, and be interpreted only by the permission of the Popes of Rome. Nor could the Epistle of James, addressed “to the twelve Tribes,” by any possibility have been intended by that apostle as a part of Scripture which might be accounted “dangerous for the laity to read,” as is now set forth by the present Pontiff, Gregory XVI. *

* See his Encyclical Letter, 1844.

The 1st Epistle to the Corinthians is "to all that in every place call upon the name of the Lord Jesus Christ." "All in every place" can never by any perversion of language, mean the two or three bishops here, or the three or four deacons there, but it must and does palpably intend it for the whole community, whether in one particular "house" or congregation, or for individuals all over the world. St. Peter wrote "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythia," and might all people in idolatrous and corrupt countries read inspired epistles without note or comment attached to them, and yet all Europe be again forbidden (see the present Pope's Letter) the same privilege, merely because it is against the interests of false teachers that the laity should read for themselves the exact words of the Spirit of Truth?

If the Scriptures were to have been consigned to the sole keeping of the clergy, neither Theophilus, Gaius, Apphia, nor the Elect Lady could have had the Acts, and their several Epistles addressed to them; but did the apostles err when they "wrote as they were moved by the Holy Ghost." If they were right from whence arises the power which Romish and other churchmen assume of laying an interdict upon the diffusion of the Sacred Volume?

As it is a positive and easily ascertained fact, that a considerable and highly important portion of the Old Testament was written by laymen, and that, with few exceptions, the New Testament was committed to the laity, it becomes necessary to ask, how it happens that this class of persons from whom God in his wisdom selected so many persons as most fit to either communicate to the world his law, prophecies, and doctrines, or to whom they were expressly sent, should now be deemed by the decrees of Councils, the mandates of Popes, and the reserve dogmas of Tractarians, as unworthy to receive the pure word of God, and that Christian people should be considered incapable of judging upon these things which the Holy

Spirit has given for their learning, without the interpretation or permission of any man.

The law and the prophecies were given to all Israel, and not to the tribe of Levi; the Gospels and Epistles with their exceptions were sent to the laity.

"Holy men of God wrote as they were moved by the Holy Ghost;" if the All-wise Spirit had intended his word and revelation to be held *exclusively*, and issued only according to the pleasure of those in the sacred office, who lived either under the old or new dispensations, then their high privilege would have been definitely stated, but nowhere is it seen that any such thing was purposed, and instead of the ancient Jewish priesthood holding this prerogative the Lord said, "Hear, oh! Israel," and bestowed the extraordinary gift of inspiration upon a larger number of men, who were never by birth or office amongst the clergy.

It was left for the Church to discover that what God "gave for correction and instruction in righteousness," would prove the destruction of men's souls. "Prophets and Apostles and righteous men of old" taught very different doctrine. St. Paul frequently sent his Epistles by the laity: Onesimus and Phebe were the bearers of them to the Romans and to Philemon, and he knew and expected that what he wrote plainly, under the especial direction of the Spirit, the common-sense of the converts would, by God's blessing, understand and apply. It is not very likely that either the layman or the woman took with them any notes or comments to the Romans, if so the Church there had merely the letter, as written and handed down to this age.

All the first churches were composed of proselytes from the Jewish or Heathen religions—chiefly from the latter; the majority of the people who constituted them, had been brought up and educated in the deep profligacy of idolatrous creeds and practices, yet to these persons, whose minds had been imbued from infancy

with falsehood and vice of every description, did the Apostles send these very Epistles, and unfold those very doctrines which are now said to be unsafe for the Christian laity to read for themselves.

More happy were the reformed Pagans than the Church of this day, if it be deprived of "the perfect law of liberty" contained in "the Holy Scriptures, which are able to make thee wise unto salvation (2Tim. iii. 15), and be forced to take in their place "the tradition of the Church Catholic," as taught by Papal and Tractarian writings!

If there be "things hard to be understood" in Scripture, *it is not the laity* who (generally speaking) "wrest them to their destruction," for all great heresies have arisen from the erroneous teaching of the Clergy. Bellarmine says "almost all Heresiarchs were either bishops or presbyters;" thus Arius was a presbyter, Pelagius a monk. In the fourth century a Council of Bishops (with but one dissentient voice) condemned the opinions of Athanasius, who was the most orthodox prelate of his times. When the laity fall into such hurtful doctrines and practices from the unreserved perusal of the Bible, and when there is but "one faithful found amongst the faithless," *then* it may be time to stay the diffusion of the Sacred Writings, but certainly not till then.

The second Council of Nice, which consisted of 377 bishops, decreed *image* worship. The Council of Trent, composed of three thousand of the highest dignitaries of the Church of Rome, namely Legates, Cardinals and Bishops, established Purgatory, Transubstantiation, and every other unscriptural and false doctrine.

The laity can never be more universally wrong, nor fall into worse errors than these Councils sanctioned and perpetuated.

It is no reason that because a Church holds in formularies whatever may be necessary to salvation, that the people are therefore to take them without further examination, or are not to read in the Scriptures "whether these things be so," and

look into the truth of what they are taught, for St. John says, "I have not written to you because ye know not the truth, *but because ye know it.*" "I write unto you, little children, *because your sins are forgiven you.*" "I write unto you, Fathers, *because ye have known him that is from the beginning.*" "I write unto you, young men, *because ye have overcome the wicked one.*" (John i. 2.) This epistle was addressed to the young and the old, the strong and the weak; most if not all were the laity, who had been well instructed and yet were to revise and study the newly given and sacred oracles of God.

In the Old Testament are found most definite commands for teaching diligently the "children" "all the words of the law;" and what was ordered to be "written upon the posts of the houses," could not be meant for the secret concealment of the priesthood. (Deut. vi. 7, 9.) Isaiah tells the *people* they are to go "to the law and the testimony," (viii. 20.) and further, the prophet desires them, to "seek ye out of the Book of the Lord." (xxxiv. 16.) The Psalmist says, "thy word is a lamp unto my path and a guide unto my way," (cxix.) but it can never be a guide to those who may not have the light.

The New Testament is not less definite upon the same point. Christ said unto the Sadducees, as a rebuke for their ignorance, "ye do err, *not knowing the Scriptures.*" (Mat. xx. 29.)

St. Paul writes that "the Bereans were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." (Acts xvii. 11.) If the Bereans were highly approved by the Apostle, and their conduct recorded as an example, *because* they sought in the Scriptures to discover whether the doctrines taught by Paul and Silas were true and in agreement with the *written* word, surely those who are now in the Priests' office have no right to take umbrage or exception at similar inquiry in their congregations, but cheerfully recommend that as a duty which Paul and

Silas applauded, for none in these days can affirm they possess superior gifts and graces than were bestowed on these inspired teachers.

In the first ages of Christianity, all who gave up their sacred books to their heathen persecutors were considered as lapsed apostates. What would the primitive Christians think of the state of the Popish laity at this day?

St. Paul did not forget to tell the Romans that the Jews had heretofore enjoyed advantages beyond all other nations, in that "to them were committed the oracles of God," (Rom. iii. 2.) and implying, at the same time, that now "the middle wall of partition was broken down," the Gentiles shared equally with them in their privileges. Nor did he omit reminding Timothy of the blessing he had enjoyed in having "known the Scriptures from his youth."

Those who would prevent the laity from having a free use of the Bible, know "that the word of the Lord is a reproach to them," (Jer. vi. 10.) otherwise it would not be forbidden.

There should be no mistake upon another branch of duty connected with the study of holy writ, namely, the necessity of reading it in public worship. Christ, who is our example, read the Book of the Prophet Isaiah in the Temple, (Luke iv. 18.) and the Apostles desired their Epistles might be read in like manner in the Churches; the Gospels were written "*that thou mightest know the certainty of those things wherein thou hast been instructed.*" (Luke i. 4.) for these holy men did not follow "cunningly devised fables," therefore wished every one to examine for himself all the facts and doctrines which they set forth.

It is only those whose deeds are evil, and words false, who *dare* not stand the scorching light of truth.

St. Paul writes, "when this Epistle is read amongst you," that is, "the saints and faithful brethren at Colosse;" "cause also that it be read in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea," (Colos. iv. 16.) Again,

(1 Thess. v. 27.) "I charge you by the Lord that this Epistle be read unto *all* the holy brethren."

In the Acts it is also recorded, (xv. 22.) "the apostles and elders, *with the whole church*, wrote letters by the hands of Paul and Barnabas, to the brethren in Antioch, Syria, and Silicia," (30.) "so when they came to Antioch they gathered *the multitude together*," and delivered the Epistles, "which when they had read *they* rejoiced for the consolation." The multitudes in that city had been Pagans, and yet to them were sent apostolical letters, which were publicly read to and meant for all. As these letters were taken to Antioch by Paul and Barnabas, there could be no mistake made as to the lawful use of them, nor any error committed when they were read to the new converts from heathenism.

If God had not stated clearly by inspiration what he intended all Christians should know, the whole body must again have sunk into ignorance; but when they had the word of God, they possessed a constant unchanging guide, for Christ never allowed any appeal *from* what "is written" by the Spirit.

In the middle and dark ages, the Scriptures became scarce, and Christianity was corrupted and hidden by a thousand novel inventions; then the Church fell into an abyss of error, in which to a large extent she remains; it is only in those countries where "the word of the Lord has free course and is glorified," that anything like apostolical religion is seen.

There are no infallible teachers in the Church, nor have there been any since the death of St. John; but there is an unvarying, unerring, certain standard of truth in the Holy Bible; it is in vain to look elsewhere, for the Sacred Volume is closed by a curse upon those who either add to or take from the words of the Book. (Rev. 13.)

The Old and New Testaments are sent to *all* mankind, whether clergy or laity, each to share alike in the privilege to read their contents, for the Lord Jesus Christ has said "search the Scriptures." "Add thou not

unto his word, lest he reprove thee, and thou be found a liar," (Prov. xxv. 6.) for "the law of the Lord is perfect, converting the soul; the testi-

mony of the Lord is sure, making wise the simple." (Psalm xix. 7.) S. P.

March 18th.

The Youths' Remembrancer.

HOW ALWAYS TO ABOUND IN THE WORK OF THE LORD.

It was on a calm summer evening, that the Missionary Meeting was held in the busy town of E——. The large room was crowded with quiet and attentive listeners; and the missionary information imparted to them was peculiarly interesting. Intelligence had been received from distant lands, of the mighty changes which were being effected through the simple instrumentality of the Gospel. The peaceful influence of a Saviour's Cross was pervading the dark abodes of cruelty and superstition; and the idolater, instead of invoking the aid of his useless deities, had learnt to love and worship the only true God. The Sun of Righteousness with his life-giving beams, was illumining that moral desert, and the wilderness and the solitary places were beginning to blossom as the rose. How refreshing to the Christian pilgrim were these glad tidings from a far country! Wearied, perhaps, in the ardent discharge of his daily duties, and mourning over his apparent want of success in them, his faith was strengthened and his hope invigorated by these accessions of fresh triumphs to the cause of his Saviour, and he felt encouraged to pursue with cheerful confidence his heavenward way. Yet we cannot think that all in that room felt thus, for there were some there whose hearts had never been won by a Saviour's love, and who had never devoted themselves in grateful consecration to his service. I do not mean that they were uninterested. Their bright eyes and glowing cheeks gave full evidence to the contrary; but then the warmth and enthusiasm of their feelings arose from excitement,

and not from Christian principle. Their hearts beat high with emotion as they listened to the thrilling details which were given, and the urgent appeal that was subsequently enforced; but it is easy to fancy that natural benevolence is Christian sympathy, and to mistake the exuberance of an excited imagination for Christian zeal.

Let us trace in imagination the return of one of this youthful group to her happy and peaceful home. We can fancy how, in the midst of the family circle, her thoughts still revolve around the delightful subject of missionary enterprise, and how when at night she lays her throbbing temples on her pillow, the recollection of it tinges her dreams. Yet we should not be surprised if these pleasing thoughts fade with the morrow's dawn. But we will suppose that it is otherwise, and that our young friend arises in the morning with renewed zeal and animation, and with a firm resolve to put her little plans of usefulness into immediate execution. It is probable that more is attempted to be done than is practicable with customary habits and engagements, and thus plain and every day duties are liable to be neglected or carelessly performed, while the gentle remonstrance of an older friend, whose judgment is more mature, and whose experience is more extensive, is impatiently received and proudly disregarded. We need not describe—for the imagination of our readers will easily draw the scene for themselves—a table well filled with materials for making simple dresses for the native children; a neat missionary-box

placed in the most conspicuous part of the room, and a youthful brow bending anxiously over a long list of the names of such persons as are likely to become subscribers. It is a pleasing picture, for self is apparently forgotten in the earnest desire to do good to others.

But we will suppose that a few weeks have rolled away, and now let us look again. The ardent zeal which so lately attracted our attention is rapidly declining, for the novelty of excitement having worn away, there is nothing to sustain its progress. The tedious and unvaried employment of plying the needle has become irksome and disagreeable; and the office of a pence collector is found to be less pleasant in practice than in theory. Chilling looks and uncourteous refusals have discouraged the young applicant, and the weekly call requires more punctuality and self-denial than she is willing to command. Her warm devotion to the missionary cause is subsiding into apathy and indifference, and it is doubtful whether her self-imposed labours would be even languidly performed, if it were not from a regard to appearances, and a love of praise. Yet, if you wait till the next anniversary rolls round, you will probably witness a renewal of her former warmth and enthusiasm, but it is to be feared that it will be equally transient in its duration.

Will not our young readers allow that this is a true picture? Perhaps in this hasty delineation some may have recognized the outline of their own portrait, and if so, we would gently entreat them not to turn carelessly away, but to endeavour to ascertain the reason of their want of faithfulness and perseverance. It is a simple, and yet a momentous one—the *absence of right principles*. There is no constraining motive of love to the Saviour to stimulate and encourage them in the path of weariness and difficulty, and although excitement may urge them on for a while, it cannot impart a bracing and sustaining power to the energies of the mind. Consequently, when it fades away, and no longer maintains any

influence over the feelings, there must be a corresponding change in the external conduct.

Thus their high resolves and their glowing desires are as the early cloud and the morning dew, beautiful but evanescent. The blossoms of promise are fair and lovely, but they are soon blighted and withered, and we find no fruit. To expect that it should be otherwise, would be to imitate the simple child who gathers a favourite flower, and then planting it in the ground wonders why it does not grow. The sapless stem cannot impart life and vigour to the drooping petals, neither can a heated imagination produce the fruits of the Spirit. Many brilliant natural qualities may appear to emanate from the principles of true religion, but although they bear a resemblance to the graces of Christianity there is a wide and essential difference between them, which will manifest itself in the hour of trial. The gifts which are acceptable to God must spring from the root of divine grace planted in the soil of a regenerate heart. How can he approve of those services which are commenced without any design for the promotion of his glory? Would a father value the offerings of his child, if he knew that they were prompted by no purer motives than those of personal amusement and self-gratification? The sacrifice which God requires is that of a grateful heart, and if this is withheld, the most costly oblations are worthless in his sight.

Dear young friends, in this day of religious profession and excitement, it is of great importance that we should carefully analyze our motives, and ascertain the source from which they are derived. It is easy to deceive ourselves upon this point. It is easy, because our self-love makes us unwilling to investigate the subject, and we are too ready to conclude that our actions must necessarily spring from right principles. Let us, then, implore the aid of the Holy Spirit, to help us to discriminate between the mere fervour of an excited imagination, and the deep, pervading influence of a true and practical faith.

Yet let not our readers imagine that

we would commend a cold and formal system of religion, and discourage the ardent and irrepressible desires of an overflowing heart. Oh, no! that religion which is destitute of enthusiasm wants an important proof of its heavenly origin. The dweller in some ice-bound region may pass his wintry days in the coldness of a frigid insensibility, but he whose home is cast beneath the genial beams of a cloudless sun, must have caught its glowing influence. The Gospel of Jesus Christ, wherever it meets with a cordial reception, arouses every dormant energy of the mind into life and ac-

tivity, and brings its noblest powers into healthful exercise. The brightest talents are consecrated in unreserved devotion to the service of the Lord; and the deep tide of love which rises in the heart of a Christian, bears him fearless on through many a perilous enterprise and toilsome undertaking. In moments of weariness and difficulty, when all outward stimulus has ceased, he is sustained by the never-failing principle which regulates all his actions.

May this principle, dear young friends, be yours.

C. C.

LAST DAYS OF A YOUNG OFFICER.

I FORGET whether you remember that we have two nephews and a niece (orphans) in whom we have always felt particularly interested. A——, the eldest, has been abroad in the West Indies and Canada, and having lately returned to England, he was living at a club-house in London, among the officers of the —regiment, in which he was a lieutenant. We heard he was looking ill, and went to see him, and perceiving how ill he really was, we invited him to come and stay with us in the country, for change of air. He came, and we felt much anxiety respecting his spiritual state; for it was evident to us and to others that death was upon him, but we had no indications of preparation for his great change until the memorable Sunday, the 28th of August. He said to me on that memorable afternoon, "that if we would only have our own servants in at evening family prayer, he should wish to attend; but that when the neighbours were admitted, the room was so close he could not breathe." Of course, his wish was complied with, and his uncle took the 1st verse of the 8th chapter of Romans, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit;" upon which he spoke at some length.

After the exposition was over, we sang that hymn which begins with

"Show pity, Lord; O Lord, forgive!
Let a repenting sinner live."

When all had left the room but his uncle and myself, A—— burst into tears, saying, "There is no hope for me, I am such a sinner!" His uncle thanked God mentally for this proof that His Spirit was given him, and which appeared so wonderfully to have convinced of sin. We then told our dear nephew that "the blood of Jesus Christ cleanseth from all sin, and though his might be red like crimson they should be white as snow." Monday, Tuesday, and Wednesday, our dear invalid continued earnestly to seek for pardon, and on Wednesday afternoon he said to me, "I am beginning to see much clearer into the way and plan of salvation than I ever expected to do." The following Saturday I went up to bid him good night, as I always did, after he was in bed, and observed he was in tears, but I left the room without seeming to notice them. The next morning, when he came down stairs, his sister being in the room with me, he said, "After you left me last night, aunt, I had all my sins brought fresh before my mind, and

for some time I felt as if I must be lost for ever, and I was miserable! but, by and by, faith was given to me, and I was enabled to see the efficacy of the blood of Christ to wash away all my sins, and to reconcile me to God, and the peace, comfort, and joy I felt no one can believe."

He lived after this only to the 14th September, but he never lost his confidence. His faith increased daily, and he received every Scriptural truth with the docility of a little child. He now expressed a wish to see a friend, who had formerly spoken to him upon religious subjects, but to whom he *then* turned a deaf ear. But no sooner were his natural powers sanctified by Divine Grace, than he begged this gentleman might be sent for, and he came, and rejoiced to see exemplified in our dear sufferer, that promise—"thy people shall be willing in the day of my power." One fine

evening, a few days before his death, as this friend was sitting by him, on the lawn before the house, and admiring the peaceful country scene before them, he asked him—if he did not enjoy it? He replied, "Yes, but I have such inward peace, that I feel outward things make little difference to me. I could be quite as happy in a garret in London, as here." It was delightful to be with him, and to behold the power of Divine Grace in turning the rebel into a child. In reading Scripture he chose all those portions descriptive of the pardoned sinner; such as the 7th of Luke, from the 36th verse, &c. What a happy instance of Divine power and mercy was this dear young officer, when he laid down his arms of rebellion at the feet of his Heavenly King, and enlisted in that army, named in Rev. xx. 14, "clothed in fine linen, white and clean."

Poetry.

"I ONLY WANT THE ROSE."

(For the *Christian Guardian*.)

"A pious child in India, when dying, called to his mother for some flowers. She gave him some; but separating his favourite from all the others, he said, 'I only want the rose, Mamma!'"—*From a Letter by Mrs. Fletcher, in Chorley's Memorials of Mrs. Hemans. Vol. I. p. 182.*

To her sick child a mother brought
Some flowers, with those rich odours
fraught

Which summer's breath bestows;
The dying boy his fingers laid
Upon his favourite flower, and said,
"I only want the Rose."

Oh, thus, when o'er the sinner's soul
Dread thoughts of coming judgment
roll,

And Hope no refuge shows;
The flowers of pleasure lose their hue,
For Christ he sighs, the Good, the
True—

He only wants the Rose.

And thus when death approaches near,
And whispers in the Christian's ear

That now his days must close,
In vain you tell him Fame will fling
Flowers on his grave through many a
spring—

He only wants the Rose.

He only asks to view the face

Of Jesus, Lord of Love and Grace,
Where Heaven's sweet sunlight
glows;

Long have earth's gaudiest flowers
for him

Been scentless, colourless and dim—
He only wants the Rose.

M. N.

PROTESTANT MINSTRELSY.—No. V.

(For the Christian Guardian.)

THE MARTYR'S SHROUD.

In more than one instance it is recorded, that the garments in which the martyrs suffered had been expressly prepared for the occasion by friends.

In cloisters old, the weary nun
Toiled, with her wasted hands,
Till the fair altar-cloth was done—
A gift for Christian lands.

Deftly, the cunning needle wrought,
With silk and twisted gold,
Till many a dim monastic thought
By flower and leaf was told.

And when, on high and solemn days,
It glimmered from the shrine,
The church accounted Mary's praise,
Pale sister! surely thine.

And erring, read amongst the flowers,
Sweet rose and lily white,
Thy title to the blessed bowers
That feel no earthly blight.

False dream! yet who would coldly
say,
Frail hands and aching eyes,
Busied the long bright summer-day,
Were only worldly wise?

If fervent hearts so wrought for Him,
On whom the spikenard fell,
When Christian truth was burning
dim,
It was accepted well.

And yet a fairer work, I deem,
Was wrought by hands as true,
Struggling with tear-drops in their
stream,
The holy task to do.

Open some chamber, in the day
When pity there was none,
And while the sunlight fades away,
Behold what there is done.

Methinks it is the vigil-night
Of some true martyr's doom,
And children, with their faces bright,
Are wond'ring at the gloom.

JUNE—1845.

Oh never yet, by fingers small,
Was wrought a work so fair
As hers, whose shining tear-drops fall
Amongst her loosened hair:

Their mother toiling silently,
With the rude hempen thread,
And folding, calmly, on her knee
The raiment of the dead—

Raiment that never shall be wound
About the martyr's clay,
Where kindly hands have shaped the
mound,
And torn the weeds away.

Woe! woe! for him no grave is made
Amongst the fragrant grass,
Where often, in the yew-tree shade,
The blithe wood-robins pass.

No forest bird will hover near
The red and blazing brands,
And not a cup of water clear
Will shine in friendly hands.

The human flesh, the woven shroud,
Like a frail parchment scroll,
Must shrivel in the fiery cloud,
But not the Christian soul;

For that a brighter crown shall wear
Than England's Romish queen,
And that a greener palm shall bear
Than living eyes have seen.

And so she toileth patiently,
Twining the hempen thread;
The morrow's woe full soon shall be,
For, lo! the skies are red.

Brave heart! that failed not in the
fight
Amid the gnawing flame;
True heart! that toiled that mournful
night
Till the dread morrow came.

2 M

And then dried up the falling tear,
And when the flame was nigh,
Spake never word of doubt or fear,
But thought of rest on high—

Spake never of the cold hearth-stone,
The children's wond'ring eyes,
But turned to tread the world alone,
Her treasure in the skies.

Oh never yet in cloistered cell
Was wrought a work so fair
As here, whose shining tear-drops fell
Amongst her loosened hair.

‘Ελενη.

Review of Books.

TRAVELS IN FRANCE AND SPAIN, chiefly in the year 1844, by the
Rev. F. TRENCH, in Two Volumes, 12mo., pp. 648, London: Bentley.

Do Christians ever make *mere pleasure tours*? is an inquiry to which an answer in the affirmative will too readily be given. And yet, remembering the deep responsibilities which gather round the Christian, it is an answer which ought never to be given. He is not his own, for he is bought with a price; he has surrendered himself to another's will, and he is ~~bound~~—bound it is true by willing ties, but still bound—to an eternal service. And if his body and his spirit are God's, surely all else that he has is God's. His time therefore belongs to his Divine Master. Not only is he forbidden to waste it, but he is forbidden to employ it for himself. Like his other talents it is to be traded with for his Lord's advantage. And on time a special value has been stamped, since, as it has been well observed, "God demands a *seventh* portion of our time, while he only requires a *tenth* of our wealth."* Has this value been properly estimated and recognised by those who confess themselves stewards for God? Alas, we fear that, passing by the manifold proofs to the contrary at home, the travels abroad of those who bear the Christian name, too sadly furnish a long record of days, weeks, months, and years absorbed by schemes of self-gratification.

Are these things so? If they are, ought they to be so? Ought Christian families, ought Christian clergy-

~~men~~ in compliance with the fashion

* Vide "Guesses at Truth."

of foreign rambling, to forsake home-duties, that they may gratify curiosity by the exciting incidents and novel adventures of continental travel? We are not speaking of the *evils* attendant on such excursions; we confine our attention to their *object*. But it may be alleged that the mind is expanded, and knowledge is increased, and the bygone events of history are vividly recalled by a sight of places which are still eloquent of the past. All this may be true; but the charge of self-gratification is not by it refuted. Whether the *selfism* be that of pleasure, intellect, or even religion, still if it be *selfism*, it is unworthy of the Christian character. And, alas, in how many narratives of travels which come before us, do we trace an entire forgetfulness of the fact that we ought always to be about our Father's business! In how many of such narratives, narratives too written by professed disciples of Christ, do we look in vain for an exemplification of the same spirit which actuated Him who "*went about doing good*." We have beautiful scenery, almost as beautifully portrayed; cathedrals, chateaux, towns, villages, &c., interestingly described; remarks, lively and profound, on men and manners, and all the adventures and misadventures of a ramble abroad amusingly told; but we notice no word spoken in due season; no seed scattered by the way; no doing good unto all men as opportunity is given.

Still, though we fear they are few.

we believe that some who journey into other lands, do so under a deep feeling of their avowed dedication to God's service, and under the influence of a truly Christian motive. In this minority the author of the work now under notice appears to rank himself.

"From the commencement of my excursion," he says, "I was desirous that the absence from home should not be without those accompanying objects and aims in accordance with the character of a clergyman of the Church of England: and when the journey was prolonged, I became still more anxious on the subject. I will not hesitate to notice what these objects and aims were, under the sense of the responsibility for time, attention, and interest, attached to one occupying the position of a minister."

He goes on to state, that he had in view to ascertain the respective positions which Popery and Protestantism maintain in France; and to take every opportunity of affording to his countrymen abroad his pastoral ministrations. With this aim, this "*τελος*," he continued a journey which originated in a desire of benefiting his health. We purpose, though of necessity hastily, to follow him in his carrying out of such intentions, and therefore must excuse ourselves from any critique on his work viewed simply as a traveller's narrative.

While at Rouen, Mr. French delayed his departure, that he might administer the ordinance of Baptism; and surrounded by forty or fifty persons, chiefly connected with the railway, he had what seems to have been a very interesting service. Seven children were baptised, and "the French servants, and other inmates of the house looked on with much curiosity and interest." At the conclusion, he says—

"One man came up and told me that he had heard me preach before, both at Reading and Southampton. I trust that many opportunities of exercising my ministry will be granted to me during my journey: the minister of Jesus Christ, when in adequate health, should ever remember and

realize his Lord and Master's command: 'As ye go, preach.'"

At Orleans, he found a considerable number of Protestants, at least sufficient to form a good congregation, under the care of Mr. Rossellotry. Here, on Sunday, Mr. T. heard a clear statement of the truth; and in a subsequent conversation with Mr. R. and his wife, "he heard that their Church was prospering; that many Roman Catholics had joined the Protestant Communion; that they had Colporteurs for the distribution of the Scriptures and religious Tracts, and that no persecution, of any moment, was at present exercised against them in the place." While thus engaged in conversation, a distribution of religious books was going on in the next room, and a class receiving instruction in Church music. The Orphan Asylum was visited. The last report of this institution shows its efficiency; and its value is illustrated by the fact that, except where received into some such asylum, the orphan children of Protestants fall under Popish influence, and are almost sure of being educated in the faith of Rome. Mr. T. had an interesting interview with M. Bruit, who had recently quitted the Church of Rome; "salvation by grace and Christ's finished work seemed the very joy of his heart." At a later period he met, at Toulouse, M. Maurette, also a Romish priest formerly, now a Protestant pastor. From Orleans he passed to Tours, four miles from which is situated the Agricultural Colony of Mettray, an institution of general approval in France. "The objects of its care are youths who have subjected themselves to legal punishment," but who are not hardened beyond hope of amelioration. Religion forms one branch of their education; but what kind of religion will be evident if we give an extract from a Sermon, recently preached by the Archbishop of Tours, at the consecration of a church built for the institution:—

"O Marie! pourrai-je oublier que ce temple auguste est dédié sous votre invocation! Vierge fidèle, consolatrice

des affligés, refuge des pécheurs, secours des Chrétiens, par vous nous offrons à votre Divin Fils l'hommage de nos adorations profondes, nos actions de grâces, nos supplications et nos vœux ; soyez notre force dans les tribulations, notre ressource dans tous les besoins, notre étoile dans les dangers : que par vous nous arrivions heureusement au port du salut éternel."

Is it uncharitable to ask, if a Church which deifies Mary, can be a Church of Christ?

But Tours and its neighbourhood is not left to Romish teaching. It has a large English Congregation, with a zealous and useful Clergyman : there are also a French Protestant pastor and flock ; additions to it have been rapidly made, and our readers will be gratified to hear that the Protestant worship in this place was founded by the late lamented and beloved Mr. Hartley.

At Loches Mr. T. found a few English families, but no public worship on Sundays, and but few visits of clergymen. He therefore conducted service and administered the Lord's Supper to nine communicants.

Here let us commend Mr. Trench's example to the imitation of all clergymen travelling abroad, and avail ourselves of his own words "to recommend an inquiry in each town which a clergyman visits, as to whether there are any of his countrymen in the place without the advantage of a permanent English minister." And surely, in such case, travelling arrangements should be ordered, and mere scrupulous feeling overcome, so that they who are isolated from "the great congregation" at home, may be sometimes furnished with the ministrations of the Sanctuary abroad.

We follow our traveller to Saumur, and we find him making such just remarks on a Protestant Church recently opened, that we lay them before our readers :—

"I must now proceed to mention an edifice which, small as it is, and only just completed, gave us more gratification and interest than all the antiquities together, pleased as we are with observing the relics of ancient

days; and I make this remark without any depreciation of their claims on our attention, but only to denote the feelings which ought to be those of every Christian traveller when a building is before him, now in actual use for the glory of God and the good of eternal souls. We have especially to feel for, and serve that generation, in which God has appointed our lot; and antiquarian research, even though employed in churches, is indeed a small matter when compared with exertion and sympathy towards building up the "living stones" of God's true temple on earth—his Church of believing souls!"

Saumur was once celebrated for the number of its Protestant inhabitants ; but Romish persecution did its work so completely that "heretics" were silenced for upwards of 150 years. A change has now, however, taken place ; and in a church built on the site of the old one, where Henry IV. used to worship, the pure and undefiled Gospel is preached. Mr. T. says—

"I had a note of introduction for the pastor, Monsieur Duvivier, who received us in a very friendly and obliging manner. His ministerial post is evidently one at present of considerable difficulty and anxiety as are all the newly established Churches of Reformed worship in France; and much zeal and perseverance are requisite in order to form and preserve a congregation amidst the many obstacles which rise up, and the general depression of Protestants in the land. Let us, however, hope that the light of divine truth, once more kindled in the town, will so shine in the surrounding darkness that the present little flock will year by year become more numerous."

Here Mr. Trench had a service for the English residents ; and here he saw a striking proof of the Mariolatry of Rome :—

"One of the churches in this very city forcibly illustrates the need of purification such as this. In the edifice to which I allude, I saw a large figure of the Virgin Mary dressed in

real clothes, and occupying the middle niche over one of the altars. I am thoroughly convinced that had a heathen entered the place, he would at once have concluded that she was the divinity of the Christians. In another church at Saumur, the pulpit has inscribed on it these words alone, '*Jesus Maria*', thus combining and equalizing the two names with most unholy disparagement to the dignity of God. At the door of this Church old women were sitting with heaps of long, showy wax tapers before them; they asked me to buy them, and to light them in the church to the honour of the Virgin. I observed that just except at the thin and tapering top, they were hollow, like the system in support of which they are employed."

Having arrived at Angers, our Author says :—

"Our first object to-day was to find out our fellow-countrymen, and to give them notice of my holding service on the morrow. I had previously obtained from Monsieur D— of Saumur, a list of some English residents in the place; but on asking my landlord for some additional information on the subject, he at once referred me to Madame P—, the wife of a confectioner carrying on an extensive business in the town. I found her a most pleasing and amiable person, and being herself a countrywoman and a Protestant, she was well qualified and disposed to facilitate my object. She gladly entered into the design, and after speaking in the highest commendation of the place as healthy and prosperous, she said, 'The only want we have is that of a Protestant clergyman.' * * * * It gave me much pleasure to supply this want even for a short season. I was told that public worship had not been held by an English clergyman within the memory of any of the residents; and one of my informants was able to answer for a period of twelve years.

"Sunday.—We rose early this morning to clear and prepare our apartment for a temporary church:

got in about thirty chairs, and arranged all things needful for our pure and simple form of worship. Thirty-five came. Three or four of the number were French; but, being Protestants, they were desirous of this Christian union with us and were able to understand and follow a considerable portion of our services. About the same number came in the afternoon, and among them was Colonel P—, who, on that occasion, joined for the last time an assembly of worshippers on earth. He was an officer in our army, rather advanced in years, and of very calm and mild bearing. He sat next to me, and I exchanged with him a few words, little thinking that out of our small company he was so soon to be summoned away. Not being pressed for time, and seeing how much the services of our Church were needed, and, I will add, valued by my countrymen here, I engaged to remain at Angers at all events for another Sunday, gave notice that I should administer the sacrament of the Lord's supper, and arranged for the baptism of a child during the ensuing week."

The above is rendered peculiarly affecting by the fact, that Col. P. died suddenly on the following Tuesday, and Mr. T. had the melancholy duty of reading the burial service over his remains. While in the same tour, one or two controversies which he had, suggest the following remarks :—

"Alluding to all the educated men of the Romish Church with whom I have hitherto spoken at length on such subjects in France, not excepting one, I may confidently say that the real and virtual point at which ere long we arrived was this—whether the *Bible alone*, or the *Bible and the Tradition of the Church*, ought to be the rule of faith. And in every conversation in which I have contended against the Sacrifice of the Mass, the Worship of the Virgin, Purgatory, &c., my opponent has finally appealed to Tradition as his warrant. Most fully do I believe that what our Saviour said to the Jews is still doctrinally applicable on this matter: 'Ye do

make the Word of God of none effect by your traditions.' And may we, as Protestants, be warned now and continue to be warned by this and every other warning afforded by the Church of Rome! May we resist with zeal and determination every effort made to raise Tradition out of its due place! Many such efforts are now made, and in proportion as they succeed, true doctrine must fall, and false doctrine must rise."

Mr. Trench endeavoured, before he left, to stimulate exertions towards a permanent Protestant ministry. His efforts have been successful; for a Bible dépôt has been formed, a colporteur appointed, and the services of a clergyman obtained.

A visit to a friend on the banks of the Loire, afforded the next opportunity of gathering a little congregation on the Sabbath-day. At Nantes, Mr. T. attended the French Protestant service, held in what was once the chapel of a Carmelite monastery. The congregation was good; but the establishment of an English clergyman seemed very desirable.

We should like to notice a conversation which our author had with a French seafaring-man, in order that we might give an instance of the mischief done by the Popish doctrine of Tradition, but our limits forbid more than a mere reference to it as one of much interest. We pass, to describe a Sunday spent at Bourbon-Vendée:

"Protestant service is held in the town once in three Sundays, and it happened that this was the day for public worship. Accordingly, at 12 o'clock we went to the Mairie, or Town-Hall, where a comfortable, simple apartment is assigned for this purpose. We found a congregation composed of about thirty persons. There are, in fact, only three or four French Protestant families in the place, and it speaks well for their conduct and zeal in behalf of their religion, that where there are so few they have obtained and maintain a service."

At La Rochelle, Mr. T. attended the

service in the Protestant Church, and in the evening—

"I sent out," he says, "my invitations for evening service in my room to all the English residents in the town of whom I could hear. About twenty attended."

At Bordeaux, Mr. T. again meets with one of those proofs of Mary-worship which crowd around the traveller in popish countries:—

"At one of the chapels in another church—that of St. Michael—are the following words in large and conspicuous characters, so placed as to meet the attention of all who pass by, '*Allez a Jesus par Maria*:'" an exact parody of the words and testimony of Scripture regarding our Saviour's office as the *one* mediator between God and man—an office so valued, so sacred, and so unapproachable in the estimation of every enlightened believer in the Lord Jesus Christ."

How vain are the attempts of Popery to refute the charge of exalting the creature into the Creator's seat; we need only to point to the crown on Mary's head, with which the churches abound, her titles, her pictures, her altars, her devotees. These speak a fearful but intelligible creed.

During his stay at Bourdeaux, Mr. Trench's sympathies were aroused in behalf of the religious condition of the sailors, and he held a service for them twice, and had a very serious and attentive audience.

The spiritual state of Bergerac is thus described:—

"He told me that there were twenty-five Protestant 'Temples' in St. Foy and the neighbourhood, and that in the flourishing school for Protestants in that town, there were one hundred and thirty pupils. I also heard from the same authority, that in the department of the 'Charente Inférieure' there were eighteen thousand Protestants, and at least fifty 'temples.' I also received from Mr. D— some interesting accounts concerning the sale of bibles and testa-

ments by means of Colporteurs. He told me that at Périgueux, a Colporteur had sold in one year seventeen hundred bibles and testaments, and at another period thirteen hundred in eight months. My informant and his young colleague, whom I also saw at Luz, had sold at Barèges, Luz, and in the neighbouring mountains, in the three weeks previous to my seeing them, one hundred and seventy-seven testaments and four bibles. They select a certain district, and offer the Scriptures for sale almost from house to house. The usual price is tenpence for the testaments, and from two shillings and a penny to two shillings and sixpence for Bibles."

An excursion of 34 miles from Pau to Puyoo suggested to our traveller's mind a reflection, very common when observing localities where Protestantism exerts any influence:—

"The whole district which we traversed to-day to our sleeping-place, Puyoo (thirty-four miles) offered, in unbroken succession, that attractive scene which good country houses, neat cottages, cherished gardens, and highly cultivated fields must always compose. Such a scene is not merely gratifying to the outward eye, but may fairly be viewed as no slight evidence of moral and social happiness among the inhabitants. And when I mention that this day we were in a very Protestant country, (for France,) and that we naturally compared the appearance of this people and districts with many other departments, entirely Popish, which we had lately traversed, the observations almost universally formed by travellers as to the respective mien of different cantons in Switzerland, according to the prevalent religion, naturally recurred to my mind, and received here a testimony corroborative of their truth."

And now, Mr. Trench passes from France to Spain, whither we do not intend to accompany him. We must, however, say, that in Spain Mr. Trench endeavoured, as far as it lay in his

power, by the distribution of Tracts, and by religious conversation, to spread the knowledge of the truth as it is in Jesus.

We conclude our review—if review it can be called—with some general remarks on the actual position of Protestantism in France. Efforts are making there which, as they are based on zeal with knowledge, cannot fail to be extensively successful. Much has been done, in a quiet but effective way. The instrumentality has often been humble, but the results have been glorious. The lowly colporteur as, "bearing precious seed," he passes from village to village, is distributing the agencies of an immense vitality. The quickening process has been sometimes a very rapid one; and we have looked with the astonishment of delight, on whole communes passing from the false to the true faith. Indeed the spread of Evangelic truth has been so great that Rome has trembled at the sight, and her hierarchy in France has found it a matter of grave concern; and the checking of its progress, a project of the deepest moment. An extract from the last Report of the Foreign Aid Society, will clearly establish this interesting fact:—

"At the fall of the empire, in 1815, the Reformed worship, including the Lutherans, reckoned four hundred and sixty-four pasteurs. In 1830, when Charles X. was dethroned, the number had risen to five hundred and forty-seven; in 1843, it was six hundred and seventy-seven; and at this time it may safely be affirmed that they exceed seven hundred. The public grants made according to the Charter for the maintenance of those pastors have had a proportionable increase. In 1815, the sum total was 306,600 francs. In 1843, it amounted to 1,219,000 francs; and this year it will, in all probability, be still greater. So that a sum of £50,000 is now granted annually out of the public treasury of France for the salaries of Protestant pasteurs; varying from one thousand eight hundred to three thousand francs per annum each. The number of Churches have increased in the same proportion, and yet the Protest-

ant population is far from being supplied. There are one hundred and eleven places where Protestant congregations are obliged to meet for worship in the open air. Of the eighty departments into which France is divided, there are yet twenty-six in which there is neither Church, nor consistory, nor pastor. The Protestants scattered in those extensive provinces have no means of grace to which they can have access."

We see from this statement, that Protestantism has taken considerable hold of France, and that it enjoys to a certain extent the support of the state. But we are not unaware how precarious is its condition; we know that the subject of religious liberty is now agitating France, and it is a question of national legislation, whether Protestants shall be allowed to propagate their peculiar doctrines by the agencies they choose to employ. We also know that the elements of oppression as regards Protestants are capable of being very actively worked; for the communities of Protestants are often small and weak, and the vague power

which rests with the local authorities of each district, relative to the "auto-rization" of the Reformed worship, furnishes a source, under Romish influence, whence arise perpetual annoyances and frequent impediments. We think it far from unlikely, that the Church of God in France may have a large amount of suffering to undergo. The political ascendancy of Rome in that country is such that we may without any extravagance look to see her again quaffing that dreadful libation of holy blood which she loves to drink. When that time comes, may the good confession of the French Church be the cordial and the stimulus of the Universal Church of God! In the meanwhile, let us exhort our readers to avail themselves of the present opportunity of comparative liberty, by aiding in diffusing Gospel Truth throughout the fair but guilty country of France; and let us beseech all Christian travellers there, to let no occasion pass when they may say or do something for their Master. *Fas est ab hoste doceri*;—let Romish zeal be grafted on Protestant principle.

TRACTARIANISM.

AN ANSWER BY THE TRACTARIANS TO THE QUESTION—"WHAT IS TRACTARIANISM?"

It is to "say anathema to the principle of Protestantism"¹—to "depart more and more from the principles of the English reformation"²—to "sigh to think that we should be separate from Rome"³—to regard "Rome as our mother,"⁴ through whom we were born to Christ."⁵

¹ Palmer's Letters to Golightly.

² British Critic, for July 1841.

³ Tracts for the Times.

⁴ Palmer's Letter.

⁵ Tracts for the Times.

It is to denounce the Church of England as being "in bondage, as working in chains, and as teaching with stammering lips of ambiguous formularies"⁶—it is to eulogize the Church of Rome as giving "free scope to the feelings of awe, mystery, tenderness, reverence, and devotedness"⁷—and as having "high gifts and strong claims on our admiration, reverence, love, and gratitude."⁸

It is to declare that "our articles are the offspring of an uncatholic age"⁹—and that the communion ser-

⁶ Tracts for the Times.

⁷ Newman's Letter to Jelf.

⁸ Tracts for the Times. ⁹ Id,

vice is "a judgment upon the Church."¹⁰ It is to teach that the Romish "ritual was a precious possession"¹¹—and that the mass-book is "a sacred and most precious monument of the apostles."¹²

It is to assert that "Scripture is not the rule of faith"¹³—that "the oral Tradition of the Church is a fuller exposition of God's revealed truth"¹⁴—that the Bible "placed without note or comment in the hands of uninstructed persons is not calculated, in ordinary cases, to make them wise unto salvation"¹⁵—and that only persons "disclaiming the right of private judgment in things pertaining to God are members of the church of Christ."¹⁶

It is to teach that "baptism and not faith is the primary instrument of justification"¹⁷—that we are not to "neglect the doctrine of justification by works"¹⁸—and that "the prevailing notion of bringing forward the doctrines of the atonement explicitly and prominently on all occasions, is evidently quite opposed to the teaching of Scripture."¹⁹

It is to assert that in the Lord's Supper "Christ is present under the form of bread and wine"²⁰—that he is "then personally and bodily with us"²¹—and that the clergy are "intrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood."²²

It is to maintain the lawfulness of prayer for the dead²³—to make a distinction between venial and mortal sins²⁴—and to assert that a person may believe that there is a purgatory, that relics may be venerated, that saints may be invoked, that there are seven sacraments, that the mass is an offering for the quick and dead for the remission of sins, and that he may

yet with a good conscience subscribe the Thirty-nine Articles of the Church of England.²⁵

It is to put the visible Church in the place of Christ, by teaching that "she alone is that true hiding-place into which the servants of God may flee for refuge and be safe."²⁶ It is to put the sacraments in the place of God, by declaring that they "are the sources of divine grace."²⁷

OBSERVATIONS.

We can perceive no unfairness in the manner in which these extracts are taken from the Tractarian authors, and given in their proper sense together, from the scattered and attenuated forms in which they appear in the originals. While men slept, the enemy sowed tares. Error is generally specious, insinuating, and tacked on to truth for its better deceitfulness and its easier currency. The great doctrines of regeneration and all the proper work of the Spirit, the spirituality of all true religion, the office of faith in our salvation, our justification freely by his grace, through the redemption that there is in Christ Jesus, the divine purposes in saving men, and the conservation of the saints as kept (as with a garrison) by the power of God through faith unto salvation; these and kindred truths, constituting the very vitals of Christianity, are avoided, suppressed, or denied, as well as the genuine doctrine of the atonement of our Saviour on the cross. Added to all which, they hold the doctrine of exclusiveness, excluding and denying all the reformed churches of Christ: the result of their super-eminent folly of the succession of lineage, or that all 'authority' in the Church of Christ comes in the way of a chain from the first Pope, down to Gregory XVI. and the Archbishop of Canterbury, and down to any and all of the other legitimates thereto appertaining, in England and her colonies, in America and her territories.

¹⁰ Froude's Remains.

¹¹ Tracts for the Times. ¹² Id.

¹³ Id. ¹⁴ Linwood's Sermons.

¹⁵ Id. ¹⁶ Id.

¹⁷ Newman on Justification.

¹⁸ Linwood's Sermons.

¹⁹ Tracts for the Times.

²⁰ Linwood's Sermons.

²¹ Tracts for the Times. ²² Id.

²³ Id. ²⁴ Id.

²⁵ Tracts for the Times, No. 70

²⁶ Linwood's Sermons.

²⁷ Tracts for the Times.

Who sees not that all this is Popery disguised? It is anti-English, anti-Protestant, anti-Christian. Let it only spread in silence, and its leaven will leaven the whole lump of society, and we shall all be prepared to yield, we and our children, before we know it, to the organized and antiquated oppressions of Rome; whence the sword and the keys united will subdue our liberties, and we shall fall victims to the worst form of despotism ever seen in our land. The Inquisition will be restored with all its beauties and its blessings!

And all this, as temporal disaster, is infinitely less than the spiritual damage it will do to our souls. It is another gospel—which is not another. "Every plant," says Jesus Christ, "which my heavenly Father hath not planted, shall be rooted up." Tractarianism and Popery, and all their kindred anomalies, are such poisonous plants. And shall the English soil yield them a harvest? Are they here to be propagated, in this country of the pilgrims, in this land of Protestants, in this nation of freemen? Have our fathers of the Revolution bled in vain, or our ancestors of the Reformation suffered and burnt in vain? Let Christians arouse from their supineness, and be aware of the most formidable pest of the age. Already do they deny the existence of the churches of the Reformation, holding them as mere synagogues of apostacy from their chain of the succession, consigning them to the "uncovenanted mercies of God" that never saved one soul, and denouncing their wisest, holiest ministers, whom God has so abundantly owned and blessed in preaching the Gospel, as no ministers of Christ, as "gross impostors," intruders, usurpers, and traitors "to the Church"—by which they mean themselves and their party.

Let Christians look to God for his countenance and his arm against this flood of abominations. "Lift up a standard for the people. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit

of the Lord shall lift up a standard against him."

WICKLIF AND LUTHER.

JUSTIFICATION.

SIR,—I had purposed to enter yet more fully into an examination of the strangely unsound, unscriptural, and un-Church-of-England opinions, so rashly advanced in Mr. Ward's book. But it has really become unnecessary. He has broken his own bubble, and it has vanished. The inconsistency of his ascetic preferences with the known habits of the man did create a little stir and surprise; but he has kept on the even tenor of his way, he has followed his own natural devices, and has at length practically refuted his unqualified praise of a system of self-denial, about which he could talk volubly, as he does of more things than he really considers, and left his wondering readers to conclude that he interprets ascetic dogmas in a non-ascetic sense. The young man may probably in after years both feel and express regret that his uncurbed vanity led him so boldly and intrusively to assert opinions, and so readily to renounce them. It is a painful thing, however, to have to carry through life the consciousness of having been publicly branded with a silly if not a dishonest notoriety. It would far more become him now, instead of disputing technicalities with the university, perpetuating strife, and keeping his smutched name before the public, to retire into the solaces of that domestic life which he professed to scorn, and to the private privileges of that Church which, if he could, he would have wounded. God grant that he may find it possible to be Scripturally holy in connubial happiness, and to mingle the tears of a late repentance with the cheerful smiles of a peaceful hearth. He would really do well to make a real and natural bonfire on his first-born's birth-day, of the unsold copies of his non-natural and non-ascetic Ideal!

This would be a praiseworthy sacrifice to insulted common sense and literary honesty. If he were seen, not only to contradict his book in sober practice, but in so many words to admit his hastiness and folly, the Christian community would readily pardon, as the airy flight of an academic youth, even those planetary retrogradations which no system of vortices, not even the Newmanian, can ever explain and harmonize.

Let us, however, now turn our back upon him. There is important work before us, in the midst of which the names of such tergiversating youngsters may well be forgotten. The party to which he belongs, in their vain regard to the efficacy of human merit, have grossly misrepresented and calumniated the grand characterizing truth of the Church whose bread they eat—the prominent feature of that Inspired Record which they profess to reverence—the doctrine of Justification by Faith. For this sublime dogma of revealed religion, this grand and glorious mystery which is alone the support of the fallen soul above the fathomless abyss of a lost eternity, no language has been in their estimation too abusive, no scorn too bitter. The very doctrine as affirmed in so many plain and literal words both in the deliberate decrees of the Church and the pages of holy writ, they have denied and vilified, as if their signature had been against it and not for it; as if, according to the morals of the new school, they signed in a non-signing sense; as if it were a matter of indifference to append a name deliberately to a system of doctrine, as pledged solemnly to maintain it, and then, from the advantage of position which that signature gives, to use every artifice of practised intellectual manœuvre, to discredit, and stain, and insult the subscribed system. To men who have lost their simplicity in the mazes of casuistical dispute, this may not appear in its true colours; but they may rest assured that wherever honesty and godly sincerity, and a respect for straight-forward truth-speaking

remain, such manifest deficiency in the first principles of morals will do far more to damage their own theology.

At such times, however, it is well not to be backward in the advocacy and support of this undoubtedly Scriptural and blessed system of mercy. And there are some thoughts on the subject that I would fain submit to the consideration of Christian readers through your Magazine. But first, let us look for a moment at the teaching of our Church in the appointed language of her homilies.

The Homily on Salvation, believed on good grounds to have been written by Cranmer, says, in a quotation from Ambrose, "This is the ordinance of God, that they which believe in Christ should be saved without works, by faith only, freely receiving remission of their sins. Consider these words diligently: without works, by faith only, freely we receive remission of our sins. What can be spoken more plainly, than to say that freely, without works, by faith only, we obtain remission of our sins?" Surely, this threefold repetition of the idea makes the view of the Church very distinct and specific! But observe again: "The Apostle toucheth especially three things which must go together in our justification. Upon God's part, his great mercy and grace; upon Christ's part, justice; that is, the satisfaction of God's justice, or the price of our redemption by the offering of his body and shedding of his blood, with fulfilling the law perfectly and thoroughly; and upon our part true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us; so that in our justification is not only God's mercy and grace, but also his justice, which the Apostle calleth the justice of God; and it consisteth in paying our ransom and fulfilling of the law; and so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man: that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul

declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith, which, nevertheless, is the gift of God, and not man's only work without God." Here every part of the whole idea of justification by faith is brought out so vividly, that it manifestly presents itself broadly in every part to the malediction of these innovating theologians.

Let one other passage be added to these, to show what the Church thinks of those who contravene this plain statement. "This faith the Holy Scripture teacheth. This is the strong rock and foundation of Christian religion. This doctrine all old and ancient authors of Christ's Church do approve. This doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man. This whosoever denieth is not to be accounted for a Christian man, nor for a setter-forth of Christ's glory, but for an adversary to Christ and his Gospel, and for a setter forth of men's vain glory."

It is hardly conceivable that a man in a sane state of mind can have deliberately assented to the correctness of these statements, and also affirmed that justification by faith alone is "a soul-destroying heresy."

But now, taking these passages as a developement of the Church's teaching on the subject, and, of course, of what she believes to be the teaching of the inspired Word, I would make two observations which, if considered, may seem to commend this vilified doctrine to the affection of Christians.

1st. Such a scheme of mercy is worthy of an Almighty Sovereign, and,

2nd. It was absolutely necessary both for the glory of God and the restoration of man.

It is worthy of an Almighty Sovereign to extend a free pardon to his guilty creature, contingent only on the creature's acceptance of the boon, and the power of acceptance itself graciously provided for. This savours not of the niggard barter and bargaining needful to beings in the same category of finite power, who

feel that they cannot risk their little dignity by too large and ready concession. It is a becoming act for one who is as benevolent as he is powerful and holy. And if in his mysterious providence he suffers a created race of moral beings to fall into disobedience and corruption, it is worthy of himself to accomplish their restoration, not by any circuitous process, in which human energy might be suspected to bear a part, and might claim to divide the glory of the deliverance; but in a way of direct and unequivocal mercy, in which nothing shall be more manifest than that the whole redeemed host shall owe their holiness, their peace, their safety, their life throughout eternity, exclusively to an act of grace, which at once pardons, sanctifies, and restores. This characteristic, against which the proud, impenitent heart rebels, is the grand and essential feature of the system. Like our planetary system, in which all the light which the various orbs receive and reflect is central and solar, it is evidently the purpose of the Sovereign Ruler to save by a mode which shall make it unequivocally certain that all good is in him and from him, and that an innumerable host redeemed shall simply receive that redeeming power and influence as an emanation from him; and in all the graciousness, and purity, and peace of after life, shall acknowledge their own native and original darkness, and only reflect—and willingly, and thankfully reflect—the radiant holiness, within whose attractive, and illuminating, and genial agency they have been mercifully brought. It is one of the universally admitted axioms of common life, that we are utterly dependant upon God for the origin and continuance of all our vital powers. Natural life is his sovereign gift. How strange it is that we should rebel against the admission that for all the higher blessings of a moral and spiritual assimilation to our God, a lifting up and restoration unto holy life, we are indebted to the same power! Now to make this manifest and unequivocal, to shut up the human soul to the inevitable consciousness and grateful avowal of it,

is the grand intention of this mode of deliverance. "Of him are ye in Christ Jesus, who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption, that he that glorieth may glory only in the Lord." It is of the essence of the rescuing machinery, that the creature shall be shown to be all emptiness, and darkness, and inaction, and need; and that God, in his own way of manifestation, is all fulness, and light, and activity, and blessing. Man may be jealous of God's all-absorbing portion in the work, and petulantly thankless of the boon proffered; he may receive grudgingly the light by which he shines; but let him once really feel and comprehend the blessed power of that sole and central influence which animates, attracts, directs, controls, regulates, enlightens, vivifies, and warms, and it will be his delight to acknowledge, to the glory of his Maker, that grace alone has given him a position and a portion in this movement of heavenly harmony; that in the very highest sense of which his nature is capable—"in God he lives, and moves, and has his being"—and that this mode of justifying the soul, solely and simply by faith in the Redeemer's righteousness, was to make this very conviction the eternal joy of his heart, and the great moral lesson of the intelligent universe. If it is the glory of the Great First Cause to pour forth from his fathomless resources the infinite supplies that he has made necessary for all the orders of beings that he has formed, then is it still more peculiarly and essentially a Divine glory, that any fallen part of the universal family should be singled out by an

act of special grace, made to feel yet more strongly than others the dependence of the creature on the Creator, and brought in the humiliation of a total and acknowledged emptiness to the treasury of blessing, made to receive there all the gifts that pertain to life and godliness, through a channel which shall secure the absolute and grateful avowal, that they are not of man, or by man, but of and from God only.

And thus is the mystery developed of that prayer—"Father, glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

If we can rise to this view of the specific object of a justification through faith in a given testimony, and that faith itself a gift; if we can comprehend how it thus works for the Creator's glory, and for the bringing of the creature into that renovated state in which he should rejoice in that glory; how we must pity the darkness and sensuality of a mind which can dwell on the thought only to pervert and revile it? How we must sorrow for him who imagines that he can see in it nothing but danger to man and dishonour to his Maker; and who marks his position with this patent and melancholy inconsistency, that his virulence against the doctrine stands in close juxtaposition with a subscription to the strongest and most distinct terms in which the calumniated dogma can possibly be expressed.

LATIMER.

P. S.—I will resume the subject in another letter.

Intelligence.

MISSIONARY INTELLIGENCE.

NEW ZEALAND.

Feb. 1844.

SINCE my last letter, Dec. 15, 1843, the goodness of God has been conti-

nued and extended among the natives. When I visited Mangakahiah in the latter part of November, I took my principal Kaikohi Teacher with me, who had been under very deep con-

viction of sin; but had also been blessed with a sense of pardoning love through the atonement of Christ.

We found the peaceful inhabitants of this fertile and romantic valley in a state of great excitement, in consequence of a visit which had been paid them, not of a friendly nature, by some of their more distant friends, to remove a woman of some consequence, who was about to be married to one of their Chiefs. The Saturday was spent in the examination of candidates for baptism; and the whole of the Lord's Day was devoted to religious exercises. On Monday the people assembled to have their grievances adjusted; and some harsh sentences were made use of by the principal people, who were the aggrieved party. In the morning of Tuesday the Chiefs left in a dissatisfied state. I then met the other people, and requested them to remain firm in their proceedings; and recommended them, if the Chiefs should seek recompense for the insult which had been offered them in the removal of the woman, to separate from them by removing down the river; this they promised to do. I left them next day.

In a short time news reached Kaikohi, that an awakening had taken place at Mangakaiaha. My Kaikohi teacher set off immediately to visit them, and his report was very satisfactory. On the 3rd of February I arrived among them, accompanied by the same teacher. A change was visible. I had not been long among them before some of them came around me, acknowledging, with apparent contrition, the heinousness of their sins. After having examined the candidates, I addressed them in the open air. After Morning Service and School on the Lord's Day, I went down the valley to visit a sick person. As we passed by a village we saw a man lying by the side of the road, covered with his blanket. I drew the blanket from his face, and inquired what was the matter. All he said may be comprised in these words: "Mine iniquities have taken hold upon me, so that I am not able to look up." I spoke to him, and passed on. On our return, a young

Chief who had accompanied us, turned round and stood before us in the path, and spoke in a serious manner of the wickedness of his heart and the burden of his sins. I spoke of the love of God in Christ, and of the visible display of that love toward them in thus convincing them of sin. This melted his heart, and the tears ran down his cheeks. I observed to my companion, "No crucifix is required here to work on the affections." After evening service, which was rather late, the serious natives assembled around our tent, and we conversed with them until nine o'clock, under the broad canopy of heaven. Monday was spent in religious conversation and examining Scripture; in the evening we assembled in the chapel. Tuesday was also spent among them in a somewhat similar way. On Wednesday we left them with much regret.

In this district the work is growing upon us. They told me another chapel would be erected further down the river at the fall of the year, when the material would be ready; this I engaged to visit.

KAUAKAUA.—One circumstance, however, occurred, which greatly marred our joy in this work of love. Opotiki has been taken up of late years by the Roman-Catholic Priests, and one of their number permanently resides here. On Lord's-day, the 28th ultimo, when a large number of people had assembled at that Native Settlement, probably owing to my visit, Mr. Wilson and myself resolved to keep Divine Service outside the church, as it would not have held half the people who were desirous to attend. The hearers seated themselves quietly in rows, forming a most interesting sight; when, to our great astonishment and regret, the Roman-Catholic Priest, who had watched our movements, collected his party of Natives, and arranged them in rows like our people, in our very face. I wore my surplice, the Priest wore his: he looked in my face, I in his. The Priest commenced his chant, and our people sang in loud and solemn tone the 100th Psalm. Thus there

were two large religious bodies confronting and interrupting one another with the avowed purpose of worshipping and serving God. I charged our congregation to act in the meek spirit of our Divine Master. When the services were respectively concluded, the Roman-Catholic party drew near to ours; on which I again requested our people to go to their respective places of abode in quietness and peace. The Papists surrounded us in a noisy manner; but I had the happiness to witness our congregation acting as it became their profession, seriously and orderly retiring without answering a single word. In the evening, I would not again subject myself to such an annoyance, and therefore kept Service in the Church, though numbers had to stay without for want of room, and I was almost suffocated from the heat and closeness within. I was pressed to extend my visit to Wakatane, Kупenga, and Urewera; but I felt it was impossible to comply with the people's request. There is a pressing necessity for another clergyman in this district.

On the 29th of January I reached Tonupahore, another Native Settlement. Here, also, the Papists have not only a strong party, but endeavour to draw our people over to their side by very unfair means. The native Teacher, Hamuera, assured me, that

the Priest had offered him "some payment," if he would advocate his cause. The native Teacher replied, "Money perishes; but not my love to Christ." I established a Day-School here, supplied the people with some books, attended to their sick, held three Services, baptized forty-two adults, and admonished them all to abide stedfastly in the faith and love of Christ.

EFFECTS OF NATIVE AGENCY.—

A wonderful change has been wrought among these people; and much of it has been brought about through native agency. The natives are fond of reading, and take a delight in teaching one another. They think nothing of wandering 100 or even 200 miles, to visit their friends, and to talk about their Pukapuka (Book or Testament); and wherever a few of them join to read the Scriptures, a church is immediately erected for morning and evening service. Hence it is that the Missionary in his tours often finds a place of worship in places never trodden by European feet. You will be surprised when I add, that the 186 persons whom I baptized during the tour above described, had learned the Catechism by heart; and that most of them were able to read the Scriptures.

SUMMARY OF PASSING EVENTS.

"There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand."

THE aspect of public affairs is still sufficiently frightful and critical; yet amidst all the darkening clouds which threaten us there are bright spots on which the mind loves to linger, and which give hope for our beloved nation, for its dearest and only substantial interests. May came in to cheer us with the tidings of the seed-sowing of the heavenly husbandman throughout the field of the world. If the heart has been made to ache with the announcement of districts white for the harvest, but for which there are

no labourers, it is matter of thankfulness at least, that there has been no diminution of effort to meet the increasing demand, but rather in every department an increase of funds and of warm, eager spirit to do the work.

The finest manifestation of a benevolent spirit is perhaps evident in the Methodist Missionary Society, in which the wealthy and prosperous members seem tired of the offering of a sovereign subscription or a £10 donation, and one after another step forward with their £1000. This is as

it should be. It is far easier, and in far juster proportion for many a man to give his thousand a-year to such a blessed cause, than it is for a poor straitened minister to give his half-sovereign: and where a sovereign might be in fair proportion formerly for the work that could be done, a thousand now is not beyond it. Oh, that numbers may be stirred up to go and do likewise! Our national prosperity will very soon be our national ruin, if it be not consecrated to God, and turned with its mighty tide over the sterile and parched portions of suffering and needy humanity to fertilize and bless them.

And May came in as a messenger of peace, soothing and elevating the harassed mind with the exhibition of uninterrupted harmony and love in her various assemblies; a sweet and blessed luxury, largely enhanced this year by the appendage of the anti-Maynooth meetings, in which it was utterly beyond anything that we could have calculated upon, to see such masses of heterogeneous materials all stript of their weapons, all tongue-tied for the utterance of strife and division, all forming one common Peace-Society in order to uphold the endangered interests of Protestantism.

We could not help feeling that the mysterious designs of Providence were rapidly developing, and that however it might be with the temporal interests of particular sections of the external Church of Christ on earth, there were hastening into existence, more rapidly than we could ever have contemplated, materials for Christian union; and that the time was at hand when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Still the horizon thickens. If anything were wanting to complete our apprehensions, it would be the apparent determination of the Premier to succour and endow Popery, to legalize and nationalize error in its most dangerous form against the sound Protestant feeling of the nation generally. There is nothing to be expected from the Government or the House of Commons. How can there—when the Premier can speak of the consolations

of religion coming to the sick and dying as readily through Popish as Protestant channels, and when the very idea of regarding the question of Maynooth in a theological light in the House of Commons, is ridiculed and scorned. How is it possible to legislate for the religious instruction of the nation apart from religious considerations and principles? But it is all of a piece with the spirit of the day. There is the non-natural sense in which articles can now be subscribed; and there is the principle on which the Secretaries of the Gospel Propagation Society can run down to Oxford to vote for Mr. Ward, apart from all theological considerations; and the most important changes in the religious departments of the realm are to be effected without any recognition of religious or Scriptural principle! What can we expect from all this? What, but that if we thus "sow to the flesh, we shall of the flesh reap corruption!" God is not mocked. If the nations drive him out of their councils, and the rulers take counsel together on the principles of worldly expediency irrespective of Scriptural truth, God will leave them to see what their own unassisted policy will do for them, and to discover that not the largest and most extensive national prosperity, in a worldly point of view, can shield and protect a people from the withering and blighting influence of the frown of a neglected and offended Deity. We may rest assured that we are fast hastening into most perilous times. Let the faithful be quick in making their calling and election sure. Let their hands be busy in sowing the good seed of the kingdom in every direction. It may not spring up at once, but it will lose nothing under the fearful winter that awaits it. It will lie ready to benefit by all the storm and tempest that are soon coming; and when the powers of darkness have spent themselves, and the storm subsides, the sun will burst forth with an hitherto unknown splendour and efficacy, and then what a harvest will spring up to fill the garner of heaven

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AND

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JULY, 1845.

MEMOIR OF THE REV. THOMAS JONES,

OFFICIATING MINISTER OF CREATON, NORTHAMPTONSHIRE.

THE subject of this Memoir was born April 2, 1752, near Havod, now in the possession of the Duke of Newcastle, about twelve miles from Aberystwyth, in the county of Cardigan. He was brought up at Ystradmeirig, about ten miles from his father's residence—a school, then and afterwards in considerable repute, conducted at that time by its chief founder, Mr. Edward Richards, a layman of great native talent, strict in his discipline, but very kind and paternal to his pupils; for whom Mr. Jones ever retained a very high esteem, bordering on veneration. He did not think him clear in his views of the Gospel, but a religious man, as he used to say, in his own way, having more of the spirit of the law than of the Gospel.

Our lamented brother could recollect no serious impressions previous to the time that he was about twelve years of age, the time he entered the Grammar School where he was educated. Soon after he entered that school, the Rev. Daniel Rowlands, of Llangeitho, came to

the neighbourhood to preach. He went to hear him; and the preacher arrested his attention in an extraordinary manner. When speaking of this event, Mr. Jones once made these remarks—"I used to go to Church, stay there during the service, and return home, without taking the least notice of what was said there. It was the remarkable manner of Rowlands that drew my attention. I have now (in 1829, in his 77th year,) a perfect recollection of his manner, though not of his sermon." And he said further, "I could not but listen to him." Without gaining attention no good can possibly be done: and to gain this is an object too little attended to in general. Such was the esteem he entertained for Rowlands, that he had his portrait hung up over his chimney-piece; and, as he often said, he frequently looked at it, while preparing his sermons or composing his works, as the recollection of him tended much to elevate his mind and enliven his feelings: and it is probable that he derived from him, in some measure,

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the energy of his diction, and the conciseness of his style.

Ever since he had heard Rowlands, he had some serious thoughts, though it was some time before they issued in anything real and decisive. All the time he was at school he had seasons of seriousness amidst all the levity and playfulness of youth. While at home, during the holidays, he frequently resorted to some secret place for prayer, often to the wood near his father's house. "I used to cry very much," was his own account, "and say something I did not know what." The thought that very commonly occurred to him was that of eternity. He often tried to form some idea of it, but could not; and his mind was greatly perplexed, and even distressed. In this state of mind he continued till he was ordained, and for some time after. Indifference and levity, formed his general character, interrupted by occasional thoughts of deep seriousness. He was naturally as to his mind very quick and active, and as to his disposition very social and cheerful, and had a turn for what is witty and humorous; and had it not been for some restraint within, some serious misgiving at times as to his spiritual state, he must have been led astray into worldly society, and eventually into dissipation and vain amusements. The restraining power of grace, even in its weak beginning, is often very extraordinary. According to his own account, he was all this time, "wholly inconsistent;" vacillating between the world and religion, mostly with the world, and yet having occasionally very serious thoughts. All that he could remember, some years ago (in 1829), of the state of his mind at his ordination, was, that he **prayed** that he might not be ad-

mitted into orders, if he was not designed by God for the ministry.

Mr. Jones was ordained in 1774, at Hereford, by letters dimissory from the Bishop of St. David's. His curacy was Llangevelin and Eglwysvach, not far from Aberystwyth. He was ordained priest, by the Bishop of St. David's, in 1776.

In 1778, he removed to the curacy of Leintwardine, in Herefordshire, where he continued a year and a half. His next removal was to Longnor, in Shropshire; and he served four churches, three every Sunday, for £40 a-year!

It was here that the seed, which had evidently been sown, sprang up. The grain, dropped among the furrows, the deeper it is, the longer it is before it germinates, and the stronger it afterwards grows. He came among a people that were extremely ignorant, immersed in spiritual darkness; but it was there that the light shone strongly on his own mind, that he became really and deeply acquainted with the truth. "The half-year I was there," to use his own words, "was the time that I began really to feel the importance of religion. I have comfort sometimes in thinking, that it was God's doing, and not man's. I had none there to assist me. They were all heathens."

From this place he removed to Oswestry; and of his ministry there, which was only for the short space of half a year, he ever spoke with the most lively feelings of gratitude. He never referred to any part of his ministry with so much delight, or with a fuller acknowledgement of the power of divine grace. Of his own attainments at the time, he entertained a very low estimate. A knowledge of the main truths of the Gospel he possessed, and not much more; but he had zeal, humility, and a

concern for the salvation of men, in a large measure, and perhaps in a larger measure than ever afterwards. He preached the Gospel, as one really believing it, with great earnestness and fervour, with all his might: and it was extensively blessed, and blessed to the awakening and evident conversion of many, I believe, of some hundreds. But as it is ever the case, when the Gospel succeeds, the enemy rages; if his kingdom is in danger, he will surely raise commotions. When there is peace and quietness under the preaching of the Gospel, we may be certain that it is not preached as it ought to be, and that it is not blessed. The opposition which Mr. Jones met with was extremely violent, more so than we can well conceive in the present day. It is not by violence that the spirit of evil works now, but by subtilty and deception, by overlaying and undermining the Gospel, by hypocrisy and plausible pretences, by formality and voluntary works of superstition. Violence was then suitable, and it often succeeded. So bold and enraged were the enemies of the Gospel, that they disturbed and annoyed Mr. Jones in the church, even while he was preaching. Many years after, that is, in 1836, when going to Wales, he stopped at Oswestry on Sunday, and thus notices the circumstance in a letter to a friend:—"I spent my Sunday at Oswestry, and sat in a pew at church, which, in my time there, was commonly filled with lawyers, who used to annoy me for preaching the Gospel, which is now preached in that pulpit with great fidelity." But though young and inexperienced, he was wonderfully supported.

There were two things, as he often mentioned, which were graciously vouchsafed to him then in

a degree more than usual:—His natural diffidence was removed, and he was endued with a boldness which he never possessed before or afterwards in such a measure;—and he had such patience and forbearance given him, that he was able to bear most easily all the violent abuse, contempt, reviling and reproach which he met with. According to his own expression, he lost sight of *self* more than scarcely at any other period of his life. When asked about his own experience at this time, his answer was, That the inward conflict was not hard, that it had been often harder in after-times. He enjoyed peace and serenity of mind in a high degree, and with little interruptions, accompanied with a cheerful submission to all the difficulties of his situation. "It was," to use his own words, "a happy time with my soul." The struggles of the inward conflict seemed to have been in a great measure suspended, while he was exposed to the outward onsets of the enemy. God graciously proportions our trials to our state and circumstances. When the war rages outwardly, he restrains the violence of its inward movements. And the reverse, too, is the case: when we do not fight earnestly against the kingdom of Satan and strenuously endeavour to further the kingdom of Christ, we shall find the contest within harder, either through deadness of spirit, or through discomfort or unhappiness of mind, or through violent temptations.

His experience in this place, as well as afterwards, made him often say, that the simple, plain, earnest and zealous preaching of the Gospel is the best, and ever most blessed. "I am convinced," he used to say, that the best qualifications in a minister, are simplicity, humility, and zeal: they are far more valuable than

great talents." These are no doubt the prime qualifications. O that all we who are ministers were to seek them more than any other. A competent share of knowledge and learning, is doubtless needful, especially in the present day: but whatever learning we may have, it will be all useless, as to the great end of the ministry, except we possess the real spirit of our office. His sermons then, as to composition, were, as he often acknowledged, of a very ordinary character, in no way distinguished for that order, condensity, and clearness, which he afterwards exhibited in his writings. But his whole heart was in his work, and an extensive blessing accompanied his labours. It seems to be the ordinary mode of the divine procedure, first to make the ministers of the Gospel to feel the importance of the truth, and then through them to produce the same impression on the hearers.

It was in the year 1780 that he went to Oswestry. Three sermons which he preached on Regeneration were found much fault with by the Rural Dean, who either lived in the place or near. At his particular request, when Mr. Jones had to preach before the Mayor and Corporation, he made use of one of the sermons of Bishop Horne; but that discourse was equally branded by his adversaries as heterodox. Nothing like the Gospel would suit them. He was dismissed at a month's notice, such was the hurry to get rid of him. He was not the first that has been so treated by those who hate the truth.

Being driven from Oswestry through the influence of those who disliked and hated his preaching, he took the curacy of Loppington, near Wem. He continued there about four years; and a similar effect followed his ministry,

and a similar opposition was made to his efforts.

The living became vacant, and the churchwardens locked the church doors against him, and, it was singular, on the *very day* on which Mr. Maddocks died, whom he afterwards succeeded. How he came to Creaton in 1785, shall be related in his own words:—

"When I had no place in Shropshire, I wrote to Riland, at Birmingham. He sent for me to assist him for a time. Soon after I went, there was a clerical meeting there, attended, among others, by Simeon and Romaine. Simeon, after having been with Riland in another room, came to the room where I was, and laying hold of my hand by his two hands, asked me, 'Will you go, Mr. Jones, to Creaton?' 'Where is Creaton?' said I. 'In Northamptonshire, a pleasant village, situated on an elevated part of the country. I preached there last Sunday to a very nice people.' After dinner I asked the company's advice respecting two situations—Creaton, and a chapel in Yorkshire. Romaine said, 'You must go to Creaton, Mr. Jones.' Contented with this, I said no more, and went there without delay; and there I have been till now (in the year 1827.) Mr. Simeon made the motion, and Mr. Romaine seconded it." He then added this remark: "Imprudent zeal will do much more good than cold prudence."

What he meant by the last remark may be understood by the following observations which he made at another time:—

"Trimming I hate: no good has ever resulted from it. It is the wisdom of the world. Some are too prudent to be useful. Not that I disapprove of a proper regard for the state and prejudices of the people. The plain and obvi-

ous truths of the Gospel should never be withheld, such as the fall and ruin of man, the salvation of Christ, and the renewing work of the Spirit. No reason can be valid for holding back or mincing these fundamental doctrines. Other truths, such as final perseverance, and what refers to the experience of confirmed Christians, ought to be preached by degrees according to the necessities of the people. Old Riland used to say, that the three Rs should never be lost sight of, that is, 'Ruin, Regeneration, and Redemption.'"

When speaking on the same subject, he on one occasion made these remarks:—

"We want faith in preaching. We should do our utmost, and yet trust not in the flesh. It is the Lord's work, and all that we can do of ourselves is nothing. We should do all in our power, and yet rely wholly on God, believing that without him we can do nothing."

The following observations on the same subject are also worthy of being recorded, as they are calculated to give encouragement, when appearances are discouraging.

"More good is done than what comes to our knowledge. I have found some on their death-bed in a right state, evidently possessed of divine grace, who manifested hardly any decisive tokens of piety during their lifetime. They had been attendants on the means, and had been on the whole correct in their lives, but afforded no clear proofs of godliness. I have heard some of my brethren mention the same thing. Our preaching may be useful to many of whom we are not aware."

One more of his remarks on preaching shall be added.

"I have often found the extra-services, those I did which I was

not bound to do, much blessed: such as the evening lecture in the week. It has been a great blessing, I have no doubt to many."

He frequently spoke of the week-day lecture with much pleasure. He enjoyed it himself; it seemed to have been a feast to him as well as to the people. His talking, as he used to call it, was better understood and more adapted to the exigencies of his hearers than his preaching on Sunday. He was ever remarkably plain and simple in his preaching, but still plainer and more familiar in the week-day. But it was the heart, the free outpouring of love, and effusions of sympathy, which formed the chief attractions of these addresses.

But there was another thing which made this lecture more pleasant to him and more interesting to the people; it was an exercise in which he felt himself, as it were, quite at home, without any trial to his natural timidity; so that he could unreservedly pour forth what his mind conceived and his heart felt. His nerves received a shock in his younger days, from which he never wholly recovered; and it was rather in a singular way, which from imperfect recollection, I shall not now attempt to detail. And it was on account of this unhappy event, that he hardly felt comfortable to preach in any pulpit but his own; and this was the reason that his friend Mr. Robinson could never prevail on him to preach at Leicester. It was the "thorn in his flesh," which he had to bear all his life.

Hence it was, that an over-exertion, or a trial, such as the loss of a friend, had occasionally such an effect on him, that he was obliged to go from home and visit some of his friends, in order to recruit his spirits. On one of these occasions he came to Leicester to

spend a few days with Mr. Robinson; and the following account he related to me more than once:—

One morning he had a good deal of conversation with his friend. What he greatly dreaded at that time, owing to strong nervous feelings, was derangement of mind: and addressing Mr. Robinson, he said—"There is no affliction, I think, to which I could not be made willing to submit, except that which I now fear: I do not think it possible for my mind to be made *willing* to submit to such a dispensation of Providence." The only answer that Mr. Robinson gave, but gave in his usually emphatical manner, was, "I do not know that." And this answer, implying the possibility of a willing submission, dwelt on his mind. He afterwards went out and took a walk by himself. He got out of the town and rambled through the fields. He thought of the words, "I do not know that," and then meditated on the greatness, sovereignty, love, mercy, wisdom, and goodness of the Almighty, until at last his mind was brought into such a frame, that he felt perfectly willing that God should do with him whatsoever he pleased; and as soon as he was enabled to say from his heart, "Thy will, not mine, be done," his mind was at once relieved, his burden was instantly removed: and he returned from his walk with great cheerfulness, and shortly returned home to resume his usual duties. "I do not know that" led the way to his recovery.

There is doubtless a reciprocal influence exercised by the body and the mind. The mind affects the body; and the body, thereby disordered, in its turn affects the mind. But there is also the reverse of this. Let the mind be again restored to its tone, and it will not fail to exercise a salutary

effect on the body. The chief and the only infallible healer of the mind is its Maker. Submission to the divine will, which the divine power alone can produce, yea, a willing, humble, and confiding acquiescence in whatever God may determine, arising from a right view of what God is, and is to those who trust in him—this affords such a relief, and proves such a healing medicine, such a soothing balm, as nothing else can ever bring. It is a child in the embraces of its father, a helpless being lodged in a place of perfect safety, a creature in the arms of his Omnipotent Creator. Resignation to the will of the infinitely wise and gracious God, is heaven upon earth, and a perfect security in the midst of the greatest dangers.

The age of Mr. Jones, when he came to Creaton, was thirty-three; and he resided in the same family for fifty-nine years and four months, and lived to see the fourth generation. He did not continue single from choice, but from providential circumstances. He ever considered a married life to be preferable for ministers, as affording protection against temptation, and greater opportunities for usefulness. Matters of this kind, dependent on the state of society, and on individual circumstances, admit of no invariable rule.

The religious state of this part of the country, and indeed of almost every part of it, was at that time very different from what is now, though still in much need of improvement. The light of the Gospel had indeed begun to shine at Creaton through the ministry of Mr. Jones's immediate predecessor, the Rev. Mr. Maddocks; but it had only begun. That excellent man was soon removed to a better world, and our departed friend succeeded him. When he came, and

for some time after, he stood alone, in this neighbourhood, as a faithful, consistent, and zealous minister of the Gospel; and Creaton became the resort of many in the surrounding villages to a considerable distance. It was the place where the sound of the Gospel was to be heard: and that sound, whenever clear and distinct, has ever been found to attract attention, to some extent, more or less. It is a joyful sound to all who are awakened and brought to see their state and their danger, though a strange and unwelcome sound to those who are asleep in their sins. But they only are blessed who know the joyful sound, and find it suitable to them, conveying to them glad tidings of great joy.

Periodical awakenings took place in several of the surrounding villages. A deep religious concern was excited to some extent in most of them at different times, and at various intervals. Hence the attendance at Creaton from these villages varied according to the religious feelings which prevailed. Some individuals were regularly visited in these places. When there is thirst, it ought to be allayed; when there is hunger, it ought to be satisfied. Mr. Jones used to read, to expound, and to pray in those families which he visited, when commonly some of their neighbours attended. He seemed at that time to have been the minister of the whole neighbourhood, including, it may be, not less than a dozen villages. Necessity is often a law which supersedes every other: but this necessity had happily ceased long before the termination of his own ministry. This was the most laborious and active part of his life, and, as I have heard from his own lips more than once, the most happy. God has wisely ordained

that activity and enjoyment should go together. The more we do for God—not the more we do, but the more we do for God—the more we shall enjoy his favour, the more blessed and happy we shall be made in our minds. The observations which Mr. Jones made to me on this subject in the year 1827, were the following:—

“We are far too idle. We do not labour as we ought, to save souls. The clergy are a great deal too secular. I did labour formerly much more than I do now, and the Lord blessed my labours. My age perhaps now (he was in his 75th year,) is in some measure an excuse to me. There are many things which hinder us. The present is a state of probation, of warfare. Sin deadens us. It enervates us. We do not feel as we ought. But we cannot do much except we feel the power of divine things. God may in some measure bless us without this; but not to a great extent. To make others feel, we must feel ourselves. I observed this,” he added, “last night in addressing the children. I felt, and they felt, at least some of them, and wept too. My labours among the children have been often much blessed. Many have turned out well.”

Notwithstanding the blessing which often attended his labours, he had occasionally very humiliating thoughts respecting his own ministry: and they were no doubt designed as a counterpoise, that he might not be too much lifted up. On the same occasion he made the following remarks:—“I have had many times very desponding thoughts respecting the ministry. I have frequently felt disposed to give it up altogether, being ashamed of my poor preaching. But my support has been that comfortable saying—‘According to what a man hath.’ I have frequently found

wonderful relief from that text. Oh! it has often been a sweet text to me."

It was said by Luther, the great Reformer, that three things were necessary to make a minister:—prayer, meditation, and temptation. Our departed friend was not without the last. The following conversation took place between us, June 18, 1827:—

"No man," said he, "has had such temptations as I have had."

"You know your own, Mr. Jones, but not those of others."

"True," he answered, "but mine have been very great, and are so still sometimes."

"Have they been more violent at any particular time of life than another?"

"No; I cannot say that: I have had nearly the same these thirty years."

"Of what kind have they been?"

"Of a blasphemous kind. I have sometimes been so violently assailed, that I have been obliged to fall down on my knees, where I was, and pray for deliverance."

"Had you any doubt of your safety?"

"Yes, at times. I never lost hope; but had some suspicions of my own case. I have heard some say, that from the very first they never have had any doubt; but I cannot say so."

"What was your relief when thus tempted?"

"It was this:—that the suggestions were temptations, inasmuch as I hated from my inmost soul the very things, the very temptations, which led me to suspect my own case." He then added, "I believe these temptations have been of use to me, and that they have made me more fit to assist others under similar temptations. My own trials have taught

me to administer help and comfort to others."

There is a subject, not yet mentioned, which is entitled to particular notice—"The Creaton Clerical Meeting." When it commenced I am not able to say; it has been in existence probably for fifty years, held annually, in Trinity week, continued for two days, and closed by a sermon at Creaton or Spratton, the last evening; the preacher, the director, and the subjects being fixed the previous year. Unlike other meetings of this kind, it has been usually attended by some brethren from all the counties which border on Northamptonshire, having been a sort of a central meeting for a portion of the clergy in the midland counties. Mr. Robinson regarded it as his annual feast, attended it as long as he lived, and often preached on the occasion.* He was the chief, though not the only attraction. After his death, Mr. Jones supplied his place more than any other. Though he ever appeared as the least, the servant of all, yet his influence was very great. His sentiments, especially of late years, were regarded as almost oracular, and were ever expressed in a clear, concise, and striking manner.

The influence of a such a meeting as this can hardly be calculated, imparting, as it did, new energies, new impulses to its members annually. Some of those who now belong to it have regularly attended it for thirty years. It has ever been remarkable for the spirit of

* The day after one of these meetings, Mr. Jones and Mr. Robinson went out to take a ride. They met a poor man, a labourer, on the road; who very respectfully saluted them, and, addressing Mr. Robinson, said, "I thank you, sir, I thank you, sir, for the rich feast you gave us last night." The prompt answer of Mr. Robinson was, "I hope, my friend, you ate heartily of it."

union and brotherly love, and has hitherto been found to have been an atmosphere peculiarly pure and heavenly. As a specimen of the subjects, those discussed in 1827 shall be added. There were present twenty-five clergymen:—

1. What is the difference between the conflict in natural and spiritual persons?

2. What is the meaning of "rest" in Heb. iv.?

3. What are the Christian views which we ought to take of the West-India Slavery, and of our conduct with respect to it?

4. What is the meaning of Rom. ii. 14, 15.?

5. What is the Scriptural view of imputed righteousness?

6. What is the precise meaning of "being inwardly moved by the Holy Ghost," in our Ordination Service?

7. What is the meaning of 2 Cor. iii. 11.?

This meeting has been the parent of at least two useful undertakings—the publication of the "Christian Guardian," and the formation of the "Creton Clerical Education Society." The object of the first was to supply the middle and lower classes with useful and religious information, and to preserve unalloyed the essential doctrines of the Gospel. The object of the other was to enable young men of piety and suitable talents, when without the means, to become ministers in our Church; and its past success is quite sufficient to encourage it to go on.

A leader in doing good is a most important character, though others may afterwards assist, and be the chief instruments in carrying it on. To originate an extensive plan of usefulness, is what falls to the lot of a few. But whether we devise what is useful, or carry it on, the glory is all due to Him

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from whom every good and perfect gift cometh.

A ministry energetically exercised for nearly half a century,—I say "nearly," for though he was fifty years the curate and rector of Creton, he was yet unable to do duty for three or four of the last years—and at intervals much blessed, must have been the means of doing immense good. How great the number which he had been the instrument, in God's hand, of bringing from darkness to light, and from the power of Satan to God, during this long period, the great day alone will disclose. The importance of such a ministry exceeds all human calculation, compared with which, the greatest temporal advantages, the most beneficial inventions, the most salutary laws, the most humane provisions for alleviating the present miseries of man, appear as wholly insignificant. To be employed as an instrument in the heavenly work of saving the souls of men, is of all the greatest; and it is the highest dignity and honour that can be conferred on mortal beings: and this honour the Lord vouchsafed to our departed brother, in a measure, more or less, through the whole course of his ministry. The degradation of the office has arisen from many who have entered it having not been sent by God, and therefore not owned and blessed by him, for the great end for which the ministry has been designed.

We may also add, that God had employed him extensively in assisting, comforting, and strengthening his fellow-pilgrims, in their journey through this evil world to a better. And to many of his brethren in the ministry he had for years been a great help and encouragement by counsel and advice, and afforded great comfort by tokens of love, sympathy, and affection.

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tion. The esteem, and even veneration, in which he has been long held by such of them as were intimate with him, is a sufficient proof of what has been said.

However highly we may think of Mr. Jones's influence as a minister among his people, or as a brother among the clergy, the most extensive and permanent good he has done has been no doubt through his writings. Many of them, especially "Jonah's Portrait," and "The Prodigal's Pilgrimage," have had already a wide circulation; and they are books which are as

likely to live, to continue to circulate, as any published in our day. They embrace subjects, which nothing but ignorance, indifference, and irreligion can antiquate; treating as they do of the doctrinal, experimental, and practical truths of Christianity, without any mixture of what is novel or extraneous. They are written in a style both simple and nervous, plain and striking, remarkably clear and concise, neither hard nor difficult for the illiterate, nor low or vulgar, so as to be offensive to those of cultivated minds.

(To be concluded in our next.)

PROGRESS IN DIVINE KNOWLEDGE.

THE writer of this paper begs at once to avow its great obligations to the Rev. E. BICKERSTETH's "Promised Glory," especially the 2nd and 3rd chapters, Part I.: "On the importance of an ever-fresh unfolding of Divine Truth," and "The need of abiding steadfast in the Old Doctrines of the Faith." The writer trusts that this paper will not seem to advocate any novelty, to the depreciation of those acknowledged truths, upon which further advancement in knowledge must always be based. The striking and important excellence of the above-mentioned work of Mr. Bickersteth's cannot be too highly spoken of—so calculated is it to be especially useful, as a "word in season," at the present time.

"The Lamb slain from the foundation of the world..... was manifest in these last times".....—See Rev. xiii. 8. and 1 Pet. i. 20.

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."—HOSEA vi. 3.

It has been truly said, "Tradition is useful as a witness, but not as a guide." And, indeed, let us ask ourselves, how we can make Tradition our *guide*, without inverting the Christian order of things; which is to be progress and not retrogression? Let us suppose for a moment, that the whole visible Church of Christ had gone steadily on from the very days of the

Apostles, in purity of doctrine, in unity of discipline, in holiness of works; while among its several branches there had been always maintained the intercourse of brotherly love, and mutual counsel and assistance in preaching the Gospel "to all the world." Who can imagine the almost incalculable "increase of the body to the edifying of itself in love," which such a

blessed and such a consistent course would, with the blessing of God, have ensured! Gathering from among the heathen, and the dispersed Jews, "numbers of such as should be saved"—while there was no scandal or cause of offence in its own holy and united body—infidelity would have found no pretext for blaspheming the truth. For we may learn from St. John's 1st Epistle, chap. ii. 10, that the "occasion of stumbling," is the want of love and unity in the Church, and among those who profess to be, and ought to be, "brethren." But in the case we are supposing, wherever a Church had been planted, there had been a seat of beneficence towards the whole human race, there had been the balm for all the evils of fallen humanity. There would have been held forth the Word of God, revealing Christ, the wisdom of God, and the power of God, and teaching repentance, faith, holiness; while the heavenly fruits of the Spirit, would have made glad the wilderness, and caused the desert to blossom as the rose. How beautiful, wherever they approached, had the feet of Christ's ministers appeared upon the mountains, the feet of them that brought glad tidings—that published peace. It would have seemed as if the garden of Eden were brought back at the sound, that the Sun of Righteousness was arisen, with healing in his wings—that the Light of the World was revealed to them who yet sat in darkness and the shadow of death. Oh! who can imagine the blissful state to which our earth by this time had arrived, had the nominally "Catholic Church" been always as holy as catholic; or had not the very contrast to this imagined case been, alas! the sad truth. We can only compare what the state of our earth ought to have

been, to our ideas of Paradise before the fall, or, still better, to those hopes which shall yet be fulfilled, when the malignity of Satan, or of Antichrist, shall no longer interfere and frustrate; but when "the Lord our Righteousness shall reign and prosper, and shall execute judgment and justice in the earth."—Jer. xxiii. 6, and 5.

But one truth we may be sure of—that such a state of the Church visible as we have been supposing, would always have been one of continual progress and improvement, in each individual member, and in the body at large. And so will it always be the state and condition of every true branch of Christ's Church, just exactly in proportion as they do *not cease to "hold the Head,"* to abide in him, and to be uncorrupted from the pure simplicity of the Gospel. Ought we then, who know how soon, alas! the early Church became corrupted and much decayed from the purity of the Apostles' times, ought we to be content with seeking in any *later* period for that standard of faith and practice by which to regulate our own reformed and pure branch of the Church, and ourselves as individual members thereof? Ought we to be content with anything but Scripture after the Canon of Scripture was closed—after the *miraculous* influences of the Spirit were suspended? For we see even the immediate traces of our Saviour's presence on earth were too soon obliterated by the foul footsteps of Antichrist, with all the dark idolatries of officious superstition.

We have, indeed, then cause to be most deeply thankful for the sixth Article of our Church, "*Of the sufficiency of the Holy Scriptures for salvation.*" And whatever *unhallowed use* may be made of our Articles in these days, by perversers

of the truth, who peril their own souls by their lying sophistry, let true-hearted men show a wide difference from such false teachers; by real love and allegiance to our Articles, which will be exemplified not merely by an honest subscription, but in a way that not even any added test could reach—that is by hearty thankfulness to God for such a body of sound doctrine, and at the same time a consistent carrying out of those doctrines in all their teaching and ministrations. This holy uprightness will be the best way to make *their* falsehood palpable, and will convict them of their Jesuitical arts by arguments which they *cannot* imitate or counterfeit.

For this sixth article we cannot be too thankful; it leads us to the fountain of all truth, the Holy Scriptures. It is from this source, dear fellow-Christians, from this source alone that progress in divine knowledge, growth in grace, and all solid spiritual improvement can be made. Other books of Christian divines may be very useful in many ways, but it is the “sincere milk of the word” alone whereby we “grow.” (1 Pet. ii. 1, 2.) From 2 Pet. iii. 18, we find that growth should be made in “knowledge” as well as in grace; and it is by the study of the Scriptures only that such growth can be made. It is the highest privilege of man to be permitted to make advances in the right understanding of those revealed truths, “which the angels desire to look into.” The extent to which this progress may be made, is not for any human being to prescribe, after the remarkable, the clear, the precious promises of spiritual wisdom and revelation, given in 1 Cor. ii. So that we pursue our meditations on God’s word in humble, prayerful, and simple dependance on the aid of

his Spirit, and so that we arrive at no conclusions contradictory to the sound fundamental doctrines which the true Church of Christ hath held from the beginning; it is not indeed for any human being to set bounds to the light which God will graciously pour upon his own page, to diligent and humble readers. (See Psalms i., xix., and cxix.) And therefore it is not for us to limit the ever-unfolding of truth, as the progress of time requires, as the infinite needs of man require, or as the all-but infinite resources and inventions and deceits of Satan and the enemies of the Church also render necessary. But the mind of God (blessed be his Holy Name for ever!) is indeed infinite. In Him, who is THE WORD, are hid ALL the treasures of wisdom and knowledge; and that book in which he has revealed himself unto us, partakes of this same characteristic of infinitude. From hence spring its inexhaustible treasures of truth, which are, and ever will be, exactly adapted to meet each spiritual necessity of the Church, as they may arise, even unto the end of the present state of things. To say that the same portion of truth, the same degree of light which was vouchsafed to one age of the Church, is sufficient for succeeding periods, is to forget that different events arise, new heresies are broached, new dangers threaten. Neither time stands still, nor history, nor science, nor arts, nor worldly business and aggrandizement. Is, then, that which was intended to “leaven the whole lump” with a purifying influence, to become the only sleeping, inert, inactive ingredient in the whole mass of human affairs and human society? Shall the children of this world ever be wiser than the children of light, in knowing that continual progress must ever be

made, if we do not wish to degenerate, and become corrupt and worthless? Shall they ever meet new difficulties with either new resources, or old resources more developed? and shall we forget that while the enemies of the Church are ever infusing new errors, making new inroads, it will not be sufficient only to recur to the deeds of those Christian fathers, who indeed did valiantly in their day to the discomfiture of their foes, but we perchance have fresh efforts to baffle in other directions? The weapons of their warfare, and of ours also, are not carnal but spiritual, taken from the armoury of God—the sword of the Spirit, which is the word of God, and prayer with faith, which removes mountains.

Again, when we consider each individual mind as bearing a certain degree of originality peculiar to itself, (whether sufficiently marked or not to incur the observation of its fellow-minds,) and that with all the features of our common humanity, which thoroughly prove, as the poet says, that

“We have all of us one human heart;”

yet never were two minds, of all the countless millions that have been or will be born, *exactly* alike in every particular; nor were ever the circumstances of two individuals exactly alike; and therefore were there never two minds capable of being wrought upon by exactly the same methods; how does this point of view heighten the importance of that quality of the Holy Scriptures, when applied by the Spirit of God unto the heart, of *endless resource* to meet every individual necessity, of infinite applicability to meet the varied catalogue of sins and woes

and wants of the human mind. Not only has each individual mind its peculiar stamp, but so also has every succeeding generation a prevailing character, which springs from the events of the time, and causes to each age a prevalence of certain virtues or vices, opinions or enquiries, truths or errors. And therefore has each generation its own peculiar need of some truth more than others to be imparted. How needful, then, especially to those who feed the flock of Christ, to “understand the signs of the times,” if they would wish to set before them their “meat in due season.” “A word in season” is the great object to be desired also by all those who would fulfil their own destined place in the order of time appointed for their coming into the world. “Time is the greatest innovator,” says Lord Bacon. Every time has its seasonable truths—every period some peculiar error to be combated by its opposite truth. “A word spoken in due season, how good is it!” but the “due season” can be discerned only by studying the great book of God’s providence in history past and present, by the light of revelation. However great, then, and various, the innovations of time may be, they are all fully met from the same inexhaustible principles of truth and wisdom and rectitude which God’s word contains. Truest wisdom is wisdom for the present times, for this is practically useful. From the infinite of ever-present truth are drawn lessons to-day, as new for the day as when they were first written by the “pens of the ready writers.” From hence we may draw wisdom that corrects the errors, the heresies, the infidelities of these times—whether the infidelity of false liberalism or the infidelity of Popery—or the infidelity of those

who cannot deal honestly with their neighbour in letting their *yea* be *yea* and their *nay* be *nay* because as yet they are not faithful to God and their own consciences—or the infidelity of the world at large, who live “without God and without hope.” There is yet another species of infidelity which has been the greatest hindrance to the whole Israel of God, from its deliverance out of Egypt until this day; I mean that infidelity which is the great sin of the unconverted heart of man, disbelief in the word and promises and declarations of God; and which from time to time renews its attacks on the newly-engrafted principle of faith in the converted heart. This lurking infidelity is the cause of all unworthy fears and doubts and coldness and estrangement from God, in the hearts of God’s children. From hence, too, lack of zeal and love and all the fruits of faith; for had we more faith the fruits of faith would be more abundant. Let us for *this*, too, get back to the great charter of our faith, and while praying earnestly “Lord, increase our faith,” let us there read the great and glorious things that have been wrought for us, and that will be wrought in us and with us, “to the praise and glory of his grace,” who will yet have it so, that unto the principalities and powers in heavenly places shall be known by the Church the manifold wisdom of God.” (Eph. iii. 10.) Let us all, who have a good hope that we are Christians, be very careful that we do not join with the worldly unbelief and indifference to the future and speedy coming of Christ. Let us not say with them, “Where is the promise of his coming?” It is to be feared that they indeed might well wish that all things might but “continue as they were;” but let us

rejoice in the thought that this poor, short-coming state of things shall pass away. For it shall pass away at his coming, and shall be as no more than a waning moon in the west, when the Sun of Righteousness himself shall arise to govern his Church.

Our blessed Lord tells us, that “every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” Mr. Bickersteth remarks that these words “warn us against two great and opposite dangers—a stationary spirit in the knowledge of divine truth, and a diseased love of novelty, to the neglect of truths long established, well-known, and which are the foundation of our Christian hope.”

Let me conclude, by offering to my Christian friends two seeming contradictions:—*We will not value any Antiquity but that only which is ever New; nor any Novelty but what has been always Old.* Truth, like eternity, is ever old and ever new. So old, it never can be antedated—so new, it never can be superseded. And the unfathomed depth, the ever-living springs of eternal truth, are contained in those wells of salvation, the Old and New Testaments—the product of His mind who is the Eternal Now—the great I AM—who is “the same yesterday, to-day, and for ever;” with whom “a thousand years are as one day, and one day as a thousand years”—“from everlasting to everlasting” He is God!

Let, then, the Christian householder be ever bringing out of his treasures things new and old. As the New things are founded on, and proved, and established by the Old; so the Old are evermore bettered and carried on by the New. He who is a partaker of

the New Covenant, and hath tasted the love of God revealed in the New Testament, must ever be singing a new song of thanksgiving unto the Lord; for his is a

new heart, and a new spirit, and he looketh for "new heavens, and a new earth, wherein dwelleth righteousness."

COLUMB. E. T. R.

DAVID AND SAUL :—THE ERRING AND THE APOSTATE.

THE observable workings of God's providence are not made sufficiently a study. It is a matter of main importance to every thinking man, to know the principles on which the great moral Governor of men proceeds; and to use them in the way of practical application to his own case. One fact established, one principle distinctly eliminated is highly valuable, and every such fact or principle fairly brought out, is not only a valuable way mark, a beacon light, or a direction; but it is the earnest forerunner of accumulated observations and growing and deeper knowledge. It will be said, however, and with great propriety, that it is extremely difficult to draw conclusions from present instances around us, because of the almost impossibility of getting a full and fair view of the facts of a case, and their various relations; and even then, the little likelihood of forming an impartial judgment respecting them. So many reasons exist for perverting and misrepresenting—so many occasions for mistake and false conclusion, that few are gifted with powers of generalization and calm impartiality sufficiently to judge rightly the dealings of God with men around them. Granted; the ability to recognise and record facts and instances, and to deduce principles in the school of providence, is not the attainment of a day or a year. It is like valuable timber, of slow

growth. It is the result of the patient observation of a long series of events—of the gradual unfolding of character—and the gradual manifestation of the purposes of omnipotence towards characters so ultimately developed. It is induction from a wide spread range of special instances; and any one who possessed the powers which, aided by divine teaching, might fit him ultimately for such observation would be the most ready to feel and acknowledge the difficulties by which such a path is beset, and the consciousness of comparative incapacity for such valuable deductions.

There is, however, what may be called, in one sense, a lower form in the school; where those who are anxious to learn and to make progress, may exercise themselves with comparative safety, and with profit. Nay, more, it is the very sphere where all really profitable attainments on this interesting topic must begin; and it is only as we shall have passed carefully and intelligently through the ranges of teaching thus primarily provided for us, that we can profitably ascend to the higher forms of instruction and enquiry, where we can trace the hand and the footsteps of the living God, in his dealing with extant cases, and with pilgrims contemporary with us on the road to final judgment.

The written word teems with historical and biographical facts—

facts recorded by unquestionable inspiration—cases in which, different from all other biography, the motives of the parties are declared as they really were; and the decrees and doings of the Almighty in the particular case stated by authority; so that the whole circumstances are drawn for us by an infallible pencil, and we are invited to approach, in a prayerful and faithful spirit, to study the whole series of sequences, and to conclude, that in such a case, with such and such characteristics, the Almighty did such things, or permitted or brought about such results. The character and experience of Jacob presents, in the infallibly recorded life of an individual, a case highly suited for such study. And, again, the 107th Psalm details a number of abstract cases, in which the course that God is pleased to take with man is plainly and unequivocally laid down, and our attention graciously and pressing invited to the consideration of them, by the concluding promise—"whoso is wise will ponder these things; and they shall understand the loving kindness of the Lord." It is the promise of increasing light to those who look for it in the ways of God's providence—"To him that hath shall be given."

There is a point in the intertwined history of David and Saul, which may serve to carry out these remarks, and to show how close observation on Scripture facts, may bring out useful lessons upon the dealing of God with men—lessons fitted to have a valuable practical bearing in the reading our own case and that of others. It is the time when a final separation had taken place between the erring king and his discarded and persecuted protégé.

David, in a moment of criminal distrust lest "he should one day

perish" by that hand, against which he had been long so marvellously defended, fled to the Philistines—to the national and hereditary enemies of his country. He sought refuge with Achish, the king of Gath. He had on a former occasion (1 Sam. xxi. 10.) had recourse to the same expedient, and had only escaped from its impending damages by "feigning himself mad." Yet in his extremity and his unjust fear, he again resorts to the same unwise means of protection. He seeks his safety in the camp of the enemy. But David speedily found himself in a false position. His want of confidence in divine protection, had induced him to seek a refuge where, if he faithfully pursued the line of duty to his own country, he was tempted to escape the risk that such conduct brought on him and his men, by the utterance of a falsehood. For we read that he invaded the Geshurites, and the Gezrites, and the Amalekites; and when Achish, seeing the spoil, enquired, "Whither have ye made a road to-day?" David answered, "Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites."

The success of such a temptation, in leading him to a violation of truth, should have warned him seriously of the danger he incurred of even greater evil. Yet he appears not to have taken any note of it, till suddenly he found himself in still greater jeopardy. The Philistines gathered their armies together for warfare, to fight with Israel; and, as they marched, they carried along, in the tide of invasion, the warriors of Gath and their king. His guest, of course, could find no colourable excuse for not going with him: and when Achish said to David, "Know thou assuredly, that thou shalt go out with

me to battle, thou and thy men." David became so alive to the dilemma into which he had incautiously betrayed himself, that he could only answer enigmatically and deceitfully—"Surely thou shalt know what thy servant can do." He seems to have been without any scheme or plan to escape from his false position, and all he appears to have attempted was, when the hundreds and thousands of the Philistines moved on in battle array, he placed his little company in the rear of the host:—"David and his men passed on in the rereward with Achish." A step which, however natural and wise on his part, as giving him at least opportunity of observation, could not but awaken suspicion in those who knew his origin, and early history, and prowess, and his recent defection from the service of Saul and the ranks of Israel. Now this is the point, in this remarkable passage of David's life, which calls for special observation. Manifestly he had got wrong. The victor over the Giant of Gath—the champion of the Philistine host—should never have been found displaying his ensign in the rearskirts of their invading army; and yet little chance remained for him, but that, in these circumstances, he must, for safety's sake, draw his sword against his country, and as a partizan of those who defied the armies of the living God. One error had led on to another, till it must have been plain to him, that his life or his loyalty, and that of his men, were eminently in danger. If he fought he would slaughter his countrymen; if he shrunk from fighting, and betrayed his real views, the thousands of the Philistines would fall on him. So evidently does a false step in a good man's way lead him, at last, to circumstances that make manifest the

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original transgression and condemn it.

There seems to have been no expedient presented to David's generally fertile mind, to extricate him from this difficulty; but it is in this crisis, that help providentially comes to him, from a quarter whence he could least expect it, and arising, very naturally, out of circumstances over which he could exercise no control. The princes of the Philistines naturally viewed him with suspicion, and they said, "What do these Hebrews here?" And when Achish attempted to vindicate his sincerity, they were wroth with him, and said, "Make this fellow return," giving, at the same time, very judicious reasons why he was not to be trusted. They had a vivid recollection of his former victory, when they said, "Is not this David, of whom they sang one to another in dances saying, Saul slew his thousands, and David his ten thousands?" So David and his men were compelled to depart; and he who had apparently abandoned the cause of his natural allies, was dismissed as unworthy of confidence in the new relations which he had chosen.

Now here is a strong characteristic line of God's providential government distinctly marked. We can trace here an important and valuable principle. A really good man, a sincere servant of God, who was, in the main, right at heart, by yielding to his constitutional propensity to manœuvre and finesse, gets into a wrong course, and is publicly recognised as in the position of an associate and an ally of the enemies of his nation and his God; but he is not allowed to go on perseveringly into inextricable error. Elements, which he cannot control, are at work for his deliverance. His double-dealing is visited

by a humiliating correction, which, at the same time, wondrously works his deliverance. He is dismissed from the Philistine host smarting under the painful suspicion and charge of insincerity in his new professions and associations; but, at the same time, he is most opportunely saved from the sin of lifting his hand against his own people, and brought back into the path of a straightforward and unequivocal obedience. He returns, feeling that it is better to trust in the Lord, than to put any confidence in princes; and that though the heart of a man "deviseth his way," and ponders much on the skilful application of human wisdom to his circumstances, "yet the Lord directeth his steps."

No wisdom or prudence of this wise and prudent man saved him. Divine benevolence only wrought through channels independent of him, the natural and ready suspicions of other men, and thrust him forth corrected and humiliated, into safety. The man of God, in the abounding of human infirmity, errs, and errs deeply, but the aspect of God's providence is kind and gracious both in the punishment of the error and in the bringing back the wanderer to the path of duty. David appearing most improperly as the willing ally of the Philistines, must be cast out with contempt even by the unbelievers, whose association he unwisely sought; but at the same time he must be cast back upon the right course, and learn in the hour of his disgrace another proof of that loving-kindness which never fails. "He will keep the feet of his saints. If his children forsake my law, I will visit their iniquity with a rod, and their sin with scourges; nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."

The whole benignity of God's providence towards his people in this instance will only be fully seen when it is viewed in contrast with the sad and darkening aspect of Saul's last hours—the close of his melancholy apostacy. Every gaze into the gloom that envelopes the fallen monarch's end, serves to show more plainly, after a certain time, the adverse character of God's providence towards one who had in heart abandoned the way of righteousness. At the very moment when God's gracious superintendence is delivering David, involuntarily as to himself, from the consequences of his own errors, the events that occurred to Saul are those which seem naturally to draw him onward by inevitable entanglement to final ruin. So true, in a particular crisis of a sinner's apostacy, is the awful assertion, "He hath compassion on whom he will have compassion, and whom he will he hardeneth." Man, in the natural course of events, independent of any judicial dealing with him, hardens his own heart against God; and then at length the time of retribution comes, when the meshes of a retributive entanglement shut him up to a final punishment.

Saul had good reason to know from the faithful testimony of Samuel that God had rent the kingdom of Israel from him, and that such a rejection from the sovereignty implied at least a solemn warning lest it should be followed by a final rejection from the divine favour. Yet even at that time Saul aggravates the evil of his case by not asking pity and pardon for his transgression, but by compromising the matter with the prophet, for a little outward respect to his royal station while it was continued to him. "I have sinned, yet honour me now I pray

thee, before the elders of my people, and before Israel, and turn again with me that I may worship the Lord thy God." He is satisfied if the continuance of the prophet's external attentions to the regal office shall conceal from the multitude the awful character of his fall.

But observe how evil thickens around him in his last hours. Samuel, the faithful adviser, dies. David, an honest servant, is totally alienated from him by his own groundless enmity and suspicion: and the attachment of Jonathan his own son, though it prevails to the willing sacrifice of life in a father's cause, yet had been evidently diminished by his great injustice to David. When, therefore, the Philistines gathered themselves together for battle, Saul found himself alone, without an adviser. There is something painfully desolate in the heart of him who has wandered, and who, in the hour of commencing correction, has to look his trials in the face in solitary and unsustained and unalleviated agony. "When Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled."

And here appears the turning point of retributive visitation—the crisis at which the adverse aspect of God's providence frowns the impenitent king into further abandonment of the way of righteousness and peace. "Saul inquired of the Lord," not in sincere penitence, but that in a crisis of distress he would gladly fly to any means of help and escape. The utter want of a true devotion is evident enough by the result. "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

Now, to ask counsel or comfort of God in a time of trial, and to feel that it is not given, is most distressing.

And such experience will ever be the turning point in a case of backsliding. To acquiesce in it, to let it remain so, to take no ulterior step adequate to the threatening evil, not to move heaven and earth with the bitter wailings of despairing entreaty, is to put the seal to the deed of final separation. God may yet hide himself only that he may be sought and ultimately found; but if he do so hide himself, and the endeavour to seek a withdrawing God is abandoned, then the last ray of hope departs. It was at this very time, just after Saul, in virtue of his regal office, had put away witchcraft out of the land, that in the absence of better comfort he said to his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her." Knowing the evil, for he had prohibited it, he turned from the throne of grace where anger frowned upon his access, to unjustifiable and unholy expedients. God's chastening was not corrective and remedial. It was penal. It was retributive. It was hardening. It threw the unhumiliated and prayerless man aside.

It is not necessary, with a view to the moral influence of the scene, to enter into the question of the real extent of the witch's power, or the reality of the appearance of Samuel. We have only to consider here the way in which a particular course of voluntary procedure is overruled to accomplish a particular result. Saul gives this as the reason of his conduct. "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more." And this wretched admission of his reasons for such a humiliating inconsistency is not followed out on the part of the speaker in the vision, whoever it may be, with wholesome

and strenuous advice to seek the Lord ere it be too late, but by a further and more overwhelming communication: "Wherefore dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy;" and this is accompanied by the prophetic announcement of his death on the morrow.

While the gratuitous interference of Providence is bringing David back from his wanderings, how every succeeding step of Saul's experience goes to complete his alienation! The awful announcement of the enmity of God breaks his lofty spirit, but does not soften his heart. In his distress he had fasted through the day and the night; and now his natural firmness failed him, and the ponderous frame of the gigantic warrior "fell all along upon the earth." He was sore afraid. For a time he refused to be comforted; but it is sad to see how the apostate mind can be gradually assimilated to its melancholy circumstances. A short time only sees this poor creature abandoned by God, and thus manifestly abandoning him, sitting down in the cave of unholy superstition, to share with his few obscure and nameless servants and the proscribed practiser with familiar spirits, the feast which she had prepared for him. A bitter and incurable woe had rent his spirit. A doom most melancholy both for this world and that to come hung directly over him. Another sunset would close his strange and wayward career. He had been told without reserve the true character of his case; but every additional step in the development had only hastened on the final evil—the persevering impenitence—the penal visitation. Yet there sits the unhappy subject of a doom so imminent and so awful,

feasting on the fatted calf, and the warm unleavened bread.

How it reminds one of the "comfortable breakfast," detailed with such scrupulous accuracy, "partaken of" by some notorious criminal at the foot of his scaffold! The soul that has fallen from God can look calmly into a dark eternity—dark with a forfeited and perished birthright—and can turn from it to the low gratification of a mess of pottage; can indulge the lower appetites of an all but disorganised frame at the moment of impending dissolution. Oh how debased is that rational and immortal being, who, disregarding all the corrective dispensations of God's providence, remains, in defiance of them all, a persevering rebel against his mercy and truth, and finds refuge from the last lingering warnings of his gracious Spirit in the lowest and most sensual gifts that yet remain to him.

The contrast in these two cases, and in God's treatment of them, is surely very striking and instructive. Both these men had erred; but the errors of David were yet not absolutely inconsistent with the existence of essential piety in the heart. The faults of Saul were those of a permanently irreligious mind. The course of David, with all its deviations, was a sincere struggle onwards toward God and holiness. That of Saul was a rapidly increasing retirement from all that he had ever known or felt in better days. And we trace as distinctly the line of treatment by infinite wisdom towards both. "Truly God is good to Israel, even to such as are of a clean heart," while "if I regard iniquity in my heart the Lord will not hear me." God's own faithful servant may fall into error; yet "mercy shall compass him about." His

own way shall reprove, humble, and correct him, till at length he walks with greater circumspection; and the blessed result of all his vicissitudes, is a deeper and more substantial holiness, a more thorough and universally influential humility, and a louder and warmer song of praise.

But when a man, in the sleep of his moral nature, has really taken his stand against God and his own sanctification, when the real state of the soul is resistance and rejection of proffered mercy, then, rich as is the grace of the atonement for sin, so that where sin hath abounded there doth grace much more abound; yet the aspect of God's providence becomes severe;

"statutes that are not good," and entangling providences invest the way of a voluntary rebellion, and he who will fall shall fall—beaten down not more by his own strong and dominant passions, than by the overwhelming tide of God's angry judgments. "Upon the wicked he shall rain snares;" and even those visitations which wear on their front the aspect of expostulatory and inviting mercy, shall only be bitter elements in the portion of their cup, aggravating their sorrow, confirming their rebellion, and completing their meetness for that outer darkness where holiness, and peace, and love, never come.

LATIMER.

ORIGINAL CORRESPONDENCE.

FROM THE AUTHOR OF "CHRISTIAN RETIREMENT."

NO. VIII.

MY DEAR FRIEND,—Your kind letter created a mingled emotion of joy and sorrow. The trials you have lately undergone in the loss of earthly friends, I doubt not, through grace, have been greatly sanctified to you. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." This is the language of faith; but, ah! how difficult, at the trying moment, to resolve our whole will into the sovereign and righteous Will of God! This is truly a work far too great for fallen, rebellious man to perform without the almighty energy of the Divine Spirit. The conversion of a sinner principally consists in subjugating the stubborn will, and giving it a new bias to that which is holy and

heavenly. And after conversion, the Almighty carries on the blessed work by his wise dispensations, till the wills of his people are entirely swallowed up in his own! Is it not our daily petition? happy, indeed, were it our daily practice! "Thy will be done on earth, as it is in heaven." Oh! what a mercy when the Lord, in covenant love, will not suffer us to wander from him; but, like a tender parent, watches our wayward steps, and gently applies the chastisement to bring us back again into the paths of peace. David calls it, "a loving correction,"—and St. Paul, in the 12th chap. to the Hebrews, declares—"that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

There cannot be a more awful state than that of a man's living in wilful sin, and yet feeling no compunction of conscience—no fear of God—no dread of future punishment! "*Let him alone,*" is a most tremendous sentence and devoutly to be dreaded. It is the very seal of eternal perdition. My constant prayer is—that the Lord would not suffer me to rest satisfied with any but the "peace of God," that solid and substantial peace which flows from faith and love in Jesus Christ. "Being justified by faith, we have peace with God." "Great peace have they which love thy law." There is, as my dear friend well knows, such a thing as a *false peace*—"crying peace, peace, where there is no peace." Awful delusion! Is it not a bed on which thousands rest, till roused by the everlasting burning? It is a dreadful lethargy of soul, which the Lord in righteous judgment, suffers to take place in backsliding professors; and if not rescued out of it by sovereign grace, perdition must inevitably ensue. Oh, then what need we have to lay our foundation upon a Rock—the Rock of Ages—the adorable Jesus; and to build upon it gold, silver, and precious stones, if we wish to have rejoicing in the day of trial. The mere stubble of outward profession will avail nothing, if the sterling grace of love be wanting. True religion is an inward work, "the kingdom of God is within,"—a "kingdom of righteousness, peace, and joy in the Holy Ghost." The strongest actings of grace are invisible to mortal eyes, and known only to him who maintains them in the soul. When the apostle commands us "to pray without ceasing," no doubt he means the constant exercise of *mental prayer and praise*, which prevents no business, and may be carried on even

in the unavoidable hurries of a busy life.

But, ah! my dear friend, how apt are things temporal to shut out the thoughts of things that are eternal. Temporal things press so much upon the senses, as too often to captivate the affections even of pious persons before they are aware. On this account it is, that the Almighty takes away the idol and causes the gourd to wither. How privileged is the true believer, to be always under the guidance and protection of infinite wisdom and redeeming love. Our heavenly Father, as Burkitt expresses it, "would rather see his children bleed than burn," for this reason he purgeth the living branches in his vineyard, that they may bring forth more fruit.

The Lord brings his people into the furnace for many reasons: To purify them, to wean their affections from the world, to show them the vanity of earthly pleasures and pursuits, to increase their faith in eternal realities, to enable them to taste the sweetness of the promises, to manifest his power in their weakness, to prove the strength of their hope in him, and to shew to an unbelieving world the power and consolations of true religion, in supporting the soul under the greatest sufferings, and making his people even more than conquerors over all their afflictions, through him that loved them and gave himself for them. We gain, also, a deeper insight into our own hearts, and obtain a more experimental knowledge of the love of Christ, and the sweet influences of his Spirit. Under this view David might well say: "it is good for me that I have been afflicted."—"He hath done all things well."

Yours very affectionately,

T. S. B. READE.

Leeds, 27th August, 1810.

HINTS TO ADMIRERS OF BEAUTIFUL CHURCHES.

[NOTE.—The writer would wish not to be misunderstood. A due and sober regard for strength, beauty, symmetry, and dignity, ought to be observed in buildings designed for the worship of God. It is the Tractarian and Popish use of art in the decoration of churches, whether in carvings, sculptures, paintings—and also their elaborate pedantry in design and mystic meanings, which the writer would condemn. And this is entirely characteristic of a meretricious devotion, and a spurious profession of love to God and honour for his Name. The expressions of devotion which spring from the true faith of our own pure and holy Church, are, and ought to be, chastely simple and solemn. Real religion is unobtrusive, and averse to needless pomp; while, on the other hand, it never shuns the light, nor hides the light of truth committed to her keeping. It does not maintain the doctrine of “reserve,” where God has said “preach,” “proclaim,” “declare,” “publish”—nor does it, with all the affectation of pretended zeal for his glory, busy itself most officiously, most laboriously, in working out a system of mystery and symbolism in things of lesser importance. It is the glory of Christianity that it unveils the types and shadows of the Old Testament, and shows them completely fulfilled in Him who is the Light of the World.]

THERE is something very much to be guarded against in the admiration and veneration we all naturally feel in visiting beautiful old churches. They are beautiful as works of art, they are curious and interesting as historical monuments, they are venerable from their antiquity, and full of hallowed associations when we think of them as having been for so many ages set apart for the worship of God. But we must remember that as to the spiritual communion with God of the truly humble and single-hearted worshipper, and as to the promised presence of the Lord “whosoever two or three are gathered together in his name”—we must remember that Gothic arches and painted windows have nothing whatever to do with either the one or the other. “God is a Spirit, and they that worship him must worship him in spirit and in truth.” This spiritual worship can equally be offered where Gothic arches and painted windows are, or where they are not. Is he a whit the more present with us in a cathedral than in a poor chamber? Or a whit the less present in one than in the other to those who “seek him”? Do we think about the bravery of the building, or its ornaments, when we are really praying to him and praising him? And doth he, “who dwelleth

not in temples made with hands”—he who “inhabiteh eternity,” yet who condescendeth to dwell in the contrite and humble heart—doth he manifest himself the more or the less to that heart, according to the grandeur or beauty of the place where he calleth upon him? No, no! Let us not deceive ourselves. Let us not willingly encourage fanciful delusions, which may be called the religion of flesh and blood, a religion very agreeable and flattering to the pride of human nature. A worldly, unconverted heart can enter into the beauties of sacred works of art; and feeling them deeply, perhaps, with all the enthusiasm of a sensitive and imaginative mind, it may think that this is religion, when it is only admiration of the works of human hands—perhaps, alas, even accompanied with self-gratulation and self-complacency at their own offerings to God. Let us, then, be on our guard when we enter places of this kind; and mistake not the greatest beauty that human art can reach, for that beauty which the Lord is pleased to behold, which he himself has formed, in the lowly and contrite, the simple and single heart, trusting alone in the righteousness of Christ; the heart purified and sanctified by his own Holy Spirit; the heart in which he dwells and

reigns—or in a blessed company of such worshippers met together in his name.

We should soon find that there is something more human than divine, more earthly than heavenly, more from an enlightened intellect than a truly converted heart, in over-much attention to the ornamental part of church architecture, if we candidly studied the subject with the Bible in our hands, and no selfish, secondary motive swaying our pursuit of truth. As a practical proof of this, how often of late years have we beheld the sad spectacle of the greatest anxiety with regard to the building, and utter indifference to those “living stones,” the souls of men, who are to worship there. Whether it be filled or not with these living stones, or if it should be what we are to hear there, are matters of secondary importance. The form of the Cross is much talked of, but full and true statements of the doctrines connected with him who died thereon, are seldom, if ever, heard—excepting in that pure and evangelical Liturgy which they cannot, as yet at least, take away. There may be the greatest correctness of Ecclesiastical taste, combined with utter ignorance of the spiritual needs and affections of a soul “*athirst for the living God*.” There is indeed great danger from many and various causes, of such a soul being distracted from that pursuit of our only real good; and there are no hindrances so plausible as those which *may* be cunningly brought forward *as if in aid* of true religion, by that Serpent, who would, through his subtlety, beguile us from the simplicity which is in Christ Jesus.

Constituted as the human mind is at present, it is far more inclined to act through the senses, than through faith. Churches are intended for the pure, spiritual service of him, whom we now can only know by faith, or worship by faith. The mind, and heart, and soul in worshipping God is therefore engaged in a highly abstract and spiritual employment, yea, *the highest and most abstract* of which our nature is capable. Now we all know by experience (and the Church

of Rome knows full well for its own purposes, how to take advantage of the fact) how exceedingly alluring to the eye and pleasing to the mind is beautiful form of every kind. But it is a pleasure not of an abstract or spiritual kind—it is something much lower, although it is undoubtedly a very harmless and even profitable source of enjoyment when rightly used. It certainly can never assist towards *raising devotion*, or spiritualizing the aspirations of the soul after God himself. But it may lower, it may interrupt the high aim of faith—it may so amuse the eye as utterly to call off the mind from those solemn engagements which are the noblest and highest acts of the immortal soul, and yet which *ought* to be as its native element.

The Shechinah dwelt of old in the Temple at Jerusalem; a Temple built in every respect, and in every part, according to the immediate directions of the Most High—yet it imported emblematically of a glory that should surpass it, (because more entirely spiritual,) under the New Testament Dispensation. While the first Temple was still standing, “Thus saith the Lord, The heaven is my throne and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” (Is. lxvi. 1, 2.) And again, “Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (Is. lvii. 15.) “God manifest in the flesh” spake of the temple of his body, when he foretold his resurrection: thus explaining to us one of the typical designs of the Temple at Jerusalem. But how clearly did he show unto the woman of Samaria, that not even the Temple of Jerusalem, nor any other specified place, was from henceforth to be considered as the only

place where men could worship the Father. (See John iv. 23, 24.) And by his Apostle Paul he hath declared of believers in him, "Ye are the temple of God, and the Spirit of God dwelleth in you." (See 1 Cor. iii. 16, and vi. 19.) This is in accordance with the gracious promises to his disciples before he was taken from them, which are recorded in the latter chapters of St. John's Gospel—assuring and re-assuring them of his sending the Comforter unto them, which is the Holy Ghost, and his declaring to them, "He dwelleth with you, and shall be in you." Thus it is that the whole body of faithful believers constitute his true Church—a living temple, a spiritual house made up of living stones, built upon the tried corner-stone, the sure foundation, Christ Jesus, (1 Pet. ii. 4, &c.) "in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." (Eph. ii. 21, 22.) And thus it is also that his true Church, this living temple, is called "his body, the fulness of him that filleth all in all." Oh, what a subject for highest and holiest meditation! What an unspeakable honour and privilege to be permitted to hope to be even the smallest stone of this temple! a temple built without the sound of axe or hammer, but by the silent and effectual working of the Spirit. Oh, what an awful and holy jealousy should it inspire over our thoughts, and affections, and lives, and conversation, that we may indeed endeavour to "walk worthy of the vocation whereunto we are called"—called to be members of that Church which is his body, in which, with all the fulness of the Spirit, he deigns to dwell.

It must needs be that those whose faith (so called) is so sensual as to require assistance from forms and figures now, in this day of types fulfilled, can know very little about faith. We must ever remember, that "faith is the gift of God," and that, in reality, there cannot be any other faculty or power whereby the human mind can apprehend revealed truth. Faith is

entirely spiritual, for it has to do with spiritual objects, and is a light super-added to nature, and far above it; for it makes manifest truths which nature's light had never discovered. Faith is as the substitute for sight in things which we dare not, and could not, if we dared, attempt to represent to the bodily eye. "*Faith is the substance of things hoped for, the evidence of things not seen.*" But the faith of such minds as those of which we are speaking, must, in fact, be more akin to imagination than anything worthy the name of true faith. Imagination, a quality native to the human mind (highly useful and necessary), is far below *divinely imparted faith*. Its offices, its ends, its objects, and its food also, are all far inferior to those of which faith alone can take cognizance. Imagination is indeed, if I may so speak, a sensual operation of the mind; for the mind imagines nothing (we are told) without some similarity to objects which our senses had before represented to us. Imagination therefore may well be fed by the arts; but not so can faith be nourished. Imagination will certainly be refined and purified, the more sacred and truly Christian are the subjects on which it dwells; but this is an object which should be gained in its own proper places and proper times. Churches are not schools of art, but nurseries of faith. Imagination is said to be creative of art—it may indeed create its own food, and feed on its own creation, both being but representations of *human* ideas of invisible things, in other words, of really present, of *visible*, of tangible things, transposed according to the unwarranted and sometimes presumptuous fancy of the artist. Therefore it is that bringing the art of painting to the decoration of churches may, it is true, feed the imagination, but it does not strengthen faith; and that those who would thus trust to the aid of the arts, know more of imagination than of true faith. Imagination can only be properly exercised where the mind is at liberty to form its own ideas, and to expatiate at will; but this can never be the case with those solemn truths which

are revealed to us, but revealed under every solemn guard. Wheresoever the Lord reveals himself unto us, there is it holy ground; "Put off thy shoes from off thy feet"—think not with the common faculties of thy nature unblamed to draw nigh. No! the purer and the truer faith is, the humbler,

and the more chastened will the imagination become: and will not for an instant presume to intrude where faith alone, God's own implanted witness in the soul, can hear his voice, and hold communion with him.

COLUMB. E. T. R.

LETTER TO A CLERGYMAN,

WHO REQUESTED A CONTRIBUTION TOWARDS RESTORING AN ANCIENT GOTHIC CHURCH TO ITS ORIGINAL STATE.

DEAR SIR,—I have delayed thus long answering your letter, not through carelessness or neglect, but because I feel some scruples as to complying with your request, and yet am most unwilling to refuse it.

I confess I have much jealousy with respect to the restoration of churches, for that too often means putting them into the same state in which they were in the times of Popery, and so making them ready for the reception of Papists again.

Again, the adorning of churches induces the notion in many, that God is honoured thereby, which, I apprehend, is plainly contrary to Protestant and Bible truth.

Even under the Jewish dispensation, how carefully did the Almighty prohibit every instrument of worship that he himself did not exactly prescribe! The strict injunction was, "Thou shalt not add thereto, nor diminish therefrom." (Deut. xii.) The Temple at Jerusalem and its services were all typical of Gospel truths, and when they were fulfilled, they ceased; and I cannot find in any part of the New Testament any sanction, much less any command, to glorify God by means of hewn stones and painted windows. It always struck me as very remarkable, that St. Paul, when standing amidst the noblest specimens of architectural science, declared the great truth that "the Lord of heaven and earth dwelleth not in temples made with hands, neither is worshipped with

men's hands," and that "repentance" is the only requisite for the spiritual service that God now requires.

Now, though I write thus, pray do not suppose that I think you are involved in the ignorance at which I hint; far from it, my only object is to show the ground of my jealousy, and it must be admitted that I am not jealous without a cause. For surely it is too notorious that the unrenewed heart of man ever shrinks from spiritual worship, and strives to satisfy or lull the conscience by honouring and serving God not according to his word, but according to its own devices. I hold it then to be our duty not to put a temptation or a stumbling block in the way of any man; but I fear we do tempt many, when we divert their attention from the great truths of the Gospel, by objects which excite the lust of the eye and the pride of life. Whether a Protestant temple be of the Gothic or Grecian style I care not; but, I venture to say, it cannot be too plain and simple. Every thing should be done to promote not merely the convenience but the comfort of the congregation; the ventilation and the warming of the building should be carefully attended to, and the seats should be so arranged that the worshippers may best join in common prayer, and hear the preaching of the word of life. The object and purpose of the building should be kept in view, and if possible accomplished, but further I dare not go.

I do not say you should not remove your sash windows, if you can introduce others more in character with the building, and which at the same time will admit the light freely and keep out the wintry blast; but I am sure you will sacrifice much to the eye, if you substitute the leaden casement and small diamond panes of the dark ages.

There is another argument against

expending money in the mere adorning of churches, and that is the dearth of churches and of ministers, of which we have so much cause to complain. We of the Church of England are not turbulent enough to get a portion of the grant which is given to Maynooth. Trusting you will excuse the freedom with which I write, believe, &c.

W. C. W.

Stella Hall.

LETTER TO THE EDITOR.

SIR,—In the month of July, 1844, you have inserted an account of the death of Miss —, in which paper is also included the statement of an event which took place in Ireland, regarding a poor man, who tendered his services to a party *en route* to the Giant's Causeway, as a guide to one of the interesting scenes on the Antrim coast. That event has been followed by so remarkable an occurrence, that I cannot but think a statement will be highly gratifying to your readers, and, I trust, an encouragement to the feeblest attempt to speak "a word in season." The particulars, as stated in the former paper, were related by me to a relative at Belfast, through whom it came to the hearing of Dr. —, in that place, a man of distinguished talent and high reputation among the Socinians. He was struck with the account, and wished much for the whole of the hymn—"Jesus, thy blood and righteousness," a verse only of which was related. My friend wrote to me for it, but the application escaped my memory, and I neglected sending it; but so great was the desire excited to procure it, that at length a lady was found who was acquainted with it. She came with the hymn to the Doctor; he was then on his death-bed; as she read, he every now and then responded, "how sweet, how sweet," and casting his whole soul upon the Saviour of sinners, died a believer in that Jesus whose blood and righteousness now

clothe his immortal spirit with the garments of salvation—a glorious dress, without spot, or wrinkle, or any such thing. Is not this a brand plucked from the burning!

O dear friends, let us not be weary in well doing; cast thy bread on the waters, for thou shalt find it when and where thou dost least expect it. Little did I think, when wending my way over the ploughed field with my companion in his many-coloured garment, that his bright testimony of a Saviour's righteousness, should be made the instrument of guiding a highly gifted sinner to the Lamb of God, that taketh away the sins of the world. The surges of the sea have now been passed by both these individuals; safely in the haven of eternal rest are they now landed. The pilgrim guide may have welcomed the ransomed soul, as a seal to his simple testimony, on the confines of the Giant's Causeway. Resting in the bosom of a Saviour, he hears no more the "nearer waters roll," the billows of the deep are passed, and the sweet fields of Canaan's happy land are exchanged for the rough and thorny road through which the pilgrim trod in Erin's troubled coast.

If not trespassing too much on your pages, allow me here to add an event of somewhat peculiar character. A poor man lived in our parish who was deprived of his understanding by a fever, when about four or five and twenty. He had been a good scho-

lar, and used to teach writing and arithmetic. He was fond of his learning, and a regular reader of his Bible. This habit continued with him as a sort of instinct, for he constantly amused himself with turning over the leaves of his Bible or hymn book, though he could not tell a letter. He kept up a sort of muttering, and would say incoherent words of a hymn or Psalm, though hardly to be understood. At the age of 65, he was taken ill. His sister had taken the charge of him, and had the same to do for him as for an infant. In his illness she used to ask him, "How

are you now, Johnny, my lad?" His answer was always, "better"—never more than a word at a time. Two hours before his death, she put the same question to him, when he answered, "heaven," and never spoke more. Now, sir, I have thought this simple tale might illustrate something of that sweet Scripture which points to the glad tidings of a Saviour's love reaching the heart and gladdening the soul of the untaught "wayfaring" man that cannot reason upon this record, but, mysteriously taught, "shall not err therein."

LETTERS TO THE WIFE OF A YOUNG CLERGYMAN.

NO. I.

MY DEAR YOUNG FRIEND,—As you are now, I trust, quietly settled in your own home, (so far as any tent in the wilderness may be so called,) I shall endeavour to assure you of my affectionate interest in your welfare, and in your work, by a few friendly hints drawn from observation and experience. May the blessed Spirit of God enable me to write in such strict accordance with his word, that he may bless it to your own spiritual good, and the eternal welfare of your precious charge.

It is not improbable that you have never thought yourself and your own conduct so deeply involved in the ordination vows of your husband as I may imply when I ask if you have seriously and prayerfully read one part of the ordination service as your family directory? The one to which I allude is the following solemn interrogation proposed by the Bishop to the candidates for the priest's office: "Will you be diligent to frame and fashion your own selves and your families according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?" The reply to which was, "I will, the Lord being

my helper." Do you not feel that this admirable epitome of Christian principle and domestic management was framed for you, and that in God's sight you are responsible for the fulfilment of the engagement? Believing, as I do, that you desire to be actively engaged in the Lord's work, I shall endeavour to point out the various channels of usefulness which you will meet with in your daily employments. Perhaps the most simple division will be personal, domestic, and parochial. "Take heed to thyself," is no less needful for us than for those who have the more public ministrations to perform. May we not say that our spirituality and consistency in a great measure affect their influence? How needful then is it that these should be maintained by a mind richly furnished with the Word of God, by affections fully set on things above, by that spirit of watchfulness against our great enemy, and of simple dependance upon our great Advocate which can alone secure our perseverance in our work. Considerable portions of God's word should form a part of our daily reading. Our own spiritual state and progress should be first considered; and this will be most effectually done by me-

ditating upon that word, and turning it into prayer as we proceed, by which process we seem to carry out our own petition that we may "inwardly digest" the truths of the Gospel. Such is the peculiarity of the Bible, that we are constantly meeting with something suitable to our wants and circumstances, even if we read it regularly through; and I have sometimes thought that we derive more benefit from this plan than by referring to portions which we think suitable. We thereby omit no passages, and are often led to many better fitted to our case than we should otherwise find. For instance, we generally search for our duty in the line of our inclination, but the Spirit, by the Word regularly read, lands us in a very opposite direction.

By a diligent use of the marginal references, you will generally find the best explanation of difficult passages. "Comparing spiritual things with spiritual," is the divinely appointed means of enlightening the understanding; and this mode of study seems fully to coincide with the Apostle's meaning, when he says, "for what man knoweth the things of a man save the spirit of man, which is in him? even so the things of God knoweth no man, but the spirit of God." (1 Cor. ii. 11.) Although this is generally true, still the commentaries of those men—men of God—whose lives have been spent in his service, are truly valuable to us. As Mr. Bridges well observes, "many of them comprise the labours of men who had a far deeper insight into the word of God, than those who despise them are generally likely to attain." Eastern manners and customs are unknown to many without their aid. An *intelligent* as well as a *spiritual* knowledge of God's word is also ex-

pected in our sphere, for although we do not expect that deference to be paid to us which is implied in the passage—"the priest's lips should keep knowledge, and they should seek the law at his mouth," (Malachi ii. 7.) became "he is the messenger of the Lord of hosts," still there is a general expectation amongst our people, and especially the lower classes, that we can answer many of their little difficulties, and ought we not to be prepared for it? Infidelity is always ready to represent our ignorance, as the support of its baneful course. The analogy of faith is a most valuable weapon of defence against the errors of the day, and those which arise from the peculiar tendencies of various minds. Such commentaries as good Mr. Scott's may be most useful to us, as they seem to keep "the whole system of Scripture truth revolving before us." A sound, well-written paraphrase you will often find a great help to you, and it is perhaps the best substitute for reading the Scriptures in the original. I shall only now add a sincere prayer, that the word of God may daily become more and more your own support, guide, and stimulant, and then you will doubtless fulfil your solemn duty by "framing and fashioning yourself and your family according to the doctrine of Christ."

"Here are my choicest treasures hid,
Here my best comfort lies,
Here my desires are satisfied,
And hence my hopes arise."

With every Christian wish for an abundant blessing upon yourself and your new sphere, believe me,
Your attached friend,

Bristol, May 28th, 1845.

Poetry.

PROTESTANT MINSTRELSY.—No. VI.

THE PENITENT.

(For the Christian Guardian.)

Thomas Bilney, one of the early martyrs of the Reformation, at the commencement of his course, in anguish of mind wasted both health and purse in masses, fasting, watching, and the purchase of indulgences; but found no peace, till, meeting with a Latin Testament, he opened upon the text, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

THE brow hath lost its sunshine, the eye hath lost its joy—
How hath been crushed within him the spirit of the boy!
How suddenly hath darkened the gladness of the child,
That once shone forth like morning, as rosy-faced and mild!

Yon is the fleshly vesture, that stern confessors wore,
With fasts and dreary vigils, in twilight days of yore;
Their images are with us—men kneel before them yet—
The works of some old limner in hallowed places set.

You see the ring of glory, faint o'er the bended head,
When, like the blood of martyrs, day through the aisle is shed;
Purple and burning ruby, in many a mystic stain,
Bringing to mind the tortures earth would not know again.

With torture he is wasted, yet on his forehead glows
Never the ring of glory binding their pallid brows!
The earth hath perish'd from him, her thousand lights have died,
And yet no heavenly cresset is burning at his side.

Hath he not knelt at midnight, clasping the sculptured rood?
Hath not the sackcloth fretted beneath his folded hood?
Hath he not worn the pavement at the stone feet of saints?
And yet he pines with hunger, and yet his spirit faints.

The veil of flesh is rending, and yet he cannot see
Light in the far-off heaven, where light must surely be:
The saints from straiten'd niches no kindly answer give;
It is his fear to perish, his weariness to live.

Their name, in sooth, is legion—the saints of stone and wood,
That on the holy threshold darkening the door have stood;
Their pale, unheeding faces have never smiled on him,
Only their ghastly shadows have made his pathway dim.

The crucifix at midnight seems ever in his thought—
A cold and graven image, with wondrous cunning wrought;
He sees the crown of sorrow, the wounded hands and side,
He cannot see the Saviour who once in Jewry died.

He thirsts for living waters, he faints for living bread—
How, with the graven symbol, can such an one be fed?
The earth beneath is iron, the heavens above are brass—
When will the dew of comfort fall on the withered grass?

Look up, O broken-hearted!—the Prince of Peace is nigh—
No more to graven symbols lift up thy bitter cry!
Look on the blazon'd parchment, bright with the words of life,
A balm is in the letters—oh, hush the inward strife!

Read in the broad black letter the true and faithful Word,
Forget thine ancient nurture, and call upon thy Lord—
The Lord who dwelt among us, bowed with unuttered grief,
Stooping to death for sinners—the foulest and the chief.

Hear with the soul within thee—gaze with the heart within,
And thou wilt never bow thee, at other hands to win
The succour that thou needest—thou wilt not so forget
The olive brake by Kedron, the heavy crimson sweat.

When he has looked upon thee, thou wilt not turn away
Before his holiest creature thine utter need to say;
Will he not stoop to hearken, who, through the fisher's door,
Went often with the lowly in wondrous days of yore?

Will he not stoop to hearken, who, on the mountain-sward,
Brake the few loaves of barley, and spread the poor man's board?
Will he not stoop to hearken, who took the little child
In his own arms of mercy, and on its meekness smiled?

Will he not stoop to hearken, yea, stoop from God's right hand,
Who heaped with shining fishes the Galilean strand?
Will he not stoop to hearken? Who saith that he will not?
Where is the meanest bondman, whose cry hath been forgot?

Do we not know the answer that oftentimes hath come
Unheard, unseen by others, a sunbeam to our home?
We asked nor saint nor angel, we asked our only Lord—
We knocked, and we were answered, according to his word.
‘Ελενη.

Review of Books.

THE CONTINENTAL ECHO, AND PROTESTANT WITNESS.—
Royal 8vo. pp. 30. price 4d.

WE cannot but turn our attention to the Continent with increasing interest. While Popery is on the advance in our own dear country, there are the strongest symptoms abroad of its extensive decay. The progress of Protestantism in France is very encouraging, and the movement in Germany most re-

markable. But we look to the Continent with mingled feelings. What can we in England expect if, regardless of our long enjoyed and superior privileges, we succour and cherish the apostacy, while our neighbours are strenuously endeavouring to shake off the Papal yoke! What can we anti-

cipate but a transfer of the candlestick from ourselves to nations more disposed to appreciate it. With such feelings we cannot but be thankful for the best channels of religious communication with the Continent, and "The Continental Echo," commenced in January, and published monthly, is exactly what we want. We cannot too strongly recommend this periodical to our readers. It is admirably conducted, in good legible type, and is in every point of view one of the most valuable periodicals of the day. We subjoin some specimens:—The first is from a paper in the last number, entitled "The Duty of Protestants at the present crisis."

"The present condition of the world at large imperatively demands an united movement of Evangelical Protestants. Religion is everywhere pressing itself on men's attention. While the government of France is vainly endeavouring to crush prelatical rebellion, and to curb Jesuitical ambition, the humble colporteur and the faithful evangelist distribute the bread of life to eager thousands. A private letter, which will be found among our 'Intelligence,' speaks of nearly forty communes in the south of France, which have shaken off the yoke of superstition, and hear the word of God with gladness. Germany, insulted by a second Tetzels, beholds a modern Luther spring into being, and raise the banner of the Reformation in the very camp of Rome. Austria has proclaimed her aversion to the movement by forbidding to the Reformers the title of the "German Catholic Church;" it is rumoured that she meditates an open attack, and we know not how soon we may hear of an attempt to crush the infant church. Can we regard one of our missions as secure after what has occurred at Tahiti? Can we forget the last Encyclical Letter of the Pope? Assuredly this is not the moment when Britain should relax her hold of Protestant principles. No, let those of her sons who feel how much they owe to the Bible, proclaim to their fellow-countrymen, and to the world

at large, that it only is the conservative element of British prosperity, and of all that is valuable in modern civilization. Why was England the birth-place of inductive philosophy and modern science? Why can we point to free institutions, the printing-press, and an empire on which the sun never sets, while Rome boasts of priests, pictures, and carnivals? We owe the difference not to ourselves, but to the Bible. But for the Bible, "all had been otherwise;" and if we neglect or despise this invaluable blessing, all *will be* otherwise."

The following account of the origin of Jesuitism, from p. 132, cannot fail to be interesting to our readers:—

"In a castle in Biscay, a young man of ancient family receives, at the commencement of the sixteenth century, the military education of the Spanish nobility; whilst handling the sword, he accidentally reads the "Amadis;" this is his whole learning. He becomes page to Ferdinand, and then captain to a company; he is handsome, brave, worldly, and above all, greedy of fame and battles. At the siege of Pampeluna by the French, he withdraws to the citadel; he defends it at all hazards, courageously. In the breach a Biscayan breaks his right leg; he is carried on a litter into the adjacent castle, that of his father. After a grievous operation, heroically supported, he inquires, for his amusement, for his books of chivalry. There are no books to be found in the plundered old castle but the lives of Christ and the saints. He reads them, and his heart, his mind, and his genius kindle with a sudden revelation. In a few seconds, this young man passes from the transports of human love to the fire of divine zeal; the page is now an ascetic, a hermit, a flagellant: such is the commencement of the career of Ignatius de Loyola.

"What is the first thought that springs up with this man of action? The project of a pilgrimage to the Holy Land. Reading the fervent lives of the holy fathers, he sketches and rudely paints the landscapes and

figures to which these narratives relate. Presently he desires to touch this sacred land; he thinks he sees, he does see, the Virgin beckon him: he sets out. As his wound is not yet healed, he goes on horseback, carrying with him, on his saddle, his girdle, sandals, and all the insignia of a pilgrim. On his way, he meets a Moor, with whom he disputes on the mystery of the Virgin. He is seized with a violent temptation to kill the Moor; he abandons the reins to the instinct of his horse. If he rejoin the unbeliever, he will kill him; if not, he will forget him. He thus begins by placing his conscience at the mercy of chance. At some distance, he dismisses his attendants, assumes the frock, and barefooted, continues his route. At Manrèze, he secludes himself in the hospital; he performs military watch before the altar of the Virgin, and hangs up his sword against a pillar in the chapel. He redoubles his macerations; his loins are girded with an iron chain; his bread is mingled with ashes; and the great Spanish lord begs from door to door in the streets of Manrèze. This does not satisfy the hunger of a heart eaten up by asceticism. Loyola retires to a cavern, where light only penetrates through a cleft in the rock. He here passes whole days, even weeks, without taking any nourishment: he is found in a fainting fit on the edge of a torrent. Despite all these penances, his mind is still troubled. Scruple, not doubt, besieges it; he subtilizes with himself; the same internal conflict that Luther braved at the moment of renouncing all, Loyola endures at the moment of preserving all. The disease goes so far, that the idea of suicide pursues him; in this internal conflict he groans, shouts aloud, and rolls himself on the ground. But his mind is not one of those that suffer themselves to be overcome at the first assault; Ignatius rises again; the vision of the Trinity, of the Virgin, who calls him her son, saves him from despair. In this cave at Manrèze, the feeling of his strength is revealed to him; he does not yet know what he shall do, he knows only that he hath to do something.

JULY—1845.

"A small merchant vessel takes him, on the score of charity, to Goëta. Behold him so far on his way to the Holy Land: in Italy, toiling and begging; he sees Rome, and creeps on to Venice. "It is too late," a voice exclaims to him, "the pilgrim's boat is gone." "No matter," replies Loyola; "if vessels fail me, I will cross the sea on a plank." With this hot determination, it was not difficult to reach Jerusalem; he reaches it, barefooted, on the 4th of September, 1523. Stripped of almost everything, he strips himself yet closer to pay the tax to the Saracens for the privilege to see again and again the holy sepulchre. But at the moment when he grasps the limit of his wishes, a remoter boundary rises to his view. He desired only to touch these stones: now that he possesses them, he wants something else. Above the stone of the holy sepulchre, Christ appears to him in the air and signs to him to draw nearer. To call, to convert the nations of the east, is the fixed thought that awakes within him. Henceforth he has a positive mission; from the moment when his imagination has reached the desired end, another man is formed within Loyola. The imagination is quenched; reflection enlarges; *mental zeal* predominates over the *love of the cross*. The ascetic, the hermit, is transformed: the politician commences.

"At the aspect of this deserted sepulchre, he understands that the calculations of the intellect can alone bring the world back to it. In this new crusade it is not the sword, it is the mind that will work the miracle. It is fine to see the last of the crusaders proclaim opposite to Calvary, that arms alone can no more do anything towards regaining believers; from this day his plan is made, his system prepared, his determination fixed. He knows nothing; he can scarcely write and read; in a few years he will know all that doctors can teach. And now behold the soldier, the amputated invalid, abandon his imaginary schemes, his asceticism, and to take his place amongst children in the elementary schools of Barcelona and Salamanca. The knight of ~~the~~

diamond's court, the anchorite of the rocks of Manrèse, the free pilgrim of Mount Tabor, bends his apocalyptic spirit to grammar! What is this man, to whom the heavens were opened, doing? He learns conjugations; he spells Latin. This wonderful mastery over himself, amidst divine illuminations, already marks a new epoch.

"Yet the man of the desert still reappears in the scholar. He cures, it is said, the dying; he exorcises spirits; he did 'not become a child again so entirely but that the saint burst out at intervals. Besides, he professes some unknown sort of theology that no one has taught him, and that begins to give offence to the Inquisition. He is put in prison; he emerges from it on condition of not speaking again until he has studied four years in a regular theological college.

"This sentence decides him to go where knowledge attracted him, to the university of Paris. Is it not time for this mind, so slowly matured, to declare itself? Loyola is nearly thirty-five years of age; what does he still wait for? This extraordinary scholar has for companions, in his college rooms at St. Barbe, two young men, Francis Xavier, and Peter le Fèvre. One is a shepherd from the Alps, ready to swallow powerful language: Loyola is cautious with him, and does not disclose his schemes to him until after three years of reserve and calculation; the other is a gentleman infatuated with his youth and birth; Loyola praises and flatters him—for him, he relapses into the Biscayan nobleman."

We must give our readers an extract from the private letters from Germany, already referred to, and which includes an interesting account of the origin of Jansenists:—

"Meantime we may take a rapid glance at what may be called the 'march of disruption' from the Roman hierarchy. We shall, however, have afterwards occasion to notice, that, though united as one great and daily-increasing army, in attacking Rome, it still retains for the present

inclined to maintain a kind of allied clanship under different leaders, which, although as yet the all-absorbing enthusiasm secures concord in the main, and an agreement to differ in minor points, may hereafter be productive of division and consequent weakness; but whatever fears human fallibility and human passions may justify, there are two features in the reformation movement on which we can dwell with undivided pleasure—the adoption by all parties of the Bible as the rule and umpire in all that relates to faith and morals, and the earnest desire, which has been far and wide excited, to obtain Bibles, and thus see and judge for themselves, in how far the allegations against Rome are founded on, and separation from her communion justified by, the authority of Scripture. Pastor Czersky has already applied to Berlin for a supply of Bibles for his people, and for *them* the Lutheran Bible will suffice; but hundreds, perhaps I may say thousands, of, as yet, unconvinced Roman Catholics, are equally desirous of seeking counsel at God's word, and when the Lutheran Bible is handed to them, they feel no confidence in its genuineness; they have been used to hear it denounced by their priests as adulterated and heretical, and they cannot bring themselves to read what they fear may contain absolute error under the name of truth. What a blessed gift to these hungering souls would Bibles be which have received the approbation of the Roman Catholic Church!

In Breslaw, Schneidmühl, and Leipsic, the Catholic Apostolic Churches are already organized, and the last remnant of their adherence to Rome annulled by the new pastors exercising the functions of baptizing and dispensing the Lord's Supper in both kinds. The formation of the Breslaw congregation into a church, and the instalment of Ronge as its pastor, in which Czersky took a brotherly part, took place on the 9th of March; the services appeared deeply to impress a crowded and attentive auditory. These who have as yet exercised the peculiar duties of the pastorate, as Ronge, Czersky,

Kerbler, Eichhorn, and some others, are all ordained priests, and there are too many candidates of the same class seeking admission into the German Catholic Church, to leave room for anxiety as to how the wants of the already-formed congregations shall be met; but even should the wide-spreading contagion of reform happily include an ordained priest in every place where it gains a congregation, the question has still been deemed worthy discussion, how episcopal ordination (and many still cling to its traditional necessity) shall hereafter be obtained; and they have turned their eyes towards the Jansenite bishops in Flanders, as a source where such a spiritual desideratum might be sought. Perhaps it may not be here out of place to remind some readers that the Jansenists derive their name from the (in his day) much celebrated Cornelius Jansen, bishop of Upres, in the Netherlands, (obit 1638,) whose work, entitled "Augustinus," in which the Augustine doctrine of "free grace" was advocated as truly orthodox, having been condemned at the instigation of the Jesuits, and prohibited by a bull of Urban VIII. in 1643, gave rise to violent polemical disputes in France, which thence obtained the name of the Jansenite controversy, and in which, from the year 1661, Louis XIV. saw fit to mingle. Repeatedly condemned by papal bulls, and persecuted by government, Jansenism ceased to be openly professed in France in 1733, although its pure morality and consistent Scriptural doctrine secured it many secret

approvers among the more pious of the clergy, who, by the readiness with which, at the revolution, they took the oath to the constitution, proved they would sooner give up the Pope than their principles. But in the Netherlands alone there continued to exist an avowed and openly-recognized Jansenite establishment, which, in conformity with the resolutions passed in the Jansenite synod at Utrecht, in 1763, does not cut itself off from the Roman Catholic Church, nor refuse to acknowledge the spiritual supremacy of the Pope, but denies his infallibility, and rejecting the bull "Unigenitus," (by which the Jansenites were, in 1713, condemned, and many of them driven to seek shelter in the Netherlands,) and constantly appealing to the decisions of a general council, they hold fast the doctrine and strict morals of the Augustine school, maintaining the spiritual worship of God to be the truest index of piety. The Jansenists (who prefer the appellation of Disciples of St. Augustine) have ever since the year 1623 possessed an Archbishop in Utrecht, bishops in Haarlem and Deventer, and a clergy, which, submitting themselves to the laws, and relinquishing all pretensions to external power or wealth, devote their whole energies to the fulfilment of their duties, and to the maintenance of a well-organized ecclesiastical constitution, whose legal existence and permanence, constantly declared apostate and schismatic by the Pope, they owe entirely to the protection of a Protestant government.

THE AGED CHRISTIAN.

THERE is hardly a sight more lovely, (if so lovely,) than an aged Christian. We see the young sapling, just transplanted, brought into its new soil, full of bloom, and bud, and blossom, and all the promises of blessed fruit; but here we see the breadth of shade—we see the strength of branch—we see the might of its stem—we see it all-majestic—the glory of the forest!

And though it be shorn, and often brought low, and though there may be some deep indentations on its ~~and~~—more, perhaps, than we see in the young sapling, yet there is a majesty in it even as it falls; and still it reminds us of Him, who has his eye upon all his "trees of righteousness, the planting of the Lord, that he may be glorified."

A. N.

Intelligence.

PROTESTANT ORPHAN SOCIETY IN IRELAND.

A PROTESTANT ORPHAN SOCIETY, in connexion with the Irish work at Kingscourt, has been commenced under the management of the Rev. C. Beresford, Bailieboro'; Rev. E. Hamilton, Drumcondra; Rev. G. Hickson, Kingscourt; Rev. E. Nixon, Castletown; Rev. R. Noble, Athboy; Rev. W. Pennefather, Mellifont; and Rev. R. Winning, Kingscourt. The objects to be assisted are the Children of Converts, who have been deprived of either of their parents, and in consequence are left without a home; and the plan adopted is the same as that acted upon by the Dublin Protestant Orphan Society. The children are placed in respectable Protestant families, near a Scriptural school, and under the immediate superintendence of some Evangelical clergyman and his family. Each child is lodged, fed, clothed, and educated for about £5 per annum.

It is well known by those acquainted with the state of the Kingscourt district, that had such an institution existed since the commencement of the Society's operations, several hundred children would have been educated as Protestants, who have been necessarily delivered up to the care of Roman-Catholic relations.

Subscriptions and Donations will be thankfully received by any of the above mentioned clergymen; by Miss Mason, Old Connaught, Bray, Secretary to the Ladies' Auxiliary Irish Society; by any of the Ladies of the Committee of that Society; or at the Irish Office, 16, Upper Sackville-street, Dublin.

The Editor of the *Christian Guardian* will be glad to receive and forward Contributions.

Kingscourt, 15th Nov.. 1844.

MY DEAR —,— In the P.S. of your letter you ask, "Have I any hope of the Orphan Institution?" I am happy to say there is not only hope,

but *realization* of hope. The institution has commenced, and some orphans are now in it. It is, "though truly an Irish," both a simple and economical institution. We have not expended a penny on stone, lime, or timber. We have at once taken the orphans, and placed them in suitable houses; where nigh a school, they will receive suitable literary instruction, and where their physical and spiritual interests will not be neglected. According to our arrangements, we will have each orphan lodged, fed, clothed, and educated for less than £5 a year. We took our first selection from Clontibbert. I think five from that parish are now under the care of Mr. and Mrs. Nixon. Though I have no funds in my hands for this charity, I felt happy to advance £1 to pay for the horse and car that brought them to Castletown. Two of these orphans are the children of poor Conolly, of Clontibbert, whose wife and new-born babe fell victims to the infuriate rage of the Rev. Mr. Tierney, the parish priest, and one of the traversers with O'Connell.

Conolly lives in a remote place, far from any town; his wife was near her confinement; when she took ill, he ran for a woman whose profession was to attend on such occasions, but on the previous Sabbath the Priest having cursed any one who would enter the houses of our teachers, the woman refused to come; the poor husband, agitated and distressed, returned to his forsaken wife, and found her in great extremity; he alone was with her—the helpless babe was born; the poor mother, from want of proper care, had no food for it; the wretched father dressed and fed it for three days, when it breathed its last. "It died, for Adam sinned; it lived, for Jesus died." In want of every comfort, in anguish of mind, and painful suffering of body, the poor mother continued to live but not to move;

under these circumstances, the husband made an exertion to get her into the Monaghan Infirmary; he engaged a horse to remove her, but Sabbath intervening, the Priest renewed his denunciations against Conolly; the man declined giving the horse; he applied to others, they also refused; his poor wife was daily declining, he saw there was no hope for her life if she remained at home; though a delicate man, he in the course of a day, by resting on the way, carried his dying partner to the infirmary, a distance of seven miles, but it was too late; death was certain of its victim, and now poor Conolly, by the *curse* of the Priest, who by his holy calling ought to bless, lost his innocent babe, lost the wife of his affections, and yesterday, left his motherless children in the asylum of our Orphan babes, which under God, you have been mainly instrumental in forming.—Conolly, though very sincere and devoted, is only an ordinary teacher; but he is one of the thirteen heads of families who together came out of Popery, and for several years have borne the storm of the bitterest persecution; he is the man into whose cabin the Priest entered and burnt the Irish Bible, over which the aged woman, his mother, who could only speak Irish, made, in that tongue, such a pathetic lamentation; this was translated and printed in the Annual Report for 1842—3. The other orphans in your asylum, are the children of Stephen Keeglen, who, with your lamented reader, Campbell, died on his way returning from Mr. Pennefather's Irish meeting in July last; he also was a Clontibbert man, he also shared in the bitter persecution of Father Tierney, he also stood firm and is one of the thirteen, who with their families came out entirely from Popery. The last time I saw him was at Fortlans Irish meeting; there both he and Campbell translated and answered questions; poor fellow, he caught cold on the journey, and died twenty miles distant from his home; but his troubles are now all over, and I trust he enjoys the blessedness of those who "die in the Lord," for thus he departed this life, and now

rests in the Protestant burying-ground of his parish; there was opposition to his being interred there, but by the firmness of Archdeacon Russell, and the aid of the police, his dust mingles with Protestants, and our beautiful funeral service was read over his remains.

In a letter I received after his funeral, from the archdeacon, he says he has opened a subscription to erect a small monument. I am not superstitious, nor do I think the present the period when the Lord always rewards the righteous and punishes the wicked; still the following chain of facts, known to many witnesses, and especially noted by our teachers, are striking evidences, not only of an overruling, but also of an interfering and retributive Providence. I referred to a priest entering the cabin of poor Conolly and burning the Irish Bible; he was the curate of the parish—his name was Theon. Just three days after he had destroyed the word of God, and declared, with awful asseverations, that after his return from the shore he would burn all the Irish Scriptures in the possession of the teachers—he was a corpse. He went to the shore, went in to bathe, and was brought out of the water dead. It was supposed he died of apoplexy.

For a short time, this awful occurrence produced a temporary quiet to our poor lives, but it was only for a short period. Another curate, equally hostile, came to the parish; he, too, threatened and denounced our teachers, and from the altar directed that the congregation should hold no intercourse with Bible readers, and that when they saw them, they should call after them, "Mad dog, mad dog!" For several months, by many they were thus saluted, so that for a time they feared to leave their own doors; but soon they were also freed from this species of persecution. One evening, when the curate went home to the priest's house, the priest's large dog attacked the horse furiously, cut him in several places, and tore the arm of the curate's coat. Next morning the dog was missing; he had run off mad, bitten several animals about the priest's house, all of

whom, with the horse on which the priest had ridden, died mad.

This occurrence had made some impression both on the mind of the curate and his congregation, for afterwards the curate ceased his severe denunciations from the altar, and the people no longer called after them "mad dog, mad dog."

A third link in this striking chain of facts connected with these interesting men is deserving of notice. After the death of poor S. Keeglen and his burial as a Protestant, the storm was again raised in the parish. About a week after the interment, Mr. Eneey was going out to visit an Irish school near Ballybog. Passing a quarry where 20 or 30 men were blasting stones, Mr. E. stopped to speak to his cousin, of the name of Mr. Kinny. When the latter heard Mr. E. address him, he was stooping, putting the powder into the rock that was to be blasted. Lifting up his head, and seeing Mr. E., he began to abuse him, calling him a renegade Bible-reader, and damned heretic; and reminded him of the sudden death of S. K., whom he said the judgment of God had overtaken so suddenly: that he died returning from the hellish Irish gathering, and was not allowed to see his wife or children living. Mr. E. remonstrated with him, telling him he should not thus oppose the word of God, nor speak so of poor K., who died by inflammation of the lungs brought on by fatigue and cold.

Mr. K. got into a furious rage, wishing to God that the hole bored in the rock was large enough, and that he had powder sufficient, that he would blow all the Irish teachers with their damned spurious Bibles to the devil. Mr. E. observing his cousin in such a rage, walked on, but had not gone far, when he heard a tremendous noise. The blast had gone off, but awful to relate, Mr. K. was a corpse! After igniting the train, there was some unaccountable delay of the blast taking. All waited. At length, unfortunate Mr. K. went to see the cause of the delay: he stooped over the train, the powder had come in contact with the fire; the spectators heard the terrific noise; they saw Mr. K. enveloped in smoke: they waited for a moment till the smoke cleared away, and found the body of Mr. K., the head dashed into atoms, the teeth, jaws, and skull scattered about, and that tongue with which he had so audaciously spoken against God's sacred word, torn to pieces! Several heard his awful threatenings; these in a few minutes after witnessed his awful doom.

I am told that it created an intense sensation, and that even the enemies of our Irish teachers view the occurrence as an evidence of the Divine displeasure. May the Lord overrule it for good both to our poor men and their enemies. This is the constant prayer of your humble fellow-worker,
W.

MISSIONARY INTELLIGENCE.

EXTRACT FROM THE LAST REPORT OF THE LONDON CITY MISSION.

IN July last, the Committee were led to appoint a Missionary to the Italians of the metropolis, some promises of support being given them at the time, and a suitable labourer presenting himself in the person of a converted Romish priest, a teacher of Italian at Eton College, and a member of St. John's Chapel, Bedford Row. He has

pursued his difficult work in a manner very satisfactory to the Committee; and during the first nine months of his appointment visited about 1000 Italian individuals, all of whom heard from his lips the words of eternal life. Fifty-one of his visits were to the sick and dying. He expounds the Scriptures once a week in Italian. Some of the copies of the sacred Scriptures which he has distributed to Italians, have, on their leaving this

country, been carried by them to their homes in the mountains of the Pope's dominions, into the very regions of St. Peter; and thus the London City Mission, although professedly confined in its boundaries within eight miles of St. Paul's Cathedral, receives funds from India,* and sends forth the blessed Gospel into Italy. Two Italians have come to Dr. Di Menna (the Italian Missionary), to his residence, to tell him of these men with whom they met in Italy, and informed him that they had borrowed of them the Scriptures, which they had taken with them into that dark country, and had been privileged to read them by stealth for themselves. In no fewer than twenty cases, he trusts he has been blessed in producing a great change in the hearts and lives of Italians, besides three cases in death in which he indulges some hope. The opposition, especially from the Romish priests of London, has been, as might be expected, very strong. A priest of the Sardinian Chapel in Lincoln's Inn Fields, has printed and distributed a circular to which he has appended his name, addressed to the Italians of London, and especially directed against the Missionary, from which the following extract is a translation. "Daily is every door assailed by certain Italian foxes fed by Protestant philanthropy, who, with consummate art, with a calm and devout demeanour, with the patience and resignation of friars or capucines, fain would alienate from the Catholic faith such Italians as are now in London. It is true that they have met with resistance and rebuffs in the very act of grasping their prey. It is true that admittance has been denied them, and that they have been forced to turn away in shame and confusion. It is true that they are held in universal detestation and contempt, (and in this you are highly deserving of praise,) yet allow me to press upon you strongly the necessity of avoiding contact with such persons, according

to the advice of St. Paul, for their breath is poison and their touch contamination. Let me, also, dearly beloved, warn you against receiving Bibles, tracts, and papers offered you by a treacherous hand, in which nothing apparently militates against the holy faith. But beware, for the viper is concealed in the grass, and there, where the expressions are most devout and beautiful, lies hid the venomous poison of heresy." How remarkable, that the Scriptures should thus find their way into benighted Italy!

GERMANY.

FROM a Journal kept by the Rev. J. J. Weitbrecht, of the Church Missionary Society, during a tour for Missionary purposes through part of Germany.—"I was last Sunday at Mergentheim, and dined with the Dukes, Paul and Adam, of Wurtemberg. The town contains only 400 Protestants, so we expected but a small congregation, but the whole population came, the church was crammed full, one might have walked on the heads of the people: there must have been 1500, who listened for an hour and a half in breathless silence. The Dukes were present, and became subscribers to the Society. How these people rejoiced in getting some sound Gospel food, who are all their life long turned off with the husks of Popish superstition! You can imagine I do not lose these opportunities for speaking, as God may enable me, to the hearts and consciences of the hearers. Letters have reached Stutgard, communicating the great and general impression which this visit in the Hohenloe country has produced. May the Lord Jesus water the seed I have been permitted to sow with the dew of his divine grace! I could see and feel everywhere that the Lord was with me—I never witnessed anything like it before. Many ministers and congregations have been stirred up. Six months, instead of fourteen days, might well have been spent, for there

* Referring to the receipt of a large sum from India, for the purposes of the London City Mission.

were numbers of places I could not touch. What a pity it cannot be done! The prayers of hundreds followed me in my labours, and to this chiefly I ascribe this wonderful movement. The Prince of Hohenloe Jaxtberg, who heard me the week before, and who is a Roman Catholic, came to Mergentheim last Sunday to hear me again. He said, 'I felt no rest at home, I was obliged to come and hear you once more.' At Creglingen, an old peasant woman, who had followed me from Freudenbach, came to me and said, 'Oh, sir, I am so glad to see you, my heart was warmed yesterday. I love the Saviour, and wish to love him more; will you pray for me? I have to suffer much ridicule and persecution in my village, for they neither know nor love Jesus. I had an only daughter—she died, and I am left alone; she spun and prepared a piece of flaxen cloth, but could only half finish it. It is worth ten batzen (about 1s.) the ell, but I cannot sell it, because it is the last thing my dear child ever made. Pray accept a part of it, and have a shirt made of it. Wear it when you are among the heathen, and then think of me as you look at it, and pray that I may be faithful to the end, and that my latter end may be peace. I hope I shall meet you in heaven again.' I was almost moved to tears. If any feeling is at present preponderating in my mind, it is this—that the more we are permitted to witness the work of God in sinners, the more should the instruments be abased and humbled in the dust. I trust I have learnt a lesson lately which will remain deeply imprinted on my heart and memory all my life. It is this: to live nearer to God, to believe and realize his promises more in all my

undertakings, and to ascribe all the glory more entirely to him!"

CONSTANTINOPLE.

I HAD a very pleasant interview with a Greek of Constantinople. He was well acquainted with the late Rev. John Hartley, who was an instrument in the hand of God to direct his attention to the Gospel and the things of eternity. He became a true Christian, and has ever since adorned his Christian profession with a life devoted to the service of Christ. The chief employment of this Greek has been the translation of the Scriptures, and the Armeno-Turkish Bible is a fruit of his labours. Some years ago he spent a short time at Syra, during which time we had much delightful Christian intercourse with each other. Oh, how encouraging is it for Missionaries in this country, at the present day, to see some fruit of the labours of their brethren, who sowed the good seed before them! Dear Mr. Hartley has entered into his rest, but his works follow him. The value of one immortal soul, for which Christ shed his blood, is unspeakably great; for "there is joy in the presence of the angels of God over one sinner that repenteth;" but there is more than one soul in the Mediterranean that has been brought to a saving knowledge of the truth, by Mr. Hartley's instrumentality, and that will be his joy and crown of rejoicing in the great day of the Lord. I would not be discouraged, therefore, in the work of my calling, hoping that, feeble and unworthy as the instrument is, my "labours shall not be in vain in the Lord."

POPERY.

PETITION OF CATHOLIC INHABITANTS OF THE TOWN OF OFFENBACH, ON THE MAIN, TO THE MOST REV. BISHOP, DR. P. L. KAYSER, OF MENTZ, FOR GUIDANCE AND ASSISTANCE AGAINST THE ENEMIES OF CATHOLIC CHRISTENDOM.

Presented 21st Feb. 1845.

Translated from the original German.

A great movement in the Roman Catholic Church of Germany, having been some time going on, of which only slight and vague accounts have been heard in this country; it is presumed that the following address from the inhabitants of Offenbach to the Roman Catholic Bishop of Mentz, will be acceptable, as conveying a more definite knowledge of the objects and increasing importance of this great religious meeting.

To His Grace, the Most Reverend Lord Bishop, Doctor Peter Leopold Kayser; the respectful address and petition of the undersigned, members of his Diocese, concerning pressing necessities of the Church.

IN the confident assurance that your Grace is aware of the sources of the dangers which threaten to shake the fundamental pillars of our holy Catholic Church, and that your Lordship will cheerfully and courageously apply to those dangers, and the deeply rooted diseases which are at their source, the powerful remedies which are at your command: We, the undersigned, as faithful members of the community, seek of our Chief Shepherd spiritual advice, assistance, and guidance in the way of salvation. Believing, also, that deliverance from every spiritual evil, as soon as we clearly recognise and openly avow its nature and origin, will not be difficult to God-confiding strength: we, in the following, openly express ourselves about the defects and abuses, whose

abolition we esteem absolutely necessary, if we and many thousands of our brethren are to be helped out of spiritual anxiety and need. In doing so, we confine ourselves to the simplest outlines of our views, wishes, and motives: feeling assured that the deep insight of your Grace does not require a more detailed account, and will rather be able to complete our reasons by many others.

According to our view, therefore, the well-being of Catholic Christendom requires principally the reconsideration and respective abolition of the following particulars, where partly the original perversion of divine laws, partly prevailing misunderstanding and abuse of originally well meant human laws, can be demonstrated.

1. *The reading of the Holy Scriptures*, in those versions, also, which are not approved of at Rome, to be allowed. Error and truth will be separated in the safest way, if we follow the words of the Apostle, (1 Thess. v. 21.) "Prove all things, hold fast that which is good!"

2. The ordinance of *Fasts* to be repealed; for "not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man," says our Saviour, (Matt. xv. 11.) Nevertheless, let no one be prevented from mortifying his body, if he considers it advisable for the subduing of his passions and, consequently, for the salvation of his soul.

3. *The worship of saints and of relics* to be abolished, because experience, even down to our present time, has shown that the difference between veneration and adoration can be rightly comprehended by the minority of worshippers only; consequently, that such veneration has become an abominable idolatry and fetish worship, with which the worship of the "One God and one Mediator between God and men, the man Christ Jesus," (1 Tim. ii. 5.) cannot co-exist.

4. *From the external worship of*

JULY—1845.

God let every thing be removed, which, being unintelligible and dead, neither enlightens the understanding nor edifies the heart; and which, through its want of vitality, puts unmeaning ceremonials in the place of forms inspired by the Holy Ghost: thus, the lip prayer of the *Rosary*, and particularly the use of the *Latin* and every foreign language, which already the Apostle Paul, in the fourteenth chapter of the First Epistle to the Corinthians, has entirely condemned. We quote only some of his words, (1 Cor. xiv. 16, 19.) "How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Yet in the church I had rather speak five words with my understanding that I might teach others also, than ten thousand words in an unknown tongue."

5. We claim the ancient right of every Christian, never entirely disputed by the Popes themselves, to partake of the *Sacrament in both forms*; in the first place, because at its institution, Christ himself, speaking to his disciples, who, as the *first congregation*, surrounded him as the only Priest and Mediator, asked them to "drink all of it!" In the next place, because the pastor, as a brother amongst brethren, as member of a congregation, and, at the same time, as their spiritual guide and teacher, ought to share with them the means of grace. The Saviour himself called not only those "brethren" who were so after the flesh, but all who worshipped God with him.

6. *Auricular Confession*, with its dependent absolution, to be abolished as a later invention of men, who succeeded in giving it the appearance of a higher institution, to keep the so called laymen in servile dependence upon ambitious and mostly foreign priests. It is but too generally known, how often the refusal of absolution, dependent upon confession, has hurt innocent men in their domestic and public relations, and sometimes brought them to an unnatural obedience towards so called divine commandments; how often, also, on the other hand, the unconscientious granting of

it has led weak men to total immorality and irreligion, and has substituted for the divine laws of Jesus, the human, yea, the devilish laws of Jesuits and their consorts. That pious and faithful priests do not abuse this institution is no argument against its mischievous operation in the hands of others. We also believe from our hearts, that without sincere confession, penance, and improvement, the grace of God and a worthy partaking of the holy supper cannot be obtained. But God himself only, not the priest, has to pronounce the final judgment upon the right or wrong of our special doings, of which every one, in his heart, has to render Him an exact account. In accordance with the position in the community already indicated in the previous article, as belonging to the priest after divine and human laws let him proclaim in their name and in his own the sacred duty of searching self-examination, of purity of heart and of life, and the consequent strong faith in God's love and mercy. He, however, who feels the want to confide specially and without restraint the doubts and reproaches of his conscience to his pastor, as to a friend and adviser, who is particularly conversant with the laws of God, and with His ways and means; he surely shall not be hindered in it, and he will certainly fare better, being led to this act by free confidence, than if he had been forced to it by an unrelenting, tyrannical command.

7. And now concerning *Indulgences*: shall we wait till Christ returns, to drive the buyers and sellers from the polluted house of the Lord? No, Christ rather waits himself, that we with our pastors and teachers at our head, should do it in his name and spirit. To recognise the perniciousness of this superstition in its fruits, it needs not casting a look upon the soul-mongering at Treves and other places, from which the wise and loving care of your Grace keeps the community in your charge as much as possible away; but our country offers also other instances of it, particularly in the processional pilgrimages to shrines of indulgence, mostly fre-

quented by country people, and the hymns and religious exercises used on these occasions.

8. We desire to banish all uncharitableness towards members of other persuasions. Before administering to any one the most sacred and most universal duties of man, we will not ask, whether he keeps it with Paul, or with Apollos, or with Cephas, (1 Cor. i. 12.) Therefore, henceforth, let no priest dare to administer, or rather to pervert and turn into a curse, the blessings of the all-loving God, by refusing it to a couple of mixed profession, or by excluding Protestant Christians from the office of sponsors. If but the harmony of union in love is once established, it will also be followed by that of faith, as surely as love, according to the words of Christ and the Apostles, is the greatest of all spiritual forces. But Church compulsion has already too plentifully borne its fruits of misery and confusion amongst a thousand families; and how does it agree with the civil equality of all men and citizens, if in a neighbouring country, where a Court preacher has dared to place Protestant Christians amongst serpents and vipers, priests in high authority have granted their consecration without difficulty to couples of rank of mixed profession; while even the enlightened clergyman must refuse the same to the middle and lower order, if he does not choose to risk his own temporal well being?

9. But even our most benevolent and enlightened priests cannot appreciate and feel the significance of the blessing which men long for in all such unions and solemn family events, as long as they themselves are forbidden by the law of celibacy, (the human ordinance of inhuman love of power,) from choosing according to the law of God, a helpmate for their outer and inner life. The Apostle Paul, who in 1 Tim. iii. 28. (which portion has been purposely perverted,) expressly demands the marriage of priests; "for if a man know not how to rule his own house, how shall he rule the Church of God?" in the same place (iv. 1—3,) calls the ordinance of celibacy the doctrine of the devil, not to

mention other writers. It is known, that not until more than a thousand years after Christ the Roman Bishops succeeded in separating a great part of the Catholic clergy, by forced celibacy, from a closer union with their countrymen and parishes, and thus to chain them tighter to Rome. But with a great part of European and Asiatic Catholics they could never entirely enforce their will, and found themselves obliged, amongst others, to allow marriage to the clergy of one of our German tribes, the East Frislanders. Men, who only know the inferior, material significance of marriage, and whose own sentiments are too low and sensual to be able to appreciate the holy longing of the human soul after love and participation in the joys and sorrows of a whole life, may well ascribe impure motives to the opposition of our priests against celibacy. It is superfluous to show here, what pernicious effect the unnatural solitude of celibacy continues to exercise upon the happiness of life, professional usefulness, honour and morals of many priests.

10. We will not conclude the dreary enumeration of the over ripe diseases of our Church, without having, so it please God, laid the axe to the *root* of the evil. This root we distinctly recognise in the dependence of Catholics in general, and above all of German Catholics, upon the *Roman Pope*.

Of a visible Head of the Church, and though it were the most worthy, we do not stand in need, if we are at all assembled and united in the name and spirit of Him, who, "wherever two or three are gathered together in his name, will be in the midst of them." (Matt. xviii. 20.) In our days no Catholic, instructed in history, will allow himself to be imposed upon by the fiction of our Saviour himself having, through Peter, instituted the Papacy.

We will not speak here of all the irreparable injury which, according to all impartial witnesses of history, true Catholic Christianity has suffered through the reign of the Pope. It is sufficient for us to indicate, that in the very nature of things, the heads of an Italian State, who suffer their

own country and people, whose wants and capacities they ought to know, to fall into the utmost distraction, it is impossible for them to decide, what is to serve for the good of nations, whose natural organization and present culture are widely different from that of the Italians. The noble minded Pope Ganganelli, (who, indeed, according to all probability, was assassinated by Roman Jesuits,) well acquainted with German culture, saw himself that the Germans do not stand in need to consult Rome about the salvation of their souls, and expressed, on that account, the necessity of a German Church.

Very particularly do we feel constrained to confess, that in the numerous cases, in which the will of the foreign sovereign, announced in the name of Christ, and even of God, runs counter to the will and well-being of our Fatherland and our rightful sovereigns, we see upon both sides the danger of perjury, if we continue to be *Papal Catholics* any longer. It is not good to serve two masters, and most recent signs of the times establish this apprehension, that the attachment to the foreign Roman Church has, with many of her servants, undermined the nearest and most sacred duties towards their country and their sovereign.

It is not impossible that the spiritual government of Rome may attempt to stop the expected separation from her of thousands, yea, of millions, of the most pious and intelligent-minded Catholics, by momentary concession, and apparent entering into their just wishes. But most assuredly this would be done with the silent reservation to reproduce, at the first opportune time, the chains which dishonour the German spirit, and the spirit of humanity in general. We expressly guard ourselves against allowing any sort of concession or refusal from the Roman Bishop, or in his name. We wish to show, by this document, that it is not through vague desires and foolish restlessness, but by conscientious meditation, that we are driven to the hopeful prayer, That our honoured Bishop may, in virtue of his

office as the faithful shepherd of our souls, combat at our head the common enemy. Your Grace may believe our assurance, that a great number, nay, by far the majority, of your spiritual and temporal flock, are waiting your call with impatience; we consider ourselves only as their mouth-piece.

It hardly requires noticing, that there will not be wanting those who will endeavour to vilify this our manifestation before your Grace, while others are as yet prevented, by manifold reasons, from openly avowing their conviction, although entirely agreeing with ourselves. But we feel assured that these phenomena will not hide the true ground and position of affairs from the clear view of our most reverend Bishop.

Nor do you, surrounded by a grateful community, fear the enmity of Rome. The Bishop and Priest, elected freely by his own countrymen and *truest fellow-believers*, will every where at home be more welcome with those who rule and those who obey, than he who depends on foreign blessing. In particular, we hope confidently that the fathers and rulers of our German land and people will protect its sons against the unrighteous judgment of a foreign power, which would maintain a state within the state. This power shall not prevent the ancient Christian Church, changed by her into a prison-house, from which those without stand off in fear, from becoming once more the house of liberty, into which the heavy laden (Matt. xi. 28.) of all nations shall enter. Then only will she bear the name of "Catholic," "Universal," indeed, and in blissful truth.

This most venerable name of "*Catholic Christianity*," we, the undersigned, continue to profess with all our hearts, be against us who will; and reserve for ourselves, at all events, all rights attached to this name and to our community. Our present attempt being precisely for the re-acquisition and protection, for ourselves and our brethren, of those rights which, partly, have long since been lost, or are even in our days

endangered by force and cunning of foreign priests and their confederates.

Therefore, what we confidently expect from your Grace is, nothing less than assistance for guarding our rights, than precedence in the right way.

Respectfully we sign ourselves,

Your Grace's most obedient.

(Here follow the signatures.)

Offenbach, 20th Feb., 1845.

LORD ELDON ON POPERY.

It is my firm, my fixed, and unalterable conviction, that if Roman Catholics are once permitted to take their seats in either House of Parliament, or to legislate for the state, or if they are granted the privilege of possessing the great executive offices of the Constitution, from that day, and that moment, the sun of Great Britain is set. * * * * * If it be true, as so many suppose, that "religious opinions have nothing to do with politics," then it is equally true that the King [read Queen now] has no right, or ever had, to sit upon the throne of these realms. The fact is, His Majesty sits upon the throne at this hour, as his predecessors did before him, by virtue, and in consequence, of peculiar religious opinions. The present line was called there on these very grounds. How then can religion and politics be so widely severed in this country? Was not the descent of the house of Stuart interrupted in order that no Roman Catholic should be seated on the

throne of these realms? Are not Roman Catholics excluded from the Commons House of Parliament by the oath of supremacy, and have not persons of that persuasion been subsequently excluded from seats in the Upper House? By these acts the Constitution was sealed—the union between Church and State was thus preserved—it is, according to the present Constitution of the country, an union intimate and indissoluble as that between man and wife. If we abandon this principle, we abandon the Constitution itself.

BRUSSELS.

THE Roman Catholic print, the *Journal de Bruxelles*, concludes a long account of the religious movement in England in the following terms. "The reaction which has taken place in England against Puseyism does not alarm us in the least. A crisis was inevitable, and it has arrived sooner than was expected. But is that a misfortune? No; Puseyism is attacked, its opponents seek to obstruct its development, and it will be necessarily obliged to act on the defensive. Now, the struggle which is about to commence will be characterized by the same circumstance which attended the discussion of the principles of the Puseyites. These individuals will stand firm, and involuntarily, perhaps unconsciously, be led to confound their cause with the Catholic one, which is already their own, although they do not acknowledge that fact." (*Qui est déjà la leur, quoiqu'ils ne se l'avouent pas.*)

SUMMARY OF PASSING EVENTS.

"There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand."

THE Maynooth Bill has passed the House of Lords with a large majority, as was expected. It is fearful to see such a want of sound Protestant feeling amongst the nobles of our land:

and we must confess that there is scarcely a spot in the passage of the Bill through the House of Lords on which we can look with satisfaction. Lord Roden, Lord Winchelsea, and

one or two other lay peers, did their duty as honest Protestants. The Bishop of London entered fully into the root of the evil, as did the Bishop of Cashel, and the Bishop of Llandaff; but when we have said this, we have said all. The Bishop of Exeter had far better have been silent, objecting, not as he should have done to the support of Popish establishment *in toto*, but only to the one at Maynooth. With respect to the bishops, as a body, we can feel no satisfaction in the course they have pursued on the occasion. It is lamentable that even five or six should be found to vote in favour of the measure; and so far from being satisfied that seventeen recorded their votes against it, we must express our deep regret that so many failed to vote at all, and also that they who did resist the measure, were content with giving a silent vote. When the enemy is at the gate, and treachery is also at work within the citadel, it is not the time for languid and scanty efforts; least of all is it the time for the watchmen to be silent. The Church and the Clergy had a right to expect that their Bishops would have fearlessly unfurled the banner of their sound, unequivocal Protestantism. There needed no lengthened speeches; but what an effect would it have produced, however unavailing for the prevention of the mischief, if every non-content Bishop had been in his place and had briefly stated the respective grounds on which he dissented. If, as has been stated, one Bishop at least had only recently been led to change his sentiments on the subject, what an impression might have been produced in other quarters by the generous and manly disclosure of the arguments on which that change had been grounded.

But in all humility, though in heaviness and grief of spirit, we express our conviction that the cause of Protestantism, and the best interests of our Church in connexion with it, have failed to find an efficient succour and support from our ecclesiastical superiors. We could say much, though not all that harasses and depresses our spirit regarding the Tractarian movement; but our busi-

ness at present is with Popery, palpable and undisguised. We cannot understand the principle on which the Bishops have forborne to take at the outset a prominent part in opposing the endowment of Popery. O'Connell has thanked the Clergy for their quiescence; and others, with him, have made the most of that quiescence, in advocacy of the Ministerial scheme. We do not believe that the Clergy are disposed to receive such thanks, or that, as a body, they are otherwise than decidedly hostile to the present movement. But there has been a prevailing deference to ecclesiastical authority and direction, and in this respect the Clergy have been as sheep without a shepherd; alarmed at the cry of danger, but not knowing what to do, or which way to move in the absence of the shepherd. Surely the Bishops would have done well to have openly avowed to the Clergy their own sentiments and their own wishes; to have suggested the propriety of archidiaconal meetings in their respective dioceses, and thus to have put forward the Church of England, in her true character and aspect, as a reformed and Protestant Church. But we know not a diocese in which such a course has been pursued; and we know too many instances in which urgent entreaties from the Clergy to their Archdeacons or other ecclesiastical authorities to call meetings, have been treated with heartless indifference and neglect. How different would it have been if the Bishops had stood forward in their true position—as our “standard bearers!” Never was there a crisis in which the dearest interests of the Christian religion were placed in more imminent peril, and never, perhaps, were there circumstances in which we are constrained to look with more hopeless despondency to every arm of flesh, or with feelings of sadder disappointment to the quarters from which we had a right to expect our most efficient and uncompromising support.

But now what is to be done?

This is a question easily and naturally asked, but not so easily answered.

Two courses readily present themselves, and distinct and contrary as

they undoubtedly are, much has to be said in favour of both of them. A warm and hearty patriotism may suggest that, to the very last, we must exert ourselves in defence of our dearest interests, involving, as we believe, our country's liberties and highest welfare; while, on the other hand, we cannot wonder if the Christian should regard all public efforts as unavailing, and in the spirit of despondency should resolve to have done with the concerns of the world, and retire within the narrower limits of his own preparation for what may be the issue of this fearful crisis.

Now we believe that it is in the combination of these two courses that our line of conduct will be found to lie.

And, in the first place, we must never, in the spirit of hopeless despondency, give up. "Onward, onward," must be the Christian's watchword, when the glory of God and our country's welfare, and our Church's very existence, are at stake. But wherein can we exert ourselves with any tolerable hope of effect? We can do no good whatever with any machinery at present in existence. But the nation is essentially and honestly Protestant. The body of the people in town and country are alive to their danger. The life-blood of Protestantism runs warmly and healthily through their veins. But the people are misrepresented. If the voice of constituents had been heard and heeded by the members of the House of Commons, this ungodly measure would never have passed to the Sovereign for her assent.

Now we do not say that any persons should wish or expect their representatives to vote against their judgments and consciences; this would be unreasonable. But the constituency of England have a responsible duty to discharge in the selection of their representatives; and here lies the course to be pursued with the prospect, under God's blessing, of any advantage.

It is well to implore our gracious Queen to dissolve her parliament ere she passes the obnoxious bill; but, at all events, a dissolution must shortly take place, and we must all be im-

proving our opportunities and influence in preparation for it. We trust that no considerations of private worth, or old attachment, or indeed of party politics, will be allowed to weigh in the choice of our future members. The existence of our civil and religious liberties and privileges is threatened in the most serious manner, and we must know and accredit no man, however high his pretensions, as Whig or Tory, Conservative or Radical—every thought and every principle must merge in that of sound, unequivocal, uncompromising Protestantism. And the candidate who will honestly defend the privileges for which our forefathers bled, must be the candidate of our choice. We trust that all legitimate means will be called into exercise and kept alive for the furtherance of this great object. We may still fail in our effort, but at all events we shall have the satisfaction of having done our duty; and if, as we greatly fear, the measures now in progress only advance to our national and ecclesiastical ruin, it will at least be some relief to feel that we have had no participation in the effecting of it.

Along with this course of public duty, we cannot but be impressed with the urgency of the call which passing events press upon us to the exercises of penitential supplication on behalf of ourselves, our families, our Church, our country. Let the Lord see a praying, penitent people, and he may yet repent him of the evils we have merited, and pity his people. But our limits fail us. We hope to resume these important suggestions; and shall only now lay before our readers a very seasonable call to this duty in a letter which has just appeared from Mr. Poynder:

LET GOD BE ENTREATED FOR
THE LAND.

SIR,—I was impressed on Sunday by a faithful sermon on the text, "Oh, let not the Lord be angry, and I will speak yet but this once, peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." I confess that the en-

couragement derivable from such a subject was the more necessary to me from the temptation to despondency which, in common with many of my fellow-Christians, I have of late experienced, on the very painful and awful prospects which appear to us to threaten the National Church and the British public, in an hour of darkness, when "the sea and the waves are roaring, and men's hearts failing them for fear, and for looking after those things which are coming upon the earth."

In reference to the importance of intercessory prayer, I am old enough to remember many seasons of great anxiety and danger, during the war, not merely with regicide and revolutionary France, but with the Popish and Infidel powers which that nation brought into the field against our religion and existence. On those occasions, as they arose, a Government which had not cast off the fear of God, called upon the nation to observe many solemn days of fasting and humiliation: and it is well to remember that the Almighty was, again and again, entreated for the land, and repeatedly turned aside the wrath which so frequently impended over us. I know that many prayed most earnestly on the eve of the decisive battle of Waterloo, nor need they be afraid or ashamed to confess it. Being now at peace with the whole world, we have no such grateful calls of authority as we once had, to deprecate the Divine wrath, although I apprehend that no enlightened mind can doubt for a moment, that our dangers, as a professedly Christian nation, are multiplied in an indefinite ratio beyond those of the period when we were at war with the whole world. Far, indeed am I from underrating the Scriptural assurance that "the Lord reigneth;" but such a conviction is not merely consistent with the vigorous use of

all appointed means, but will chiefly honour prayer as one of the principal, seeing that the Almighty will be "enquired of" by his people to effect deliverance for them. Now, with the single exception of an invitation by one or two ministers of the Establishment, at the opening of every year, we are absolutely without any thing in the shape of an appeal to the duty of public intercessory prayer.

Will you, Sir, or perhaps, rather, such of the Evangelical Clergy, (I do not renounce this phrase at the bidding of Puseyism) as can feel for the Church and country, be pleased to take this subject into consideration; and strive to obtain some understanding upon the propriety of naming a day when all that can be effected for us without public authority (for which we should, I apprehend, now look in vain,) may be generally agreed upon; as we now find occurring in the case of the new year, to which I have already alluded, and which is now at some distance.

I remain, Sir,

Your most obedient servant,

JOHN POYNDEE.

June 10, 1845.

THE Bishop of Exeter has recently delivered his Visitation Charge. We can only hope that the Newspaper accounts of it are incorrect: otherwise, it is not easy to conceive a document more awfully faulty in matter, or more disgracefully unchristian in spirit.

WE are glad to hear by a letter from a friend, dated Philadelphia, May 27, that after a strenuous effort on the part of the Tractarians to appoint a Bishop of Pennsylvania of their own sentiments, Dr. Potter, a truly sound and devotedly pious man, has been chosen.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

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AUGUST, 1845.  
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MEMOIR OF THE REV. THOMAS JONES,

OFFICIATING MINISTER OF CREATON, NORTHAMPTONSHIRE.

(Concluded from page 290.)

OCCUPYING an humble station, being only a curate of a retired country church for the greatest part of his life, and having no adventitious circumstances in his favour, he produced works which a large portion of the religious public, high and low, learned and unlearned, do highly approve and greatly value. Though not distinguished for genius or learning, he undoubtedly had both to a considerable extent. Of this, were there no other evidence, the popularity of his works would be quite a sufficient proof. They have been greatly blessed to the good of many. Several testimonies to this effect have at various times been communicated to himself. To some they have been the means of conversion, as testified by the individuals themselves; and many have been by them instructed, comforted, and strengthened. When he spoke of his writings, respecting which he often

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received very pleasing testimonies,* it was ever with mingled feelings

* As an instance of this, I give the following portion of one of his letters to an afflicted friend at Cheltenham, one of the family with whom he resided. Its date is, May 23, 1835 :—

"While I was at dinner to-day (Saturday), in came the Rev. Mr. W——, and staid only to give me this account of a sister-in-law of his, who lately died. 'She was in great darkness and distress of mind, but very anxious to obtain assurance that she was in a state of salvation. In reading the "True Christian," a flood of light broke in upon her soul; her fears and darkness vanished, and she was filled with holy confidence, that her soul was safe; which filled her with joy and peace that continued habitually for two months, when she died very happy.'

"This account is somewhat similar to what another clergyman gave me, when at Aberystwyth, of his own sister on her death-bed. What a high favour to be instrumental in administering consolation to any of the children of God, when trembling on the verge of eternity."

In another letter of a prior date, Dec. 3. 1834, he says—"The Rev. Mr. Graham, at York, has publicly recommended my 'True Christian' to his people."

In a letter to the same friend, sent

of gratitude and humiliation. That God should own his efforts and bless them, seemed not only to make him thankful, but also greatly to humble him. While overwhelmed almost with gratitude, he evidently felt himself wholly unworthy of being so honoured.

He had a particular talent for condensing things, for reducing them to a small compass; and by thus conveying important sentiments, he rendered them more striking and more easy to be retained. When his very kind and liberal friend, Mr. Ramsden, resided at Spratton, and had an annual Missionary Sale on his grounds, there was nothing so much coveted by many of those who came to buy, as the cards on which Mr. Jones had written some of his moral and evangelical axioms. Several of these were prepared and readily disposed of every year.*

from Barmouth, August, 1834, are these passages:—

"There is one thing I would mention with diffidence, because it may have the appearance of boasting and vanity: it is however my wish to mention it with gratitude to God, who alone should have all the praise of all that is good. I go no where without having many testimonies to the good effects of my plain publications. Two ladies came to me on the shore, and acknowledged much benefit. One was a Miss —, who said, that my book on 'the Prodigal' was the means of restoring her to God, and of turning her from Socialism to the faith of Christ. The other was a Mrs. —, who had been a Governess in Mr. T. G.—'s family, and afterwards had a school. She said that my 'Scripture Directory' had been made extensively useful to a considerable number of her pupils. You know that I wrote that book for your instruction."

* It appears that Mr. Jones wrote cards also for his private friends, as the following letter will show; its date is May 10, 1834:—

"Miss H— is so kind as to come, about twice a week, to read to me. She is now just gone out of the room, and in leaving requested me to write on a card for her; which I have done for several

The Reports of the local branch belonging to the Church Missionary Society were written by Mr. Jones, as long as he exercised public duties, and were deemed very interesting, all of them containing some new topic on the subject of Missions, and displaying a most catholic spirit. There is in the second, published in 1820, one very fine passage, which shall be quoted; it is very happily conceived, and beautifully expressed. The passage is this—

"For this extraordinary work it hath pleased God to raise up *extraordinary* men to carry it on. The primitive Swartz appeared on the unhallowed plains of Hindostan. Like another John the Baptist, he called on kings, princes, and people, 'Repent ye, for the kingdom of heaven is at hand.' The Lord is coming with ten thousand of his saints. This faithful herald of the Lord of Hosts published the Gospel of the kingdom with great fidelity and success. After him,

others of late. It occurs to me that it is a duty in such cases to aim at doing good: and I shall write for this amiable young lady on the grace of *faith*: a very wonderful grace indeed! in its nature, operations, benefits, and blessings. In its nature it is a divine principle, the breath of the Holy Spirit, the life of the soul, and the commencement of eternal happiness.

"What is faith? It is soul-reliance on Christ; it is confidence in God; it is the root and parent of every other grace; it is the bond of union between the soul and Christ, and the seed of eternal life.

"It is a powerful principle and mighty in operation; it has power with God, and can obtain any thing and every thing it seeks, as contained in the promises and covenant of Salvation; it conquers the world, subdues sin, foils Satan, and treads on death.

"It is a most blessed principle; it restores the soul to God; it teaches submission to God in all things, and to be willing to endure what he appoints, and to be deprived of what he takes away, and to be thankful for all his gifts, mercies, and blessings. O then let us have faith in the God of all grace: the Lord increase our faith and love."

Carey, like one that attended on the day of Pentecost, and then endued with the gift of tongues, took his Station at Serampore. From thence Parthians, Medes, Elamites, Cretes, and Arabians, have heard him speaking in their own tongue the wonderful works of God. Then Buchanan broke forth, like a brilliant star in the east, pointing the wise and the foolish to Bethlehem, saying, there was He born who brought salvation down. One day as he passed an infernal prison, called the Court of the Inquisition, at Old Goa, his spirit was stirred up within him. He planted against it the great artillery of the Gospel and blew it up, and let the prisoners go free. One more bright luminary must be mentioned, for his name will be had in everlasting remembrance; he was called here below, Henry Martyn, but in the heavens has 'received a new name, which no man knoweth saving he that receiveth it.' This man of God was more like a flying meteor than a fixed star. He flew over divers countries in a short space of time, and illuminated them as he went. He left behind him a burning lamp in Persia, which shall never be put out."

There are a few more striking observations besides those already given, recorded in my memoranda, which shall be here introduced.

While at a friend's house, Mr. Jones read a very fine passage from the Life of Dr. Williams, on self-annihilation, and then spoke thus on the subject:—

"Self is the ruin of our happiness. There is the greatest folly in it. The wisest man is the humblest. You will find some of the greatest Christians among our cottagers, who know scarcely anything but the Bible. They are simple, humble, and devoted to God. Ought we not continually

to resist our sinful self; ought we not, in everything we think, say, and do, to ask ourselves, 'Why do I think, say, or do this?' We should do nothing but for the glory of God. We connect happiness with heaven; can we be happy in any other way than by doing as they do there?"

When travelling together, we came to a part of the country which commanded a very extensive view. Mr. Jones said, "There is not a twig growing within this wide compass which has not an owner, one to say, 'Thou art mine.' There is not a twig growing in any part of creation that I can call mine." "You never purchased any land, Mr. Jones?" "No; nor had I ever a wish to do so. It would only be a temptation to me. If I had a spot of ground, I should be in danger of being too fond of it." "From the little I know of worldly affairs, I am sometimes astonished how those much engaged in them can retain any grain of religion." "Why," said he, "our farmers, in general, have very little religion. The cobbler has much more chance of having religion than the farmer. He has only one thing to attend to; his routine of business is the same. But the farmer has a great many things to engage his mind; and variety of things dissipates all thoughts about eternal concerns. Whatever it be that constantly engages the mind, it assimilates the mind to itself."

During the same journey the wise and gracious provision made by God for irrigating the earth by rain was noticed. "What a wonderful contrivance," observed Mr. Jones; "indeed all is wonderful. We see and know but little yet, compared to what may be seen and known, and with what will hereafter be seen. We are yet but on the threshold of being. God will

for ever, I think; manifest new and increasing wonders. He is a source of such immensity, that there will be no end of his wonderful discoveries; new things will be ever opening to the view; new scenes of wonder will be for ever unfolded to his astonished creatures."*

At the time that what was called "Catholic Emancipation" was brought forward, the conversation turned on the character of Popery. He had the same abhorrence of it as our Reformers, and had the same views of its real, though disavowed opposition to the Gospel. He said, "I hate Popery first, the Devil the second, and slavery the third." "What is the fourth, Mr. Jones?" "Myself."

He very zealously assisted those Societies which are engaged in doing good to the world in general. He had the honour and the privilege of bearing a prominent share in the originating one of the most illustrious of them—The Bible Society. It was he, in connexion with Mr. Charles, that proved and brought to light the necessity of such an institution, and his suggestions, accompanied with other circumstances, led eventually to its formation. God often employs the humblest instruments in effecting

* The same thought occurs in one of his letters, dated December, 1837 :—

"In the midst of the infirmities which attend old age, I spend my days here (at Spratton) in dead solitude very comfortably, and trying to learn my lesson more perfectly; but I make no great progress. A little knowledge of divine things kindles a thirst for more; and in my opinion the soul will never say—'I wish for no more knowledge.' It appears to me that the happiness of the future world will greatly consist in pressing forward in the knowledge of the glory and mysteries of Christ. On this interesting subject Miss P—and I are always at odds. She pleads that the soul on its arrival in glory will be at once perfect, and therefore can rise no higher. I, on the contrary, maintain, that the progress of the soul in the knowledge of the divine mysteries will always and for ever increase."

the greatest works. Mr. Jones was also a warm advocate, and a liberal supporter of the Church Missionary Society, and of other similar institutions. And there is another Society, which must not be left unnoticed, though it regards only temporal wants, as he was its sole founder, and it has now extended through several counties; I allude to the Clothing Society. The last time I saw him, he referred to this with peculiar delight, and said, that when he was warm in bed at night, it gave him often great pleasure to think that many poor people were so too, through the means of this Society.

His loyalty was of a very high order. He was a genuine Briton, a most faithful subject, and really honoured his sovereign. Speaking of King George the Third, a few years after his death, he said, "Dear old George! I venerated him. Though I never saw him in my life, I loved him as my father. Some said that he was deficient in understanding: the only thing I can say is, he acted like a wise man." "Were you such an admirer of Pitt as Robinson was?" "Yes, quite so. I always thought him a phenomenon. We never had such a politician. Whatever people said of him, all thought him to be the greatest of men."

The following remarks do not apply so generally now as when they were made, in 1829. A great improvement among the rich and the great has taken place; but still there is much room for improvement. As we were walking along the street at Barmouth, Mr. Jones said, "I am much more pleased with the sight of the poor woman yonder with a bucket in one hand and a pitcher in the other, than with the sight of that lady who walks along with the parasol over her head; for employ-

ment is designed for man." "But that lady, Mr. Jones, may be doing what is necessary: it may be that she takes exercise for her health." "If so," added he, "it is all right. She is usefully employed too, if she is seeking health, that she may perform her duty in her station. I am not for confounding different orders in society. Every one has a duty in his station: and were the great of our land to do their proper work, there is employment enough for them. I am sure that God never designed that their dogs and horses should engross their attention, or that they should spend their time in idleness and luxury. There is work enough for them. They might contrive and provide employment for the unemployed, instruct and overlook their tenants, and suggest plans of improvement to them. A great deal, if not the whole, of the misery that prevails might be removed, if the great people were to do the duty of their station. There would not be then anything like the vice and ignorance which now exist."

"But how can we expect them, Mr. Jones, to put a stop to vice, when it often prevails most among themselves?"

"Very true," he said, "it is so; and great is their guilt. They are often the greatest sinners in the land. Their sins are enormous, both of omission and commission. They awfully neglect the duties of their station, and seem to live to no other purpose than to gratify their pride and sinful passions. There are no sinners like them. They have an enormous load of guilt to account for. Man was designed by God for work. 'In the sweat of thy face shalt thou eat bread.' They live either idly, or to no good purpose; and they are, for the most part, filled with amazing pride, thinking that the respect

paid to them is paid to themselves; when the fact is, it is paid to their equipage; and this swells them enormously. Let them put off their pomp and grandeur, and appear without their imposing appendages, and they will be no more noticed than the multitude. It is to the equipage that the honour is paid. I remember that Bishop Hopkins mentions a tale from the east, respecting the heathens carrying their idols on an ass, and falling down on the road and worshipping it. The ass, seeing this, grew amazingly proud, thinking that he was worshipped, when in fact it was the idol. This is exactly the case with our great people."

But more particulars I shall not now add; and the things which have been stated, have not been adduced for the purpose of exalting the man, but the grace of God in him, and of setting forth the blessing of God, which accompanied his labours. No one ever acknowledged more readily and more fully than he did, that he was what he was through grace only—yea, through free, sovereign, and unmerited grace. But when God honours an instrument, we ought also to honour him; but still only as his instrument, made fit for his work, and blessed by him. There is nothing but sin that is to be ascribed to man: all good, natural and spiritual, is alone from God, and to him all the glory and praise are due.

Perfection we claim not for our departed friend, nor for any saint that ever lived on earth, not excepting those of holy writ. Perfection is not the condition of man in this world: he must leave the earth before he attains it. But we ascribe perfection to his spirit now. Emancipated from the flesh, freed from the clogs of mortality, he is

now, we doubt not, wholly perfect, without spot or wrinkle, and altogether in the image of his God, singing the song of Moses and the Lamb, ascribing glory to Him who hath redeemed him by his blood, and given him a crown of righteousness. Of this happy change we have no doubt; for he evidently bore, while on earth, the lineaments of the divine image, though they were, while he was here, imperfect: but those who had spiritual eyes could distinctly see them, though the world could not. He had also the lineaments of human imperfection and weakness, which all the saints, while upon earth have ever had, which Prophets and Apostles had: and these the world could see; and on account of these the world often imputes hypocrisy to Christians. These the godly also see, but they know how to account for them: and because they see also the divine lineaments, which appear bright and glorious, though shaded and obscured by the body of sin, they lose sight in a great measure of those of imperfection, and think much higher of their fellow Christians than what the world can by any means understand or comprehend. Hence is the great discrepancy between the estimate formed of the true Christian by the natural and the spiritual man.

There is also this—the world can see and appreciate what is kind, amiable, benevolent, charitable, and in a measure, what is moral; but what is spiritual and divine, the world is so far from rightly seeing and appreciating, that what it does see it dislikes and hates, and what is of the greatest value it regards as wholly worthless. On the contrary, the godly, though they do not undervalue kindness, benevolence, and morality, but regard them as necessary and important, do yet attach a value and importance,

immeasurably greater, to what is spiritual and heavenly. When they see a Christian, a faithful servant of God, they regard him, not only as one possessing human kindness, benevolence, and integrity, but as one bearing the high relation of a son to God, and as one who is an heir to the inheritance of the saints in light, yea, though he were, in this world, the humblest and lowest of human beings. But if he should be a minister of the Gospel, through whom they had derived spiritual good, either the first impressions, or subsequent improvements, they usually regard him with peculiar interest and esteem, and even with veneration. And this was much the case with our departed brother. He had been, through God's blessing, to many a father in Christ, and to many more he had long been a sympathising friend, a kind adviser, an animating guide, and an instructive and comforting teacher. And hence the high respect, affection, and love with which he was regarded; which to the world appeared strange and unaccountable.

It will no doubt be gratifying to many to know how our departed brother bore the labour and sorrow of old age. Activity tends much to enjoyment in this world. When the body fails, the mind is thrown more on itself; and discontent and impatience commonly attend old age; but the case was the reverse with him. His content, patience, gratitude, and resignation, increased with his increasing years. There was a mellowness in his spirit which sometimes appeared very delightful, and a longing desire for the bliss of another world. We may see the state of his mind by the following extracts made from his letters. Writing to an afflicted friend, August 25, 1835, he says:

“Though absent from you, I am

often with you, and take no small pleasure in the thought, that we are both travelling in the way of eternal life, and enjoy the blessed hope of being for ever where no evil of sin or of suffering can ever come, and where holiness and joy shall for ever abound. The earnest of such an inheritance yields at intervals no small enjoyment; what height of happiness and fullness of joy and triumphs will the possession of the inheritance itself afford to the pure and perfect soul! We see yet but through a glass darkly; but the time will surely come, and that soon, when we shall see Jesus in his kingdom; then we shall be altogether like him, when we shall see him as he is. Every believing view of him now in this dim world, transforms the soul more or less into his likeness. The delightful employ of the spiritual mind is to behold the Lamb of God, in whom all fulness dwells, and all for us, and all freely, without money and without price. Now I turn to the little things of this dead earth, on which we dwell during the days of our pilgrimage, till we go to be the inhabitants of the new heaven and the new earth, wherein dwelleth righteousness, joy, and peace."

And, writing to the same from Carnarvon, July 19, 1836, he makes these striking remarks:

"Time—time is nothing. Salvation in and with God is all in all. I have had some sweet intercourse with a few of my fellow-pilgrims in this journey. It is very blessed when the soul soars aloft and peeps into the palace above the skies, where we hope to go and remain always."

How much like the language of a true pilgrim, and of a happy one too, is the language of the following portion of a letter, written Feb. 23, 1837:

"That kind family (Ramsden's) have, with much pains, prevailed on me at last to promise to visit Carlton this year, if life and health be spared. A man of my years (85) cannot expect to dwell much longer on the earth. The hope of being for ever with the Lord in glory, is now of far greater value than to possess and enjoy every earthly comfort to the full extent of my wishes. All things here below are but shadows, that appear but for a little while, and then vanish away: but on God's right hand are rivers of pleasures for evermore. Were God to deny us all earthly gratifications, to inherit the kingdom above will soon make amends for our momentary privations. If God gives us a heart to say, 'Thy will be done,' he deals bountifully with us, and makes us rich indeed. Nature will have her tears when the flesh is crucified. This will be but for a few days; and the clouds will vanish when the Sun of righteousness breaks forth in its strength."

The next extracts exhibit the same strain. They are from a letter written May 11, 1837:

"You know the cause of delay in writing. I can hardly say that I have been afflicted; for I had no pain in body or mind. My strength for a time was gone, but is now greatly renewed. I have experienced nothing but kindness from God and man. I never enjoyed a more perfect peace of mind, than when I was expecting I had finished my course. This tranquillity was of God, which I desire to keep always in thankful remembrance. The peace of God is precious! Our friends at C——, happily enjoy this heavenly treasure, and are filled with joy at the thought that their departed friend (Mrs. R.) now inherits glory. Their joy swallows up their sorrow. This is faith.

"And faith can speak in a very powerful manner at times. There are some sentences in the English language, which none but faith can utter distinctly; such as these—'It is the Lord; let him do what seemeth him good.' 'Not my will, but thine, be done.' 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' 'I have learned, in whatever state I am, therewith to be content.' 'All is well.' 'Though he slay me, yet will I trust in him.' Faith alone can speak this language distinctly. And even faith itself is at times a little hoarse, and cannot articulate plainly. On these occasions, a dose of bitters is given to faith to clear her voice; and if this fails, she looks towards the Cross on Calvary, and the view of what has been done there sets faith's tongue quite at liberty to speak plain. Now she mounts to the skies, and sings like a lark; but not very long at a time, for she soon descends to the earth, and becomes as dull as a clod. Such is a believer's life on the earth—constant changes, light and darkness, joys and sorrows, the triumph of faith, or the groans of nature. While we look on the things which are seen, all is sadness and sorrow; but when we look on the things which are not seen and eternal, our dark clouds vanish, and our darkness is swallowed by light. Our warfare may be severe, but it must be short. We sow in tears, but shall reap in joy. The days of sufferings and weepings are few, but the days of heaven shall never see an end. In the hope of glory sing on your bed of pain."

To the same effect is the language of the following portion of a letter, sent from Aberystwyth, July 20, 1837:

"I can truly say, that I never feel half so happy, as when I feel myself a pilgrim and a stranger, without a house or inheritance on the earth. I would say to you, while a prisoner of hope under God's protecting care, 'In patience possess your soul.' All clouds and shadows will soon flee away; and the Lamb of God will be our sun for an eternal day.—I was highly favoured, in every way, on my journey here. On the third day I arrived at Aberystwyth; I supped, slept, and breakfasted at the B—, and the good Mrs. E— was unwilling to take any of my money. I meet with nothing but kindness everywhere, at home and abroad. This is of God, and not accident. But where is gratitude? Bright and dark clouds quickly pass over us, but a voice from the throne is now crying, 'My salvation shall be for ever.'"

The date of the letter from which the following extracts are made, is Christmas day, 1838:

"I must attempt a few lines, though but few, just to tell you whereabouts I am, and to enquire how you go on. We have a wise, kind, and able guide to teach us the way, and to carry us on in the way everlasting. It manifestly appears that we have nothing to do, but to set the Lord always before us, to hear his voice, to believe his testimony, to lean on his arm, and to follow his steps.

"There is nothing in Scripture so much insisted upon, as to 'trust in the Lord.' Nothing is so necessary, and nothing of such benefit. One would think that nothing is more easy than to trust in God, who is so gracious, so loving, and so faithful; yet through unbelief we often find it difficult to say, 'All is well.' However, I find no such relief by anything, as by com-

mitting myself into the hands of the blessed and all-sufficient Saviour, and as by believing that he has taken the charge of me, and that he will take care of me, and carry me safe through to the blessed rest that remaineth above."

A short portion of one more letter shall be given: its date is May 8, 1839:

"My days for writing and travelling are gone by, never to return. So hath God ordained; and it is well. Submission to his sovereign will is far better for us than the highest earthly enjoyment that can ever be: and what flesh dislikes most is generally fullest of benefits to the soul. Yes, the quiet submission of faith in the furnace, is a higher token of God's love and good will, than deliverance from all pain and sufferings. You practise what I try to describe. I know a little about affliction, but you more. God takes the right way with us both; and it will be but a little while, till the Lord shall deliver us out of all our trouble. When that happy time arrives, what loud songs of praise shall we render to our great Deliverer!"

The last interview I had with him, about a month before he died, was unusually interesting. He conversed freely on various subjects, and with as much order and coherence as ever. He spoke of the religious aspect of things in the present day with no small measure of discrimination, alluded to the attempt, made in our Church, of reviving the doctrines and practices of Popery, and reprobated it in the strongest terms, as being highly injurious to the interests of the Church, and dishonest and traitorous on the part of its advocates. He also stated what his own experience was in his increasing bodily infirmities, referred to his

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trials and temptations, and also to his hopes and comforts. The spiritual struggle he still felt, and at times severely. Though the body was weak, and feeble, and decaying, he yet had to contend with the sin of his nature, not indeed in its carnal excitements, but in its deadening and harassing influence on the spirit. He was not without his occasional seasons of depression, nor wholly free, at all times, from fears and doubts, owing, as he thought, in a great measure, to his debilitated state, solitary life, and the loss of his sight, which deprived him of the advantages he derived from reading. Though he had some to read to him, yet this was no adequate supply. The loss of his sight was a great trial to him. His eyes had been gradually failing him for the last two or three years; but he did not lose his sight wholly, till within the last twelve months.

There were two things which he particularly specified, as evil suggestions, by which he was at times tried and disturbed. The first was—That he might after all be deceiving himself, inasmuch as it is said, that "the heart is deceitful above all things." His relief from this temptation was, that he was made to *know* the deceitfulness of his heart, and that if he had not been made to know this, self-deception must have inevitably been the case. The other suggestion was—That his religion was all selfish, arising from dread and fear of punishment, and from a desire for his own happiness, and that there was no love of God in it, nor any real concern for his glory. This point was discussed at length. It was admitted that a regard for one's own happiness was a legitimate principle, sanctioned by the word of God, and that the

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higher principle, a regard for the glory of God, must necessarily exist in every true Christian, but that it is complete and perfect in none in this world; for the perfection of this is the perfection of the creature, and what belongs, not to this life, but to heaven.

But it appeared evident from all that he said, that in the midst of his infirmities and his trials, a satisfactory, and at times a joyful hope prevailed, and that occasionally he had a foretaste of the enjoyments above. He seemed to be longing, not only for his rest and the blessedness of another world, but also for deliverance from all sin and all temptations, which were evidently his burden and what his very soul hated. His entire and exclusive dependance on the merits and intercession of his Saviour, appeared to have been more complete than ever: and he deemed all his works, even the best of them, as mingled with sin and imperfections. "A sinner saved by grace," seemed to have been the habitual impression of his mind, and the ground of all his hope, joy, and confidence.

The history of God's servants is in the main uniform, though in many circumstances greatly varied. As to conviction of sin, the need of a Saviour, and the spiritual contest, there has ever been a wonderful uniformity. Their views of essential truths have throughout all ages been really the same. What a confirmation is this of the reality of divine things and of the truth of God's word! Let this consideration have its due effect on our minds. The doctrines preached by the Apostles, and found in Holy Writ, the doctrines preached by our illustrious Reformers, and revived in our Church by many in the last century, were those which our departed brother received, believed,

and embraced, and which he afterwards plainly and unreservedly preached to others; and which were so blessed to many, that they wrought the same great and happy change in their minds and feelings, as they had previously wrought in himself. Let us steadfastly adhere to these holy doctrines, and not only understand, but cordially embrace them; and then we shall doubtless be preserved, as our brother has been through his long life, in the ways of God, in the paths of righteousness, and shall eventually follow him to that land of bliss and glory, into which sin and sorrow shall never enter.

His illness commenced on Friday, the 3rd of January, and terminated on Tuesday morning, the 7th of the same month. It was short, according to his previous wish and prayer, without much pain, but great weakness, so that he was not able to speak much. But there was evidently peace and perfect resignation. He was buried on the following Saturday, and, according to his own direction, at 10 o'clock in the morning. On a paper found after his death, were written minute directions as to his funeral. He was buried in a spot previously fixed by himself, close to the south door of the chancel, on the outside. Opposite, on the inside, is to be fixed to the wall a tablet of white marble, on which is to be inscribed the epitaph here given. His funeral sermon was preached on the following Wednesday, at half after two in the afternoon, in Spratton Church. The attendance was very large; several of the neighbouring clergy were present, and many people from the surrounding villages; a proof of the high respect in which he was held. "The memory of the just is blessed."

Subjoined is Mr. Jones's Epitaph, found after his death, in his own hand writing :—

"On the outside of this wall lie interred the remains of the Rev. Thomas Jones, who was the officiating Minister of Creaton for fifty years, and for eighteen of that time was the Curate of this Parish.

He departed this life ———

Aged ———

A sinner saved by grace! Reader, farewell: Time is short; The salvation of God shall be for ever. Sinner, mind eternity, and '*Prepare to meet thy God.*'"

ST. PAUL.

IN those seasons of despondency we sometimes experience, when forced to reflect on the inconsistencies of many around us, or on our own manifold sins and infirmities, it is cheering to be able to turn away our attention to some splendid monument of divine grace, whose history has been left for our instruction. We there find what God has been pleased to effect even upon a nature so fallen as ours; and we feel encouraged to forget the inadequacy of the materials while contemplating the mighty power of him "who worketh all things after the counsel of his own will." An instance of this kind we have in St. Paul, whose conversion has often been cited as one of the most striking proofs of the truth of Christianity: and when we review the circumstances of his eventful life, we cannot but feel that we have before us one of those favoured beings whom God sends forth, from time to time, to manifest his glory, and to be his instruments in elevating the destinies of our race.

St. Paul's instructor, the learned and tolerant Gamaliel, suffered his pupil to make the Greek literature part of his studies, in opposition to the recent Jewish laws by which

even the teaching of the Greek language to the Hebrew youth was prohibited: and thus unconsciously took part in preparing him for his subsequent labours as the great Apostle of the Gentiles. In this circumstance the hand of Providence is strikingly conspicuous. Little did Gamaliel think when he watched the progress of his pupil, in whom, perhaps, he saw one competent to become his successor in the schools and to preserve the dignity of Jewish learning, when he carefully led him through the dark but enticing labyrinth of Rabbinical lore, and permitted him to glean from the Greeks those brilliant sentiments or expressions which he might have thought would be employed in defending the national faith from the inroad of Gentile opinions and practices; little did he or his zealous pupil think of the *use* to which all this apparatus of learning was hereafter to be applied.

The first time that Saul of Tarsus is brought before us, he appears in the odious character of a persecutor, consenting to the death of the martyr Stephen, and keeping the raiment of those who slew him. He had probably come forth from his studious retirement filled with

lofty notions of those doctrines in which he had been so accurately instructed; and was seized with boundless indignation at the idea that others should hold them in disesteem. From being an accomplice, he advanced to be a principal actor in the fearful work of persecution: and in this he undoubtedly gave a strong proof of his sincerity. He himself, when enumerating the claims which he might have made for distinction among his countrymen, adduces this fact as a proof of his devotion to Judaism; "concerning zeal," he says, "persecuting the church." In persons of humane and well-ordered minds the persecution of others from a mistaken sense of duty, is an evidence of sincerity scarcely inferior to a patient submission to it by themselves: for to some it would be a less painful task to suffer for the sake of certain opinions than to be compelled to inflict torments on others for not holding them. And that Paul did not persecute from a natural tendency to cruelty, is evident from his statement, "I verily thought with myself that I *ought* to do many things contrary to the name of Jesus of Nazareth." The dictates of humanity, the quiet pursuits of the scholar, which generally have a softening tendency, all were sacrificed in his anxiety to repress what he imagined to be error. Having probably imprisoned or silenced the preachers of the Gospel in his immediate neighbourhood, Saul (in the expressive words of St. Luke) "yet breathing out threatenings and slaughter against the disciples of the Lord" went to the high priest for further powers. The priests were, doubtless, glad to find an ally in a youth of such genius and promise: they gave him letters of authority; and armed with these, he hastened to Damascus. But in the way he met an unex-

pected obstacle. A light from heaven shone around him: he and those who were with him fell, dazzled, to the ground: and then a mysterious sound was heard by them all, though to him alone were its accents intelligible. (Compare Acts ix. 7, and xxii. 9.) "Saul, Saul," said the voice, "why persecutest thou me?" "Who art thou, Lord?" was the trembling reply.—The God of the Jews is he for whose cause I am contending, and I know of no other God.—"Who art thou, Lord?" With a shock more piercing than that of the light which had struck him to the earth must those words have reached his ear:—"I am Jesus, whom thou persecutest."

And now an entire change takes place in his heart through the power of the Holy Ghost: divine grace reigns triumphant there: and abandoning the haughty and influential sect of which he had been so conspicuous a member, he hastens to preach the faith which once he destroyed. Immediately on his conversion he seems to have gone, perhaps for purposes of retirement, into Arabia, where, separated from the Apostles, he received his spiritual instruction directly from heaven (Gal. i. 12.), and was thus anointed and nerved for the post of eminence to which he was soon to be appointed. It is probable, however, that there also he preached the Gospel; and that, possibly, in the face of the large and beautiful temple at Petra,* the excavated remains of which are still the wonder of the traveller. From Arabia he returns again to

* "It is possible that the three years passed by St. Paul, after his conversion, in Arabia, were spent in asserting the doctrines of Christ in the face of some of these splendid temples [at Petra], as afterwards before the Parthenon at Athens and the Fane of the Capitoline Jove in Rome."—*Quarterly Review*.

Damascus: and his astonished hearers scarcely believe the evidence of their senses when they see the bitterest enemy of the Christians become their instructor. Instead of bringing men "bound unto Jerusalem," he is made the honoured instrument of leading them to the only seat of true freedom, the heavenly Jerusalem: and the unbelieving Jews retire confounded from a disputant far better versed than themselves in every point of their law. Afterwards, he enters upon that splendid series of missionary enterprises, which embraced in their circuit a very great portion of the then known world, and extended, if tradition may be believed, to the British isles.

On the character of St. Paul volumes have been written: nor is it easy to exhaust the subject. Its most conspicuous points are, perhaps, zeal, deep humility, and oneness of purpose.

His natural disposition was zealous: and now that energy which had been devoted to purposes of mischief was sanctified and made subservient to truth. That glowing zeal, which had led him from place to place in the vain endeavour to crush a sect which he thought inimical to his country's faith, now conducted him to distant lands to proclaim the only means of salvation. No difficulties stop him in his course, for the attacks of his enemies only induce this Christian hero to grasp his sword with a firmer hand. He makes his way into the palace and the synagogue, preaching both to the Roman proconsul and the bigoted Rabbins, "the common salvation:" and unwearied by his public discourses, he addresses to the eager multitude who follow him into the street, further exhortations and persuasions to continue

in the grace of God. (Acts xiii. 43.) Neither flattery nor persecution moves him from his course. At Lystra divine honours are tendered him, but he rejects them with indignation: he is then stoned and left for dead, but he rises up and continues his labours: at Philippi he is thrust into an inner prison, and his feet made fast in the stocks, but there he prays and sings praises to God. In the prosecution of his work he stayed awhile at Athens. He walked amid the streets of that glorious city where the snowy temples stood out in fine contrast with the deep-blue sky, and graceful statues, personifying the richest dreams of poetry, glowed beneath the sun, or peeped forth from the grove where the sage and his disciples were engaged in earnest disputation and "found no end, in wandering mazes lost." With every spot was linked some historical association, with every work of art was connected the name of some warrior, poet, or orator, which had been made familiar to the scholars of every nation by the wonderful literature of Greece. And with what emotions did the learned Apostle gaze upon these triumphs of human genius? The sight filled him with bitter anguish: "his spirit was stirred in him, when he saw the city wholly given to idolatry."

Those splendid sculptures around him, showed, indeed, to what a height human reason can go in its conceptions of beauty; but then, at the same time, they showed it lying with fettered wings, at the feet of superstition and guilt. From all around he drew a striking evidence that "the wisdom of this world is foolishness with God;" and that men, "professing themselves to be wise, had become fools." As he walked mournfully along, his steps were arrested by

an altar, bearing the inscription, "To the Unknown God." "Ah, yes!" we may imagine him to have exclaimed; "God is indeed unknown in this magnificent city. What idea can yon colossal statue of the armed Minerva give of Him whom the heaven of heavens cannot contain, and who yet dwelleth with him also who is of a contrite and humble spirit?" And gladly did he comply with the request of the inquisitive loiterers, who had been attracted by the novelty of his teaching, to appear before the august court of Areopagus, and declare the doctrine of Christ; where, mingling the wisdom of the serpent with the harmlessness of the dove, he clears himself from the capital charge of being a setter forth of strange gods, by proclaiming that the God whom he preached was the one whom they already ignorantly worshipped. In his numerous trials, he finds the truth of the promise, "No weapon formed against thee shall prosper." If the Jews at Damascus lie in wait to kill him, it is that the scene of his teaching may be shifted to another place. Do more than forty men bind themselves with an oath, that they will neither eat nor drink till they have slain him; it is that he may go and found a church in Cæsar's household. If he be exposed to shipwreck, God gives him the lives of all that sail with him. Yes, and if a messenger of Satan be given to buffet him, it is to show him that God's grace is sufficient for him: so that in all things he is "more than conqueror through him that loved him." Many troubles and vexations, much anguish both of body and mind had he to undergo; but his sorrows were drowned in the flood of Divine love poured into his heart by the Holy Spirit, which was given unto him. (Rom. v. 5.)

But to this extraordinary zeal he added a deep humility, and tender regard for the infirmities of others. Far from attempting in right of his superior gifts to lord it over God's heritage, he was satisfied to be nothing, that Christ might be all. At the call of duty, he abandons his accustomed studies, and those intellectual pursuits, which must have been most congenial to him, and earns his bread by manual labour, rather than be a burden to others. He is even content to relinquish the common returns of gratitude from those to whom he had rendered the greatest of benefits, willing to spend and be spent for his flock, even though the more he loved them the less he were loved. (2 Cor. xii. 15.) He reproveth sin with an awful severity, but he welcomed the penitents on their return, and mingled his tears with theirs. (2 Cor. vii. 10.) The memory of his past madness against the disciples of Jesus, was continually before him; but while it kept him in deep humility, it fired him to more strenuous exertions in the cause of Him whom he had once bitterly hated: so that while he meekly acknowledged that he was "not meet to be called an apostle," yet he could also say, "that he laboured more abundantly than they all;" though, anxious to avoid even the appearance of boasting, he adds, "yet not I, but the grace of God which was with me."

We see, too, that all his zeal was devoted to one purpose, which was, "that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God." Whether his voice was lifted up in the synagogues of the Jews, the oratory by the river-side, the forum of Athens, or the court of Nero, the theme of his discourses was ever the same,

for he was determined to know nothing among men but Jesus Christ and him crucified. This was the subject of his exhortations, this was the burden of his midnight songs when in prison, this was the theme of his "weighty" epistles, in which the Greek language, copious as it is, sinks under him, as he struggles to give utterance to the thoughts of one who had been caught up to the third heaven, and had there heard unspeakable words. Thinking no suffering too keen, no toil too excessive, no danger too great to be incurred in the prosecution of his one glorious task, the proclamation of the Gospel, he pressed heroically on "through evil report and good report," undeterred by calumny and unspoiled by praise, till he was able to exclaim, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Like a conqueror in the games, he stands at the end of his course, gazing with confidence towards the judge

of the contest, at whose hand he is certain to receive the crown.

How does the trembling believer in those seasons of darkness, when he fears that he shall yet be vanquished in his long struggle with sin, sigh to participate in these triumphant feelings of our apostle! But it does not become such an one to despair. For let us inquire who it was that led Paul through this difficult course? Did he contend in his own strength? Did he go in this warfare at his own charges? Oh, no! It was the grace of God, the power of the Holy Ghost, "without whom nothing is strong, nothing is holy," and who is able to make of the bitterest persecutor a devoted adherent, and of the feeblest believer a hero in the holy war, which led him safely through and made him more than conqueror at the last. The vessel which contained his glorious gifts was but of earth, but God consecrated it to His own use, and filled it with a costly incense, the perfume of which is still arising, and can never be extinct.

M. N.

ORIGINAL CORRESPONDENCE.

FROM THE AUTHOR OF "CHRISTIAN RETIREMENT."

NO. IX.

MY DEAR FRIEND,— * * * It is indeed the "Word of Reconciliation;" good news to perishing sinners. What a privilege to sit under the sound of the Gospel of peace! "to be brought into the banqueting house, where the banner over us is Love!" "Happy are the people who know the joyful sound, and can rejoice therein;"

like the spouse in the Canticles, their language is, "Draw me, we will run after thee;" "I sat down under his shadow with great delight, and his fruit was sweet to my taste;" "My beloved is mine and I am his." O blessed assurance! O happy experience! Millions of poor sinners have drank of this brook by the way, and are now

lifted up to glory. Like a refreshing stream, it cheered them on their pilgrimage; and, like the honey to Jonathan, gave them fresh strength and courage for the battle.

O my dear friend, what a consolation to think that salvation is all of grace—that no creature-righteousness is required to entitle us to partake of those blessings which Christ has to bestow. All the fitness he requireth, is to feel our need of him. How beautiful is the simplicity of faith! it takes God at his word—it receives Christ as offered in the Gospel—it makes no bargain for heaven, but believes in the promises, and receives salvation through a crucified Redeemer as the free gift of free grace; freely wrought out by the Son of God, and freely bestowed on whomsoever divine grace and sovereign will is pleased to bestow it. Such a faith lays self in the dust; humbles the proud heart of man; strips him of self-righteousness; exalts the Saviour, and glories in the eternal Trinity. Is this faith the product of Nature? Oh, no! It is altogether the work and operation of the Holy Spirit. It partakes, therefore, of the nature of Him who works it in us; it is a “holy faith,” a “heart-purifying faith,” a faith that “overcomes the world,” and “works by love” to God and man. It brings unseen things into view, and substantiates the hope of glory. It unites the sinner to Jesus Christ, and draws from him everything we need to carry us from earth to heaven. It sits at his feet as a prophet, to be taught by him the way to eternal life; it rests upon him alone as an atoning high priest: it obeys him only as the almighty king. In all spiritual maladies, faith goes to him as the unerring physician for health and cure; as the Good Shepherd, it reposes under his care,

yea, it lives altogether upon him and through him and to him, and ascribes all the glory of our salvation to his eternal merits, being made complete in him, and him alone.

I was much struck this morning in reading the 4th and 5th chapters of the 1st Epistle of St. John. We are there taught what is the true faith of our Lord and Saviour Jesus Christ, and what are the effects of that faith. In the 4th chapter, the second verse contains the humanity of Christ: “Jesus Christ is come in the flesh.” The 15th verse contains the divinity of Christ: “Jesus is the Son of God.” The 1st verse of the 5th chapter contains the Messiahship of Jesus: “Jesus is the Christ.” Therefore, by a fair conclusion, Christ is God and man, “the Saviour of the world.” (4th ch. 14 v.) In the 4th verse we are told that faith overcometh the world. The 5th verse asks the question, Who is he that overcometh the world? The answer is then given; “He that believeth that Jesus is the Son of God”—he who believes in his divine nature, in his eternal Godhead. But his human nature in his sufferings is next described. “This is he that came by water and blood,” which flowed from his side as he hung upon the cross. By the blood we receive our title, by the water our fitness for heaven. These are represented in the two sacraments—Baptism and the Supper of our Lord—which are the signs and seals of these great blessings received into the heart, and made our own by faith. The 10th verse shows the effect of this faith, “He that believeth on the Son of God hath the witness in himself” by the wonderful change produced in his heart and life, and by the sweet sense of pardon and peace in his soul. The apostle then shows that eternal life is treasured

up in Christ, so that all who possess him shall live eternally. Then he adds, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God," that your faith may be confirmed in this important and saving truth. I need not say, pardon me for dwelling so long upon one subject, since without faith it is impossible to please God. Let me rather add, Lord, increase our faith—make it more vigorous and lively; and of thy mercy confirm it unto the end. Amen.

Your affectionate Friend,
T. S. B. READE.

Leeds, 30th Nov., 1810.

NO. X.

MY DEAR FRIEND,— * * * What says the Apostle? "Grace be with all them that love our Lord Jesus Christ in sincerity:" and St. John sweetly adds—"God is love; and he that dwelleth in love, dwelleth in God, and God in him." Love is the grace which gives a charm and beauty to all the rest; nay, I may call it—the Queen of the celestial Graces. When faith shall be lost in vision, and hope in enjoyment, love will shine with increasing lustre to all eternity. In proportion as divine love is shed abroad in the heart, in that proportion will the soul be assimilated to Jesus Christ; enjoy communion with him; gain a greater conquest over indwelling sin, and partake on earth a foretaste of the bliss of heaven.

"They talk of morals—oh, thou bleeding Lamb,
The great morality is love of thee!"

AUGUST—1845.

Wherever love reigns, there will also be found *humility*. Who so humble as the saints in light? and who loves more than they? These graces spring from saving, justifying faith, and prove it to be genuine and sincere, the sole work and operation of the Spirit of God—as a tree is known by its fruit, and by its fruit known to be alive. Oh! that a God of mercy and love, may pour upon us more of his Spirit, and cause us to abound yet more and more in all knowledge and in all goodness:—

"He can, for he is power;
He will, for he is love."

And now, my dear friend, may our souls be growing daily more and more like unto Christ. Oh! what a great work is the work of salvation. I feel it, and find it a continual warfare, from an evil heart of unbelief. How lovely is holiness—how precious is the love of God! But sin and Christ cannot dwell together. The heart where Jesus abideth must be purified, and is purified, by faith. I want to feel all my affections alive, when I think upon his dying love; I want more of the mind and spirit of my Redeemer. He alone can give me what I want. In Jesus is treasured up an infinite fulness of grace and glory. He can and does supply all his people's need. Yes! millions have found him all-sufficient, and his name is still the same—"God, all-sufficient!" (Gen. xvii. 1.) Then what do I want? Faith! Oh! for more of this appropriating grace! It lays hold of Jesus, and says with Jacob: "I will not let thee go, except thou bless me." It will take no *nay*; and yet its *importunity*, is pleasing unto God. He loves to be wrestled with, by humble, fervent, believing prayer; and though he may seem to shut his ear, yet all this is done

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to strengthen faith and patience, and not to disappoint it finally.

We want much humbling, and God knows best in which way to root out this cursed weed of nature-pride. We want much spiritualizing, and infinite Wisdom best knows how to deliver us from a carnal mind. Thus are we often brought into the furnace and the wilderness, into trials and distresses; but what says Bridget—"All is love!" Redeeming love appoints the medicine for the healing of our souls, and what a mercy is it, although the potion be extremely bitter. When a person is extremely ill and given up by the

physicians, how often do they say, when speaking of his diet—You may give him whatever he chooses to eat. How dreadful this, when applied to the soul; when all means are found unavailing, and the heavenly Physician says, "Let him alone"—give him the bent of his will; all hope of recovery is past. Sufferings, however great, directed through grace as medicines to the soul, are pleasures compared to such a state, however prosperous and easy in the world.—Believe me,

Your affectionate Friend,

T. S. B. READE.

Leeds, 15th May, 1811.

GOD IN HISTORY.

THE ruins of kingdoms! The relics of the mighty empires that were! The overthrow or decay of the master works of man is, of all objects that enter the mind the most afflicting. The high wrought perfection of beauty and art seem born but to perish; and *decay* is seen and felt to be an inherent law of their being. But such is the nature of man, that even while gazing upon the relics of unknown nations, which have survived all history, he forgets his own perishable nation in the spectacle of enduring greatness.

We know of no spectacle so well calculated to teach humiliation, and convince us of the utter fragility of the proudest monuments of art, as the relics which remind us of vast populations that have passed from the earth, and the empires that have crumbled into ruins. We read upon their ruins of the *past* the fate of the *present*. We

feel as if all the cities of men were built on foundations beneath which the earthquake slept, and that we abide in the midst of the same doom which has already swallowed so much of the records of mortal magnificence. Under such emotions we look on all human power as foundationless, and view the proudest nations of the present as covered only with the mass of their desolation.

The Assyrian empire was once alike the terror and wonder of the world, and Babylon was perhaps never surpassed in power and gorgeous magnificence. But where is there even a relic of Babylon now, save on the faithful pages of Holy Writ? The very place of its existence is a matter of uncertainty and dispute. Alas! that the measure of time should be doomed to oblivion; and that those who first divided the year into months, and invented the zodiac itself, should take so sparingly of immortality as

to be in the lapse of a few centuries, confounded with natural phenomena of mountain and valley.

Who can certainly show us the site of the tower that was "reared against heaven?" Who were the builders of the pyramids that have excited so much the astonishment of modern nations? Where is Rome, the irresistible monarch of the east, the terror of the world? Where are the proud edifices of her glory, the fame of which has reached even to our time in classic vividness? Alas! she too has faded away in sins and vices. Time has swept his unsparing scythe over her glories, and shorn this prince of its towering diadems.

"Her lonely columns stand sublime,
Flinging their shadows from on high
Like dials, which the wizard Time
Has raised, to count his ages by."

Throughout the range of the western wilds, down in Mexico, Yucatan, Bolivia, &c., travellers have been able to discover the most indisputable evidences of extinct races of men, highly skilled in learning and the arts, of whom we have no earthly record, save the remains of their wonderful works, which time has spared for our contemplation. On the very spot where forests rise in unbroken grandeur, and seem to have been explored only by their natural inhabitants, generation after generation has stood, has lived, has warred, grown old, and passed away; and not only their names, but their nation, their language, have perished, and utter oblivion has closed over their once populous abodes. Who shall unravel to us the magnificent ruins of Mexico, Yucatan, and Bolivia, over which hangs the sublimest mystery, and which seem to have been *antiquities in the day of Pharaoh!* Who were the builders of those gorgeous temples, obelisks, and palaces, now the ruins

of a powerful and highly cultivated people, whose national existence was probably before that of Thebes or Rome, Carthage or Athens? Alas! there is none to tell the tale! all is conjecture, and our best information concerning them is derived only from uncertain analogy.

How forcibly do these wonderful revolutions, which overturn the master works of man, and utterly dissolve his boasted knowledge, remind us that God is in them all! Wherever the eye is turned, to whatever quarter of the world the attention is directed, there lie the remains of more powerful, more advanced, and more highly skilled nations than ourselves, the almost obliterated records of the mighty past. How seemingly well-founded was the delusion, and indeed how current even now, that the discovery of Columbus first opened the way for a cultivated people in the "new world." And yet, how great reason is there for the conclusion, that while the country of Ferdinand and Isabella was yet a stranger to the cultivated arts, America teemed with power and grandeur; with cities and temples, pyramids and mounds, in comparison with which the buildings of Spain bear not the slightest resemblance, and before which the relics of the old world are shorn of their grandeur.

All these great relics of still greater nations, should they not teach us a lesson of humiliation; confirming as they do, the truth that God is in history, which man cannot penetrate? If the historian tells us truly that a hundred thousand men, relieved every three months, were thirty years in erecting a single Egyptian pyramid, what conclusion may we not reasonably form of the antiquities of the continent of America, which is almost by way of derision, one would suppose, styled the *new world*;

DWELLINGS FOR THE POOR.

IN our advertising columns will be found the first public appeal for funds in aid of that most important undertaking to which we have already once or twice alluded, the establishment of healthy and economical DWELLINGS FOR THE POOR in this metropolis.

Such is the general feeling of the necessity for some effort of this description that there have been two or three schemes of the kind within the last five years. The association, however, which now appeals to the public for support has the honour to be the first to commence an actual building. This body—the Society for Improving the Condition of the Labouring Classes—has obtained a suitable site on Lord Calthorpe's estate, at the eastern end of Guildford-street, and has nearly completed, on this spot, a range of buildings which is intended to accommodate twenty labouring men and their families, with a separate house for thirty poor widows or single females of mature age. The expectation of the committee is, that for the lodgings they will here be able to offer to the poor—well-drained, ventilated, and provided with all requisite conveniences—they will be able to charge about one-half, or less than one-half, of the rents now exacted for the miserable garrets and cellars into which the labouring classes are at present forced to cram themselves.

We have already stated our conviction, that no one of the various plans for ameliorating the condition of the labouring classes is of equal importance with this. We very recently took a survey of several houses in one of the lanes near Fleet-street, and which would obviously afford a very favourable specimen of their class. We found, in nearly every instance, a whole family crowded, by day and by night, into a single room. The reason was obvious and unanswerable. A single room cost the family 3s. 6d. or 4s., or even 4s. 6d. per week. Two rooms, at a cost of 7s. or 8s., would have made two large a deduction from weekly wages of only 18s., 20s., or 24s. Hence, what-

ever the number of the family, or the ages or sex of the children, all lived, and cooked, and fed, dressed and undressed, sickened, died, or recovered, in this one room, generally measuring some eight or nine feet by ten or eleven.

It was impossible to look at these poor people without seeing at a glance what was their chief temporal want. There was no mistaking it. Facilities for washing and bathing will be great boons, and we will not undervalue them. But when we see a man and his wife, and six children, girls and boys of 16 and 18, all huddled together, night after night, in two or perhaps three beds, placed side by side in one small and ill-ventilated attic, can we for a moment imagine that we have done our duty by such a family when we have brought into their neighbourhood a cheap warm bath and a place where they may wash their clothes?

If we have the least regard, then, for the morals, the health, or the good conduct of the labouring classes, we must make an effort in this direction. No other mode or plan for improving their condition can be thoroughly effectual so long as *this* is overlooked; nor can any amount of money be so economically laid out in any other way. We noted down, the other day, the several rents paid by the lodgers in one small house in the lane above referred to. We found them to amount, collectively, to rather more than *eighty pounds* per annum. The full value of the house to a yearly tenant might be about *twenty-five pounds*. Add *ten* or *fifteen* for rates and taxes, and it will be seen that the fair value of each room was *doubled*. Extend this calculation over that enormous mass—the working classes of London—and imagine what the aggregate sum extorted from them by lodging-house keepers must be.

But it may be asked, How is this gigantic evil to be overcome? The reply may be difficult; but assuredly the Society above alluded to has taken the only feasible course. Legislation

cannot touch this kind of oppression; and mere *talk*, like that in which the *Times* delights, will effect nothing. The first step to be taken is, practically to show *how* the poor might be better lodged—on what terms—and with what return on the capital employed. Let this problem be once solved; let houses be actually erected and tenanted, and let the public have a fair account of the experiment and its results, and we cannot doubt that from among the enormous wealth of this metropolis thousands and tens of thousands would be offered to carry on such an operation on a larger and still more effective scale.

Meanwhile, the Society, which has commenced this important work, calls for further aid. Even for this, its first attempt, it needs larger funds than have yet been provided. Strange, that in one town alone (Manchester) not less than £28,000 should have been raised for the purpose of providing play-grounds for the poor; and that in London and Birmingham £10,000 should have been subscribed to supply them with warm baths; and yet that not so much as five thousand should have yet been given to provide the poor with comfortable and wholesome homes. We must insist upon it that this is a great mistake. Give the poor man his "Victoria Park"—we decry it not, nor undervalue its

utility. Give him a laundry and a warm bath; they will add to his comfort, and promote his health and cleanliness. But when all this is done, you have still left him in his "chair-lumbered closet, just eight feet by nine," the best that his wages will allow him to provide. Here he is obliged to stow away his family, as well as he may, himself, his wife, his girl of 16, his boys of 15 and 14—all reposing, night by night, in one narrow attic! We give the most simple and ordinary outline; we describe merely what will occur this night in ten thousand cases. Easy would it be to add depth to the portraiture; to speak of the mother in her confinement, or of the infectious diseases which are sure to find their way into such scenes as these; but we forbear. If we have not said enough to induce some of the wealthy to look backward at their shortcomings, and forward at their responsibilities, we shall despair of touching their sympathies or their consciences by any further details. We shall merely repeat—knowing that many are accustomed to think of these things—that, in our judgment, there is scarcely any one way in which the temporal necessities and sufferings of the poor can be so effectually and *permanently* alleviated as by taking effectual measures for the *improvement of their dwellings*.—*Mor. Her.*

Poetry.

GENESIS ii. 5, 6.

WHENCE come ye, clouds of darkest
hue?
Ye shut out heaven from our view,
And cast a gloom around;
Alas! earth once had cloudless skies,
Ye never wept o'er Paradise,
But this is cursed ground.

Our home is thine, from sinful earth
We clouds of darkness take our birth,
And in its doom we share;
Think, when our falling drops ye see,
Creation's tears are shed o'er thee,
Need we the cause declare?

Why is man's path with thorns be-
spread?
The fading leaf, the grave, the dead,
The sweat upon the brow;
These cloud the heart and dim the eye;
Whence all this toil and misery—
O man, why weepest thou?

Lo! we depart—the God of love
Hath placed his bow of grace above;
Joy to thee, man forgiven!
Thy home, not ours, is in the skies;
We rise to fall, ye fall to rise—
From earth, sin, death—to heaven!

M. J. D.

ON PSALM xxxi. 7.

"Thou hast known my soul in adversity."

FATHER of mercies, 'tis not in the hour
When earthly joys shine brightest here below;
Not midst the halls of mirth, or pride of power,
Thy covenanted love our spirits know.

Not when our path is smoothest—when the smile
Of our beloved ones beam fondly bright,
And kindly voices every care beguile,
And life's horizon knows no gloom of night.

"God of all consolation"—thou hast known
Our souls in darker sadder hours than these;
For, oh! when oft the breaking heart is lone,
Tossed on the billows of life's raging seas;—

Then—as of old upon the stormy deep,
The tempest of our souls obeys thy will;
And oft when waves of bitter anguish sweep,
The fearful storm is hushed with, "*Peace, be still!*"

'Tis in the hour when gilded joys are fled,
And, 'reft of those we loved, the spirit grieves;
When cherished hopes lie numbered with the dead,
Or flit beside our path like autumn leaves:

In hours like *these* we feel thy presence near,
Thine "*everlasting arms*"—our shield—our might;
Thy word of love our fainting souls can cheer,
'Till life's dark day shall set in cloudless light.

 PROTESTANT MINSTRELSY.—No. VII.

(*For the Christian Guardian.*)

REPROACHES.

"When all other fires of martyrdom are put out, these burn still."—LEIGHTON.

APOSTATE Church! thy pleasant song
Hath linger'd in our land too long!
We thought thee dying; thou hadst
swooned,
And men have heal'd thy deadly wound.

Thy lamb-like voice, so soft, so clear,
Our brethren weak have burn'd to
hear;
And girded on our threshold stand,
Ready to take thy guiding hand.

We know thy guile, we hear the chain
Linked round their free-born limbs
again,
That thou hast forged a thousand
years,
And temper'd well with blood and tears.

The grievous taunt, the word of scorn,
By every wind to us are borne;
We heed them not—we will abide
In safety, where our fathers died.

And is it that our souls are dead,
We wait not at thy doors for bread?
And is it that our hearts are cold,
We will not touch thy cup of gold?

The chalice wrought by craftsmen wise,
With many an old and rare device;
The ancient chalice, moulded well
In secret crypt and hidden cell?

Are we an untaught multitude,
With beamless eyes, and spirits rude,
In whose dull ears thy poesy
An unknown tongue must ever be?

Gold from the temple would we take,
Our Father's house a hovel make?
Upon his altar quench the flame,
And offer there the blind and lame?

It is not so; ye do us wrong,
But He hath made our purpose strong
To dash to earth the golden bowl
That dims the eye, and chills the soul.

No faithful martyr, angel meek,
No saint, with torture-wasted cheek,
While we have heart, while we have
hand,
Between our God and us may stand!

We know indeed that spirits high,
Nurtured by thee, have sought the sky;

Aye, from thy darkest convent cell,
Have soar'd, with God in heaven to
dwell.

And blessed be the light that falls
Through prison doors, and dungeon-
walls!

And blessed be the heavenly sword
That cleaves the chain and snaps the
cord!

But we are not in bondage yet;
And, while the sun in heaven is set,
We know not wherefore we should
tread
Where nets and snares by thee are
spread.

We know not wherefore free-born feet
Should haste thy chariot-wheels to
meet:
Why free-born tongues should ask
the chain
Rent off in agonies of pain.

If we have watched the morning gleam
Why heed we now a taper's beam?
If we have tasted angel's bread
Why heed we where the husks are
shed?

‘ΕΛΕΥΗ.

Review of Books.

THE UNITY OF THE CHURCH. A Sermon preachd at Brighton, Dec.
10th, 1840. By JULIUS CHARLES HARE, Archdeacon of Lewes. Parker:
London.

IS UNAUTHORIZED TEACHING ALWAYS SCHISMATICAL? A
Sermon preached before the University of Oxford, May 12th, 1844. By
the REV. J. GARBETT, Professor of Poetry, and Prebendary of Chichester,
Hatchards: London.

THE UNITY OF THE CHURCH. By W. B. NOEL, M. A., Nisbet,
London.

**THE UNION OF ALL TRUE CHRISTIANS, POSSIBLE, DESIRA-
BLE, AND NECESSARY.** By A CLERGYMAN. Norwich: London,
Seeleys.

WE hail with great satisfaction the
discovery of materials, wherever they
lie, for the increase and establishment
of Christian Union: and we are per-
suaded that we cannot render our
readers a more important benefit than

by largely pursuing this subject, and
noticing such materials as they occur
to us. "That they all may be one"
was the Saviour's prayer; and that
prayer will be answered. It must in-
deed be answered, ere the world will

arrive at its predicted destiny of blessedness, or the Saviour at the fulness of his glory amongst the sons of men.

We are living in most singular times, which are yet scarcely intelligible. "My soul, wait thou only upon God." His purposes are ripening fast. Blessed indeed are they who have a heart to long and pant for his kingdom! Never was there a time, perhaps, when the Church of Christ was more suddenly and unexpectedly drawn into a condition of hopefulness regarding her best and chiefest beauty—her Christian Union. We may not see how it will be realized, but we see all parties fainting and almost dying for want of it; recognizing its indisputable necessity, and imploring the Dove of Peace to come and settle our distractions. Late events have driven the faithful, wherever existing, into the lively conviction, that they must draw nearer and nearer together. We are frequently reminded of a singular occurrence some time ago in the south of England, when the water had overflowed a considerable tract of low country, and there were seen animals of various descriptions, and bitter enemies to each other, swimming and escaping to one common point of elevation where the waters could not reach them; and there, exulting in their safety, they forgot their animosities. The fox and the rabbit and the hare and the rat and the sheep were good friends together. They were happy in one common safety; and dwelt together in one common harmony. The waters of destruction drove them to it. We need not point out the applicableness of the illustration to ourselves. Is it presumptuous to hope that our floods of trial and endangerment are bringing the faithful to their common hill of Hermon, where the dews of Heaven will fall alike on all, and be like the oil poured out on Aaron, casting its sweet and blessed perfume all around. We shall not quarrel with the means, with whatever uprooting or inundations they may be effected, which bring us to such a consummation. But we have said that the times are strangely singular. And so they are in this

respect as well as in many others, that they present the apparent universality of that cementing and harmonizing principle of which we speak. Thus, if Christians and Churches are manifesting an earnest desire for unity, governments are doing the same. Conciliation is the Premier's grand policy; the polar star of his movements. We cannot be present for a night in the House of Commons, but we see his ruling principle. We need only turn to Ireland in proof of it. But is there any sympathy between such a spirit of union as that which our government is manifesting, and that which the Churches of Christendom are panting after? None whatever. The Premier aims at conciliating all parties around him, in an entire and reckless disregard of character and principle and consistency. He sends a message of peace to Ireland! Words of blessed, welcome sound! But what solid, legitimate peace will he effect in the succouring and building up of Popery on the ruins of the Protestant Church? Sir Robert Peel cannot touch the real Church of Christ. Against her the gates of hell, whether applied openly or insidiously, cannot prevail. The Church of Christ will continue to flourish in Ireland amidst all earthly treachery and desertion; but as it regards the best and dearest instrumentality for the upholding of that Church, the Premier has sapped it to the foundations, and very soon, we believe, the Church of Ireland will be in ruins.

Then what are we to make of this apparent spirit of union and conciliation existing in governments? Our view of it is this; that it is the counterfeit of that which is progressing amongst the faithful in Christ: that it is the policy of the devil to mix up the base and spurious coin with the genuine: that he trembles to see any advance to the accomplishment of Christ's prayer for the unity of his Church; and therefore that he is infusing a spurious unity to blend and mislead the ignorant and thoughtless: "messages of peace, where there can be no peace; to make efforts to amalgamate the most opposed and heterogeneous materials, irrespective of all

the first principles of genuine unity and concord.

And herein the spirit of infidelity is at work. Men in power discriminate not between truth and error. Legislation must avowedly stand aloof from all religious considerations. Popery must be treated and provided for as innocuous, and they are senseless bigots who stand up too warmly for peculiar modes of faith. The Premier seems to think it of small moment whether the consolations of religion are administered to the dying through the holy oil and the confession, &c., of the Popish priest, or in the simple Scriptural application of Gilead's balm and physician. And thus it would really seem as if we were hastening into the period of Infidel persecution, which good Mr. Cecil foresaw at hand. We quote from a letter recently received from a friend. "He (Mr. Cecil,) said, The Church had endured a Pagan and Papal persecution. There yet remains for her an Infidel persecution—general, bitter, cementing, purifying. Do we not see the approach of this persecution in the union between Popery and the Infidel governments of Christian states. Our rulers expect things gradually to slide into a better state. They look for a refinement of what is essentially corrupt. They see not coming judgments on Antichrist. The world is alive to self-interest and temporal profit, but is dead to God, and asleep as respects the signs of the times and the coming of the Son of Man to judgment. May all our circumstances as a nation and Church unite all amongst us who love the Lord Jesus as one. May the threatening aspect of the political heaven draw us all together, and cement an union which shall be completed in glory."

Our duty in this peculiar feature of these perilous times is evident. We need, in prayer and holy watchfulness, to be discerners of spirits, and to bring into permanent use and authority the standard of Scripture. The spirit of union and conciliation we would fondly cultivate, but it must not be the latitudinarian, infidel spirit of the age. "What communion

hath light with darkness? what concord hath Christ with Belial?" Brotherly love can have no firm basis, but in sound, Christian, Scriptural principle. The union with saints must originate in union with Christ.

While, therefore, we stand aloof from an indiscriminating and unprincipled spirit of conciliation, we thankfully hail every movement which seems to make for peace amongst the followers of Christ. We have already noticed the materials which are happily furnishing amongst our dissenting brethren, and we will not be deprived of our readily cherished hope, that as a body, they are sincerely desirous of a better state of things. We cannot but hope, that the *Record* recently spoke too strongly, with reference to the questionable spirit of the Dissenters on the Maynooth question. Mr. Blackburn publicly stated, at the meeting in Dublin, that the sentiments expressed by the speakers at the Crosby-hall meeting in London, were only those of a small section of the Dissenters; and we have every wish to accept this assurance.

And now let us turn to our own Church. It is cheering to discover in distinct and somewhat differing sections of our Church a sympathy on this vital question. There is not wanting a recognition of those fundamental principles and conclusive arguments, which go at once to the very root of the matter: and which, if duly admitted cannot fail to effect a better understanding amongst Christians.

We begin with a very remarkable production, from the pen of the Archdeacon of Lewes; the chief object of which is to show that uniformity is not essential to unity.

"The rock on which we are splitting now, as we have been again and again, ever since our Church asserted her national independence at the Reformation, is the notion that the only way of preserving the Unity of the Church is by enforcing a rigid Uniformity. This notion has been maintained with a singular consistency and pertinacity by the chief part of the persons who have been

called to exercise authority in our Church during the last three centuries; and the recent agitation has shown how widely it is spread at this day. * * * * The wiser principle of the universal Church, the principle which she has recognized speculatively, and which she has in great measure desired to realize practically, is that exprest in the celebrated three-fold maxim. *In necessariis unitas, in dubiis libertas, in omnibus caritas*: and this is in exact concordance with the spirit of the Apostolic Epistles, to which our rigid enforcement of uniformity is utterly repugnant. * * * With my strong convictions on the subject [uniformity], it is not to be wondered at that the very first announcement of this effort filled me with dread, and that I exclaimed that, if it were persisted in, it would probably drive three-fourths of the Diocese into the arms of Dissent: and somewhat similar views, I found, were entertained by all the most judicious persons with whom I had the opportunity of conversing. Alas! our forebodings have been too rapidly and dismally justified. An angry, jealous spirit has been called up, which it will not be easy to lay; and among the miserable effects of this ill-fated measure, one is, that our rites and ceremonies are become a matter for ceaseless loquacious jangling with those who pour out their spleen and ignorance and impertinence into the sink of the daily press. They are the subject of idle disputatious talk at every breakfast-table, and in every pothouse; dissenters laugh in scornful triumph; and what can the dutiful son of the Church of England do, but mourn?"

We cannot refrain from laying before our readers the following striking remarks:—

"If our dissenting brethren are to be reclaimed, it must be the work of time, and can only be accomplished by the preaching of the Gospel of truth and peace, and by proving that the Spirit does indeed dwell in the Church, manifesting Himself by works of holiness and love. But the

taking down of the fences which have hitherto kept them out, so far as this may be done without injury to truth and order, is a requisite preparative for this work.

"From the bottom of my heart however would I deprecate any attempt to put an end to our differences by establishing a stricter uniformity. To what end indeed should we do so? Do not our churches themselves teach us a very different lesson, if we cast our eyes around us in any part of the land? What rich varieties of form, and structure, and decoration, do we see in them! towers and spires, pinnacles and parapets, from the majestic, awe-inspiring minster and cathedral, down to the little homely mother of the village, which looks like a hen gathering her chickens under her wings. Yet amid this endless variety what a sublime unity prevails! And who would exchange this beautiful diversity, even if it were practicable, for twelve thousand Brummagem churches, that should all lift up their heads in regimental uniformity, fac-similes one of another? Thus our churches themselves admonish us, that uniformity is not necessary to unity. Nay, even in the diversity of styles which we so often perceive in the same church, we may trace a higher unity, by which successive generations have been led to join in the same holy work. In the present day many of these churches have been greatly disfigured by the corruptions and the negligence of recent ages; and these disfigurements it behoves us to remove, not according to any one general sweeping plan, but by enquiring in each case what is requisite to fulfil the original idea. In like manner may the abuses, which have crept in through neglect, or whatsoever cause, into the celebration of divine worship, be corrected in each particular parish, mildly and gradually and peaceably, under the direction and guidance of the Bishop, according as occasion may require. And if some ritual differences still continue, I know not why, provided they are admitted to be lawful, these should excite any squabbles or animosities, [any more than such ordinary

facts, as that one church has a round arch, another a pointed."

The Archdeacon places the subject of authority in a valuable light :

"The question of authority has indeed been brought forward into painful prominence, as often before on similar occasions : yet I know not what can well be more unwise. Authority ought to act, not talk ; to be felt rather than heard. When it begins to prate of its rights, this is the crack which announces its fall. All the generative powers of nature work silently and invisibly ; yet how wonderful and mighty are there effects ! And what is the power of authority in the Church ? Moral, not physical. It lies in the tacit, half unconscious recognition of the benefits which it produces, of the justice and wisdom with which it is exercised. But when it meddles with petty things, laying stress upon trifles, straining at gnats, and issuing mandates about the breadth of phylacteries, instinctive sense of propriety and right revolts against it : and if it quotes texts to challenge obedience, its opponents will call to mind that there are other texts, equally plain and impressive, enjoining him that would be chief among the ministers of the Gospel, to be the servant of all, *even as the Son of Man came not to be ministered to, but to minister.*

"This is the true foundation of the power of the Church : and when her power rests on this foundation, no man can rob her of it. O that the spirit from which such power springs, may be granted largely to the governors of our Church in this time of her need ! O that they may be enriched with true wisdom, that clear discernment between the form which killeth and the spirit which giveth life, and that living insight into the all-embracing fulness and all-reconciling freedom of the Gospel, which were vouchsafed so abundantly to St. Paul !"

The Dedication to Archdeacon Manners, which is longer than the Sermon, is in our opinion the most valuable part of the pamphlet, and to

this we shall chiefly confine our observations.

We are induced to give copious extracts, as we are satisfied our readers will duly appreciate their value. The Archdeacon very properly brings us at once to the Scriptures as the only safe guide :

"Nay, the purpose of the Apostolic Council at Jerusalem, which in this as in other respects differed so widely from other Councils, was to put an end to dissension by sanctioning diversity of practice : and though two positive regulations were enacted, as expedient under the circumstances of the Church at Jerusalem, it was soon felt that these regulations also were merely local and temporary ; wherefore the Church, in a wise exercise of her liberty, thought right to remit them. St. Paul too had to struggle over and over against one form or other of this delusion ; and hence it is in his writings that we best learn what are the true principles of unity, and how to discriminate them from those rules of uniformity, which men are ever setting up in their stead. The former, it has often been recognized, are proclaimed for all ages of the Church in those sublime verses of the Epistle to the Ephesians, which are the text of this Sermon ; and those verses are followed by an enumeration of the different gifts and offices bestowed on the various members of Christ's body, which are to *work effectually* in union, *so that the whole body shall be joined together, and compacted by that which every joint supplieth.* Again, what a lesson full of heavenly wisdom does he give to the Church in the fourteenth chapter of the Epistle to the Romans ! a lesson which the Church has grievously disregarded, and against which she has frequently sinned ; nay, which has been shamefully evaded by persons bearing rule in the Church, under the plea that it related merely to those early ages, when Christians were living in the midst of a heathen world ; as if the principles urged through that whole chapter were not of lasting obligation ; as if its precepts were anything else than a setting

forth of that gentleness and forbearance and love, which ought to guide the disciples of Christ in all their dealings with each other, so that no one may destroy or hurt any of those *for whom Christ died*. Or shall we rather open the first Epistle to the Corinthians, in order to learn how there are *diversities of gifts, but the same Spirit, and differences of administrations, but the same Lord, and diversities of operations, but the same God working all in all?* and how it is the will of God that *the body should not be one member, but many*, each performing its part in ministering to the body, and to every other member of it? and how a far higher wisdom is manifested in the union of all these diverse members into one body, than *if the body were all one member?* I know not what words could prove more convincingly than this whole passage, that uniformity is not the essential form of unity, but that unity, according to the riches and fulness which God has been pleased to show forth in His world, manifests itself best in diversity."

Well does Hooker observe, as quoted at p. 9, "that the Unity of the Church of Christ consisteth in that Uniformity which all several persons thereunto belonging have, by reason of that one Lord whose servants they all profess themselves, that one Faith which they all acknowledge, that one Baptism wherewith they are all initiated."

"I have only been repeating again and again what St. Paul says about the unity of the body. If a body were to be made up of arms, or of legs, or of heads, or of any one member whatsoever, how inferior would it be in unity to the human form divine! and how greatly is the unity of that form raised above that of quadrupeds by the distinction between the arms and the legs! Yet simple as these truths are, and plainly as they are involved in that passage of St. Paul, they are entirely lost sight of by those who hunger and thirst after uniformity."

Most truly does the Archdeacon observe, that the clamorous advocates for uniformity are the least acquainted with the real nature of unity.

In the generality of cases I seem to have observed, that the most clamorous and pertinacious sticklers for uniformity are those into whose hearts the desire of unity has hardly gained an entrance, and whose religion vents itself for the most part in outward observances. Indeed how could it well be otherwise? They who have seen the blessed vision of Unity, with the prayer of the Saviour breathing through it as the spirit of its life, and the smile of the Father beaming upon it, how can they turn from this, to dote upon anything so shadowy, so harsh, so empty as mere Uniformity? or how can they care much about Uniformity, except so far as it is indeed the expression of a living love for Unity, submitting its own heart and mind to do as others do for the sake of a more entire union and communion?"

The following reference to the Dr. Pusey and the Prussian Church is very valuable:

"It was indeed very sad a year ago to see your pious and learned friend Dr. Pusey urging differences of ritual practice as arguments against a measure designed to prepare the way, under God's blessing, for a closer communion between our Church and that of Prussia; for it has been constantly held by the highest authorities, that, in things ceremonial, great diversities may warrantably prevail between different Churches, and that these diversities should be no hindrance to communion between them. Within the pale of each national Church on the other hand it is expedient and desirable, for the sake of order and discipline, that there should be a considerable similarity of practice; and a national Liturgy is such an inestimable benefit in many ways, that, to secure it, we should readily sacrifice whatever might be gained by a more definite expression of per-

sonal and occasional feelings. What I deprecate is the endeavour to establish uniformity for its own sake, as if uniformity in itself were a thing to be sought and admired."

We must quote largely from the excellent remarks on the Act of Uniformity:

"Alas, my friend! uniformity a means to unity! Is this the lesson we learn from the history of the English Church? Is this the effect which has been produced by our own Acts of Uniformity? those strange, anomalous Acts, which in their imperious character are almost peculiar to our Church, and which resulted from her singular position, when she found herself in a manner identified with the government of the State, and enabled to wield the authority of the State in girding herself round with penal enactments. Was it not the Act of Uniformity under Queen Elizabeth, that first gave birth to the Nonconformists, as a distinct, powerful, and formidable body within the pale of our Church, gathering all those varieties of feeling and opinion, which could not reconcile themselves to its requisitions, into one mass, and setting the Conformists and the Nonconformists in definite array against each other? Many pleas may indeed be urged in excuse of the statesmen and churchmen by whom that Act was framed. The very existence of the government seemed bound up with the unity and vigour of the Reformed Church. The fallacy of that delusion, which holds unity to be inseparable from uniformity, had not then been so thoroughly exposed, as it has since been, by the teaching of philosophy, and the still more cogent lessons of history. The sanctity of man's individual conscience had never been rightly appreciated by the secular wisdom of Rome; which then, as ever, sought mainly for outward submission, and which practically sanctioned, if it did not encourage, the notion, that men might justifiably profess many things by their words and their acts, to which they found nothing answerable, and much repug-

nant, in their hearts and minds. For this is one of the miserable curses attacht to those who worship the idol Uniformity, that, as their aim is bent upon the form, rather than upon the power, of Unity, they grow to care little about the substance, provided they can get the shadow; and thus they become little scrupulous about truth, in others, and ultimately in themselves also."

"It is one of the saddest spectacles in the history of the world, a spectacle at which angels may have wept, to see the unity of our Church shaken, her peace broken up for a whole century,—to see faithful, holy, zealous men, holding the same faith, acknowledging the same Lord, baptized by the same Spirit, earnestly desiring to serve and approach the same Eternal Father, divided for generations, and even stirred into fierce hostility against each other, by differences about a vestment or a posture. These were not indeed the sole grounds of disagreement; but these, and such as these, were the chief grounds of contention: and had these been removed, as they easily might have been, if a few more points had been left to the discretion of the minister, according to plans brought forward several times in the course of this and the following century, the breaches on matters of greater importance would have been healed, with God's blessing, by a spirit which manifested such a desire for unity, and which would have been strengthened by the might of our Lord's prayer that His disciples might partake in the perfect Unity of the Godhead."

"A strange voice past through England, a voice which spake of unity; but it was soon stifled by the tumultuous cries of opposite parties clamouring in rivalry for uniformity. And ere long all hope was blasted by that second, most disastrous, most tyrannical and schismatical Act of Uniformity; the authors of which, it is plain, were not seeking unity, but division. With evident design its provisions were made so stringent, the declaration required by it was worded with such exactive precision,

that it was scarcely possible for an honest Presbyterian to make it: here and there one, whose habits of thought and temper had preserved him from strong opinions, might: but for the great body no alternative remained, except to belie their conscience, or to cut themselves off from the national Church: and one can hardly doubt that this must have been the purpose of the framers of the Act.

"Verily, when I think of that calamitous and unprincipled Act—of the men by whom it was enacted, Charles the Second, and the Aristocracy and Gentry of his reign—of the holy men against whom it was enacted—it seems almost like a prologue to the profligacy and infidelity which followed closely upon it. But what were its direct effects with regard to the Unity of the Church? It bore the name of Uniformity on its forehead: can there have been any who persuaded themselves that a Uniformity so enforced could be a means to Unity? The only Unity that could have ensued from it would have been that of a dead level: and full of woe as have been the consequences of this Act in its failure, they would have been still more terrible had it succeeded. Therefore even we, who love and revere our national Church above every earthly institution, may bless God that it did not succeed. We may bless God, for that He has given such grace and power to weak, frail, human hearts, that meek and humble men, when strengthened by His Spirit, are not to be driven out of the path in which their conscience commands them to walk, by the leagued forces of King and Parliament and Convocation, by the severest penal enactments, or even by the bitter pang of having to leave their loved flocks. Yes, my friend, we may join in giving God thanks for the work He has wrought in such men—for they are the true salt of the earth—even though we may deem that there was much of error in their judgements and opinions, almost as much as in our own. Yet how grievous was the wound to the Church at the time! how grievous is it still at this day in its enduring effects! Some two thousand

ministers, comprising the chief part, it seems scarcely questionable, of the most faithful and zealous in the land, were silenced in one day, were severed in one day from their flocks, were cast in one day out of our Church, for the sake of maintaining Uniformity. On that our English Bartholomew's day, the eye wandered over England, and in every fifth parish saw the people scattered abroad as sheep that had no shepherd. From that day do we date the origin of that constituted dissent and schism, which is the peculiar opprobrium and calamity of our Church, by which in almost every parish we find ourselves grievously crippled in our efforts to build up our people into a holy temple acceptable to the Lord; and which in this very year, by its frantic uprore, is rendering it impossible for our Legislature to take any efficient step toward the moral and religious education of the people, although the disclosure of the frightful condition of huge masses of our population seemed for a moment to have allayed the contentions of political parties. So terribly is the sin of our forefathers, who framed the Act of Uniformity, visited upon England at this day; nor can any human foresight discern either how or when these evils are likely to terminate. Moreover, after that we had thus cast out so much faith and zeal and holiness, after that—to use an expression which has been applied less appropriately to a later event of far minor importance—we had in this manner almost cast out the doctrine of Christ crucified from the pale of our Church, we had to travel through a century of coldness and dreariness and barrenness, of Arminianism and Pelagianism, of Arianism and latent Socinianism—all which we found compatible with outward uniformity—before the spirit, which was then driven away, returned with anything like the same power. And the unhappy descendants of those who were then cast out, they too have suffered wofully for the sins of their forefathers, who in the time of their prosperity had been no less blindly zealous in sacrificing faith and hope and love to the same all-beguiling idol, Uniformity. They have suffered

in being severed from the unity of the Church and of the nation: they have suffered in that narrowmindedness, those prejudices and jealousies, which are the heirloom of all sectaries: above all, they have suffered in losing the most precious part of that sacred deposit of faith, which our Lord gave to be the riches and life of His Church unto the end of the world.

"Such are the lessons taught by the history of our Church concerning the efficacy of Uniformity, when enforced as a means to Unity. Nor, it seems to me, would a thoughtful, much more a philosophical mind look for any other. For unity is spiritual, pertains to the spiritual part of man, his heart, his mind, his will. Even in lower things a unity formed by aggregation, or agglomeration, or colligation, is merely factitious, like the unity of a sandheap, or of a fagot. If branches are to form a unity, they must be organized into it by a central vital principle. * * * Are all such men to be debarred at once from the ministry of the Church, because they entertain conscientious scruples on certain points acknowledged to be indifferent? The act of Uniformity says *Yes*: the spirit of true Catholic Christianity says, *No*. The Church that does so exclude them, maims herself, by forfeiting the services of numbers who would have served her faithfully: many of these, feeling an inward call to the ministry, which they cannot follow within the pale of the Church, join the ranks of schism: and while the Act of Uniformity thus casts out many of the best fish from the net, all the bad, all the careless, all the unscrupulous, all the unprincipled may abide in it unmolested. The age which enacted this rigid ecclesiastical uniformity, was addicted, as might be imagined, to the practice of uniformizing all things. It tried to uniformize men's heads by dressing them out in fullbottomed wigs. It tried to uniformize trees by cutting them into regular shapes. It could not bear the free growth and luxuriance of nature. Yet even trees, if they have any life, disregard the Act of Uniformity, and branch forth according to their kinds, so that the

shears have constant work to clip their excrescences; and none submit quietly except the dead.

"Hence the remonstrants were dismissed unconvinced, and rather confirmed than shaken in their opposition. Whereas, if the right order had not been inverted—if the parties in the conference had set before their minds that their aim should be to cherish unity, instead of enforcing uniformity—if they had rightly understood that the blessing of a Liturgy is not, that it makes the whole congregation repeat the same words, and go through the same postures and gestures, but that it touches their hearts with the same live coal from the altar, and unites them in the consciousness of the same need, the same weakness, the same frailty, in the same cry for mercy and help, in the assurance of the same gracious deliverance, and in the same songs of thankfulness and praise—surely it would have been recognized that the primary ought not to be sacrificed to the secondary, the essential to the indifferent; it would have been felt that whatever tended to disturb and mar this heavenly unity ought to be done away. The question would no longer have been, can we find a sufficient authority in antiquity, or in the reason of things, to justify this practice? but, is this practice of such paramount importance, so intimately bound up with the life of Christian truth, that we must rather cast our brethren out of the Church, than allow them to remain in the Church, if they will not conform to it? * * * In fact this very course, which otherwise would doubtless be branded as a device of modern liberalism, is pointed out explicitly in the King's admirable Declaration referred to. * * * Even in the two records of the Lord's Prayer, brief as it is, there are diversities: for the Spirit of God is more careful to guide the thoughts of the heart, than the words of the lips."

The Archdeacon's reference to *Laud* is most seasonable.

"Such notions were very prevalent, when God was pleased to hasten

the judgment on our Church by placing Archbishop Laud at the head of it. This prelate is the favourite hero and saint of the worshippers of uniformity; and not without a good claim to their admiration. It was said of old, that *love filleth the law*; but his doctrine was, that, if you make people keep the letter of the law, they will gain love. There is something marvellous in the pertinacity with which he ever clings to the conviction, that, if the outside of the platter be cleansed, all will be right. When he was chosen Chancellor of your University, his great anxiety, evinced by reiterated earnest remonstrances, is about *formalities*, that is to say, the academical dress: he complains that *formalities* 'which are in a sort the outward and visible face of the University, are in a manner utterly decayed,' and says, 'If this go on, the University will lose ground every day both at home and abroad;' he charges the Heads to take care that the members of the University should 'fit themselves with *formalities* fitting their degrees, that the University may have credit by looking like itself; and then I doubt not but it will be itself too. For it will not endure but to be as it seems.' These last words, which sum up the creed of the uniformalists, are a curious mark of the outwardliness and superficiality of Laud's mind,—in his heart there was better stuff;—which same character is betrayed by the whole tenor of his most meagre Diary, by the dreary triviality and dearth of imagination in his dreams, and by many sad testimonies in his conduct as a ruler of the Church. For how else can we conceive that an honest conscientious man, appointed to discharge the office of a bishop in the Church of God, should never, as it would seem, have been disturbed by the thought, that it behoved him to dwell in his Diocese, stirring up the hearts of its clergy and other members by doctrine, by exhortation, by pastoral advice, strengthening the feeble, encouraging the irresolute, cheering the timid and desponding, and guiding those who needed counsel? that, though he was bishop of

St. David's for four years and a half, he only visited his Diocese twice during that period, for about two months each time, at a quadrennial Visitation? that, though he was Bishop of Bath and Wells for near two years, he never set foot in his Diocese? And what was he doing all the while? Doubtless, having tried to put the *formalities* right by his Articles at his Visitation, he trusted that every thing would go right, and so thought he might employ himself in more important business as a hanger-on at Whitehall and Buckingham House. Alas, my friend, that such a man should have been selected by our modern uniformalists and ecclesiolaters, as the pattern of a churchman and a saint! a man who, when he had carried his point of making Bishop Juxon Lord High Treasurer, wrote down in his Journal, '*And now, if the Church will not hold up themselves under God, I can do no more.*' I hardly know what words could have betrayed a grosser, shallower ignorance of what the Church is, and wherein her power lies; as though this were the true mode of promoting the increase of that kingdom, which has been declared to be not of this world; as though one word of faith, one deed of love, one silent prayer were not far mightier to strengthen the Church, than all the Lord-Treasurerships of all the treasures that Mammon has ever piled up in any quarter of the globe. When such a man was bent to establish his views of uniformity, as the means of regenerating the Church, it cannot surprise a person, who knows anything of the strong and fervid spirits he had to contend with, that, instead of raising the condition of the Church, he overthrew it, falling himself first, with a fortitude and meekness worthy of a high place in the army of martyrs. The Church was overthrown; and her fall was hastened, to say the least, by the stubborn policy of her Primate; as it was mainly occasioned from the first by her narrow-minded love of uniformity.

"Hence it seems to me that no slight service would be rendered to the Church, if any one could help

toward setting men's minds right on the relation between unity and uniformity, and toward exploding the noxious error that uniformity is indispensable to unity. For though the above-mentioned illustrations of the mischiefs which this error has caused, are taken from bygone ages of our Church, the need of the warning which they hold out is not gone by. At this day far too many persons are harassing themselves and their neighbours through their anxiety to establish a strict uniformity: too many are magnifying rites and ceremonies, vestments and postures, as if these were the essentials of Christian worship, and as if the peace of the Church might be compromised for the sake of attaining to uniformity in such things. At this day how few understand and recognize the great truth enunciated in the words quoted above, that *differentiæ rituum commendant unitatem doctrinæ*! Yes, my friend, let us seek unity with all our heart and soul, but not by the way of uniformity, which will never lead to it, but will waste our time by throwing up trippingstones at every other step. Let

us rather seek it] by those spiritual means which our Lord gave to His Church, by doing what in us lies to draw our brethren more and more to the one Faith in the one Lord through the one Spirit, whereby alone can any be brought to the one God and Father of all."

The Dedication concludes with the following beautiful passage to which every right-minded Christian will heartily add his Amen.

"If I may without presumption apply words, which were spoken of wiser and holier men, may the survivor of us be enabled to say, as Archbishop Bramhall said of himself and Ussher, who in like manner differed from him on sundry points of opinion and feeling; 'I praise God that we were like the candles in the Levitical temple, looking one toward another, and both towards the stem. We had no contention among us, but who should hate contention most, and pursue the peace of the Church with swiftest paces.'"

(To be continued.)

The Houths' Remembrancer.

A TRACT GIVEN AT A BALL.

A FEW years ago, on a cold frosty evening in December, the inhabitants of a country town seemed in a state of unusual excitement. It was the evening of a ball. A young lady was mounting the stairs that led to the assembly room, when a gentleman with a number of tracts in his hand advanced and offered her one. She took the little book, and was putting it into her reticule, when the gentleman said to her, "Will you, ma'am, promise me one thing?—it is, that you will read this tract." With cheerful good humour the young lady promised to do so, and passing on, was soon engaged in the mirth of the evening.

In the quiet of her chamber, she was left to her own silent, and some-

times sorrowful reflections. It was one day, when thus left alone, she took up the torn and crumpled tract given her long since. Katherine's attention was arrested, and she read it carefully. The tract told her that she was a sinner; that we are all by nature enemies to God; that she might be amiable, and just, and dutiful to her parents, and kind to the poor; and yet if she did not love God supremely, if she had not faith in Christ, she would be undone for ever. It proved, from the Scriptures, that man is in a fallen condition; that "our very righteousness (the good works in which Katherine would have trusted) are as filthy rags" in the sight of a pure and holy God; that our very devotions are mingled

with sin; that the thoughts of man's heart are only evil, and that continually, (Gen. vi. 5); and, except a man be born again, he cannot see the kingdom of God. (John iii. 3.) Katherine must have heard these things before, for she had always been accustomed to attend at church at least once on every Sunday, and had often joined in the solemn response, "Lord, have mercy upon us, miserable sinners!" but never till now had she felt anything of the sinfulness of her own heart, or the necessity of so great a change, as that which the Scripture describes as being "born again." She called to mind how many days had passed without one thought of God; how she had been amused by passing events, and never experienced one feeling of holy gratitude to the Lord of glory, who had come down to this sinful earth, to die the death of the cross, that we might be saved. But the tract did not tell the sinner that he was guilty before God, in order to leave him there. It told also the blessed truth, that life and salvation are offered by the Gospel. It showed that it was for the sinner Christ's sacrifice was offered. For scarcely for a righteous man will one die, yet, peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. (Rom. v. 7—8.) It showed that while God could not pardon the transgressor with justice, except a mediator between God and man had appeared, that God's only beloved Son had become that mediator; and that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John, ii. 1.) Christ's own words invited the sinner to come to him. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." (Matt. xi. 28, 29.) Katherine found that God's Holy Spirit was promised to sinners, to bring them to God; that he was to guide them into all truth; and that our Saviour had said, "If ye, being evil, know how to give good gifts unto your children,

how much more shall God give his Holy Spirit to them that ask him?" (Matt. vii. 11.)

Every passage, as she read it, seemed to bring some new light to Katherine's mind. God was her teacher. He who had died for her soul was revealing himself gradually to her. Her illness was a long one; but she found, in communion with God, and in the study of his promises, a deep and lasting happiness. On the bed of pain and sickness she was cheered by the hope of everlasting glory; and she longed to be absent from the body, that she might be present with the Lord.

Many months after she had thus read the little tract, Katherine's happy spirit had entered into the joy of her Lord. But the good done by the tract did not end here.

Katherine had found "the pearl of great price," and she did not conceal it. She called on others to rejoice with her on finding it. She had one friend, who was much with her during her long illness, and who had been her companion from her childhood. Katherine endeavoured to lead her to God; she entreated her to come as a sinner to the Saviour, and to seek the Holy Spirit by prayer. Emma had not before thought seriously of religion, but from this time she began to study the Scriptures for herself. She was led to embrace the offers of the Gospel, and became a devout and humble child of God.

The mode of Emma's death literally exemplified the Scripture description. "She fell asleep in Jesus;" and her friend was reminded of the words of the good John Bunyan, in describing the passage through the dark river, which was taken by the pilgrim:—"And the river was very calm at that time."

Many friends visited Emma during her long sickness. There was the decided Christian, who, if ever he feared death for himself, might look on this death-bed, and see how God supports his people in the hour of need. There were some who had but lately begun to inquire for the way of salvation; some thoughtless ones, whose whole souls were engrossed by

the vanities of life; and some who though thoughtful, yet, among all their considerations of other things, forgot the "one thing needful." Perhaps the last great day may reveal the fact, that some of those learned,

by the dying bed of Emma, those blessed truths which she had before learned from Katherine. Oh! who shall say how far the influence of that little tract may extend itself to future years?

Intelligence.

POPERY.

MASSACRE OF ST. BARTHOLOMEW.

IN consequence of Sunday, the 24th of August, being St. Bartholomew's day, we think a few remarks on the massacre nominated from that day, may prove instructive to our readers. It will prove not only that Romanism is essentially persecuting, but that there is no reason for believing that it has in any degree been modified in principle by the lapse of time.

Mezarai, Fleuri, and Mosheim, (Soames' edition), all give accounts of this dreadful massacre.

If there is any event which more than another awakens general reprobation, that event is the infamous massacre of St. Bartholomew. Nevertheless, as if to *brave* the universal judgment of mankind, within the last twenty years, the medals which were formerly coined at Rome to commemorate that event, have been *re-coined* and circulated by the present Gregory XVI.

To show how deep a malignity and how dark and vindictive a spirit has been exhibited by Papal Rome, by recasting the medals of the massacre of St. Bartholomew, we shall append to these brief remarks, the narrative of that murderous tragedy, as it has been preserved to the world, by the celebrated French *Roman Catholic* historian Mezarai.

"The populace (at Paris) and the most shameless being excited by the smell of blood, sixty thousand men transported with this fury, and armed in different ways, ran about wherever example, vengeance, rage, and the desire of plunder, transported them. The air resounded with a horrible

tempest of the hisses, blasphemies, and oaths of the murderers; of the breaking open of doors and windows, of the firing of pistols and guns, of the pitiable cries of the dying, of the lamentations of the women, whom they dragged by the hair; of the noise of carts, some loaded with the booty of the houses they had pillaged, others with the dead bodies, which they cast into the Seine, so that in this confusion they could not hear each other speak in the streets, or if they distinguished certain words, they were these furious expressions, 'kill, stab, throw them out of the window.' A dreadful and inevitable death presented itself in every shape: some were shot on the roofs of houses; others were cast out of the windows; some were cast into the water and knocked on the head with blows of iron bars or clubs; some were killed in their beds, some in the garrets, others in cellars; wives in the arms of their husbands, husbands on the bosoms of their wives, sons at the feet of their fathers. They neither spared the aged, nor women big with child, nor even infants. It is related that a man was seen to stab one of them who played with the beard of its murderer, and that a troop of little boys dragged another infant in its cradle into the river. The streets were paved with the bodies of the dead or dying; the gateways were blocked up with them. There were heaps of them in the squares; the small streams were filled with blood, which flowed in great torrents into the river. Finally, to sum up in a few words what took place in these three days; six hundred houses were repeatedly pillaged, and four

thousand persons were massacred with all the disorder and inhumanity imaginable."

(Similar massacres took place throughout France, at Meaux, Troyes, Orleans, Nevers, La Charité, Toulouse, Bourdeaux, and Lyons. The following is the account of barbarities committed at Lyons.)

"They began with the prison of the Cordeliers, thence they ran to the Archbishop's prison, after that to the royal prison, which is called Rouan, and to other places in which the governor had shut up from seven to eight hundred persons, all of whom they knocked on the head, cut in pieces, strangled or drowned; afterwards they spread through the town to despatch the rest in the houses, and to collect the spoil after the victory. All these unhappy people were dragged into the Rhone. It was a truly pitiable sight to behold this river entirely tinged with blood, and infected with corruption, carrying upon its waters six or seven hundred dead bodies, many of them tied together to long poles; some with their heads, some with their arms and legs cut off, everywhere gashed with deep wounds, and so disfigured as not to retain the human form. During two months this horrible and cruel tempest ran through France, in some places in a greater degree and in others in a less degree, and destroyed not less than twenty-five thousand persons. The holy father (Pope Gregory XIII.), and all his court displayed a *very great rejoicing*, and went in solemn procession to St. Louis to return thanks to God for so happy a success."

The Roman Catholic historian, Fleuri, relates, that the Pope caused several medals to be struck in order to perpetuate the recollection of this event, wherein he himself is represented on the one side, and on the other side, an angel, carrying a cross in one hand and a sword in the other, exterminating the heretics.

POPERY, while subordinate, may be meek and passive; but give it power, and it will extirpate and destroy all

that love the truth. It is a sleeping tiger wherever truth prevails and keeps it in check, but give it the supremacy, and all its ferocity will be kindled; its first onset will be death. Witness the massacres of tens of thousands in Belgium. Witness the doings in Madeira, Tahiti, Ireland, in a word, wherever Popery has free scope for development.

FRANCE.

REPORT OF EVANGELICAL SOCIETY.—This very morning we have received the following letter from a minister lately arrived in the Sain-tonge:—

"You see, then," says our friend, "that everything is to do here, and that there is but one minister for thirty communes, each of which needs a minister. Let one of the members of the committee come here, and he will be frightened, as I am, at the little that has been done, in comparison with what might, and therefore ought, to have been done. Oh, if you were able to transport yourselves, and to place yourselves in the midst of our new brethren of B—, you would find yourselves in a country of friends, and you would be convinced that there is here a principle of life that we must not suffer to languish. If you could have been present with me at the meeting held for religious instruction at F—, and could have seen around a rustic table, in a room half lighted by one candle, grey-headed old men, others in the prime of life, and youths, answering as little children to the questions I put to them on passages of the Scriptures, and could have heard them reply, their eyes full of tears, and with the accent of the most profound conviction, 'Yes, I now hope I have found in Christ peace for my soul,' you would have been convinced that this is not a human excitement, but that the Spirit has breathed on these country places. Make haste, make haste, then, to send us helpers. I cannot believe that any member of the Church of Christ will refuse you the money necessary to carry out this glorious work."

Paris, June 19th, 1845.

I HASTEN to draw the notice of the English public to a fact which will, I have not the slightest doubt, interest all real Christians, while it exemplifies, in the most striking manner, the anxiety of such Roman Catholics as are deeply concerned for the welfare of their own souls. It is not only in Germany that Popery loses ground; it is not only Italy, whose sons look forward towards the approaching era of religious and political freedom; thousands in France have been lately awakened to the "truth as it is in Jesus;" and, whilst a proud ecclesiastical aristocracy wrestles in vain against the Gospel, our prelates hear with terror the inquiry, uttered from their own camp, 'what shall I do to be saved?'

On the 19th of last month, the Abbé Trivier, Vicar of the Church of St. Michael, in the city of Dijon, sent in his resignation to the Bishop. M. Trivier had been for a very long time indeed the spiritual director of the flock to which he ministered; equally distinguished by his ability, his exemplary conduct, and his earnest piety, he had secured to himself the love and the respect of his superiors and his congregation. You may then easily imagine with what surprise and terror the Bishop of Dijon perused the following letter:—

"My Lord,—I have the honour to beg of you to accept the resignation of my duties as vicar in the parish of St. Michael. I likewise inform you that from this day forward I shall cease to fulfil them. Deep convictions alone have led me to take this resolution, and I looked upon it as a serious, an important duty.

"For a long time the prejudices and the commentaries of the Roman Church were the only mediums through which I studied the Word of God; but the Lord, in his mercy, having put it into my heart to become acquainted with the Gospel, by reading the Gospel itself, I separated it from the human tradition under which it had nearly disappeared: then, to my great sorrow, I could not help noticing a most clear fact—how much the Roman Church had altered and

adulterated the Scriptural economy of our salvation.

"Since this light was shed abroad in my soul, I felt that I was compelled to renounce errors which, till then, I had confidently received as so many truths. It grieved me much to give up several practices in which, although unsatisfactory, I had still, in many cases, found a degree of consolation. It pained me to separate myself from a few fellow-labourers, whose friendship was precious to me: from you, my lord, whose authority, although contrary to the declaration of Scripture, (1 Peter, v. 1—3,) had never been exercised over me but in a mild and paternal way. However, experience has convinced me that the Roman Church will not renounce the errors and the faults which it now nourishes; it is impossible: nay, to-day, as in former times, Rome is quite ready to thunder its anathemas against any one who would be bold enough to substitute for an erroneous system the pure evangelical doctrines. Thus I have been constrained, by the anxiety I entertain for my own salvation, to throw off the yoke of a religion full of superstitions, and to cling exclusively to the word of God.

The step I have taken will not, I fear, be considered under its proper light by the multitude, who never take the trouble of examining; but, although flesh and blood make it painful to my feelings, yet I feel happy in being able to confess the truth, and I would offer up my sincere thanksgivings to the Father, who has delivered me from the power of darkness, and translated me into the kingdom of his dear Son (Coloss. i. 13.) That my satisfaction might be complete, one wish more should be fulfilled. Will not my late fellow-labourers, as Lydia of old, (Acts xvi. 14,) receive in their hearts the appeal which the Lord addresses to us as sinners?

"A spiritual revival seems to manifest itself, and, if rightly directed in its origin, it would have for its undoubted result the leading of many to Jesus, their only Saviour; but the anti-evangelical direction which the Roman Church has so long pursued,

induces us justly to fear that she is more and more opposed to the truth. For, instead of endeavouring to satisfy the religious yearnings of bruised souls by the admonitions and advice of a seriously Christian doctrine, do we not see that Church striving to amuse them by a number of ceremonies unknown to our forefathers, and only capable of lulling sinners to sleep in a most awful and deceitful way.

"But if I feel deeply distressed when I see human doctrines proclaimed instead of the Gospel, I find, at the same time, a new incitement to perseverance in prayer; and I would supplicate the Father that it may please him in his great mercy to inspire all the pastors of the Roman Church with the resolution of teaching henceforth, nothing except the truth which has been brought to men by our Saviour, and which alone can free them from the bondage of sin. (John viii. 32—36.)

"May that truth, my lord, be abundantly manifested to your own conscience, through God's grace! Such will be always the sincere and very fervent wish of your very obedient and very devoted servant,

"TRIVIER,

"Late Vicar of St. Michael's."

SWITZERLAND.

THE Anti-Romish Movement has extended to the frontiers of Switzerland. The secular priests of the diocese of Constance are nearly unanimous in recognizing the necessity of a reform of the Church, and assembled in chapter at Radelfzell, have declared that the causes of the present religious crisis must be sought in the retrograde movement which the Roman Catholic Church has for some years pursued. They therefore propose various reforms in the discipline and ceremonies of the Church, among which is the celebration of divine worship in the vulgar tongue.

A CORRESPONDENT of the "Anti-Jesuit," writing from St. Croix, remarks—"The more precautions are taken to suppress the religious senti-

ment, the more it manifests itself. This is demonstrated by the whole history of the church in our country in particular, for some years past; languor seems to be yielding to a religious movement, with which God in his goodness has been pleased to favour us." After describing two meetings, one of which was obliged to be held in a barn, the other in the open air, on the previous Sabbath, but which, as well as a prayer-meeting held afterwards, were uninterrupted by any hostile manifestation, the writer concludes: "Courage, servants of Jesus Christ; raise the banner of your Master, and your faith shall render you victorious over the world!"

CIRCULAR FROM HIS HOLINESS,
POPE GREGORY XVI., DATED
ROME, MAY 8TH, 1844.*

To all Patriarchs, Primates, Archbishops, and Bishops.

VENERABLE Brothers, health and greeting apostolical. Amongst the many attempts which the enemies of Catholicism, under whatever denomination they may appear, are daily making in our age to seduce the truly faithful, and deprive them of the holy instructions of the faith, (*les saints enseignemens de la foi*),—the efforts of those Bible Societies are conspicuous, which, originally established in England, and propagated throughout the universe, labour every where to disseminate the books of the Holy Scriptures, translated into the vulgar tongue, consign them to the private

* We readily give insertion to this document, on account of its immense value, as connected with the controversy with the Church of Rome, which is daily assuming more importance, and exciting a greater interest among all classes in the Protestant world. The first translation of this epistle was into the French, and appeared in the *Archives du Christianisme*, Juin 8, 1844, Paris, under the title of *Lettre Encyclique du Pape Gregorie XVI.* It was subsequently translated into our language, and appeared in "The English Churchman," of June 20th, 1844, from whence we have taken it.—EDIT.

interpretation of each, alike amongst Christians and amongst infidels, continue what St. Jerome formerly complained of, pretending to popularize the holy pages, and render them intelligible, without the aid of any interpreter, to persons of every condition, —to the most loquacious woman, to the light-headed old man, (*vieillard delirant*,) to the worldly caviller, (*verbeux sophiste*,) to all, in short, and even, by an absurdity as great as unheard of, to the most hardened infidels.

You are but too well aware, my reverend brethren, to what the efforts of these Societies tend. You know what is revealed in the Holy Scriptures, and what is the advice of St. Peter, the Prince of the Apostles.

After having quoted the Epistles of St. Paul, "They contain, (says he,) many things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Then you know what he adds: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Pet. iii. 16, 17.)

You see what was even in the earliest times of the Church the appropriate artifice of heretics; and how, discarding divine tradition and Catholic enlightenment, they already strove either to materially interpolate the sacred text, or to corrupt its true interpretation. You are also aware with what caution and wisdom the words of the Lord ought to be translated into another tongue: and yet nothing is more common than to see these versions multiplied, to admit, either through imprudence or malice, the grave errors of so many interpreters; errors which dissemble too frequently, by their multiplicity and variety, to the misery of souls. So far as these Societies are concerned, it matters little whether those who read the holy books, translated into vulgar language, fall into this or that error. They only care audaciously to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine traditions, which the Catholic

Church preserves upon the authority of the holy Fathers; in a word, to cause them to reject even the authority of the Church herself. This is the reason why the Bible Societies care not to calumniate her (the Church) and the august throne of St. Peter, as if she had wished for ages to deprive the faithful of the knowledge of the holy books, when the most forcible evidence will prove the immemorial and particular care which the Sovereign Pontiffs, even down down to the most modern times, and in conjunction with their Catholic Pastors, have taken to ground the people in the word of God, whether written or delivered by tradition.

In the first place, it is known that, by the decrees of the holy Council of Trent, Bishops are enjoined to see that the Holy Scriptures and divine laws be more frequently taught in their dioceses. It is known that, even exceeding the prescriptions of the Council of Lateran, (1215,) the Council of Trent recommends that there should be in the several cathedral churches and collegiates of the towns and cantons, a stipend provided for a Doctor of Divinity, and that none should be appointed to that office but a man fully competent to teach and expound the Holy Scriptures. It is known how frequently, in the Provincial Councils which followed, this prebendary, founded upon the decree of the Council of Trent, was mentioned; and how often the instructions which the canon intrusted with this office should deliver to the Clergy and people, were taken into consideration.

The same disposition (to instruct the people in the word of God) was especially observable in the Council of Rome in the year 1725, to which our predecessor, Benedict XIII., of happy memory, summoned not only all the Prelates of the Romish Church, but even a great number of Archbishops, Bishops, and other Ordinaries immediately subject to the Holy See. The same desire animated the Roman Pontiff of whom we have been speaking, in the various edicts which he issued and addressed to all the Bishops of Italy and the neighbouring islands.

In short, you yourselves, my venerable brethren, who are in the habit of forwarding to the Holy See, at stated intervals, everything calculated to interest religion,—you know, by the repeated answers which our Congregational Council has returned either to yourselves or your predecessors, how much the holy Romish Church rejoices, in concert with the Bishops, when they have in their dioceses theologians who acquit themselves with honour of their duty in expounding the holy Books, and that she neglects no opportunity of encouraging and supporting them.

But, to return to Bibles translated into the vulgar tongue, it is long since Pastors found themselves necessitated to turn their attention particularly to the versions current at secret conventicles, and which heretics laboured, at great expense, to disseminate.

Hence the warning and decrees of our predecessor, Innocent III., of happy memory, on the subject of lay-societies and meetings of women, who had assembled themselves in the diocess of Mentz for objects of piety and the study of the Holy Scriptures. Hence the prohibitions which subsequently appeared in France and Spain, during the sixteenth century, with respect to the vulgar Bible, (*relative-ment aux Bibles vulgaires*). It became necessary subsequently to take even greater precautions, when the pretended Reformers, Luther and Calvin, daring by a multiplicity and incredible variety of errors, to attack the immutable doctrine of the faith, omitted nothing in order to seduce the faithful by their false interpretations and translations into the vernacular tongues, which the then novel invention of printing contributed more rapidly to propagate and multiply. Whence it was generally laid down in the regulations dictated by the Fathers, adopted by the Council of Trent, and approved by our predecessor Pius VII., of happy memory, and which (regulations) are prefixed to the List of Prohibited Books, that the reading of the Holy Bible, translated into the vulgar tongue, should not be permitted, except to those whom it might be deemed necessary

to confirm in the faith and piety. Subsequently, when heretics still persisted in their frauds, it became necessary for Benedict XIV. to superadd the injunction that no versions whatever should be suffered to be read, but those which should be approved of by the Holy See, accompanied by notes derived from the writings of the holy Fathers, or other learned and Catholic authors. Notwithstanding this, some new sectarians of the school of Jansenius, after the example of the Lutherans and Calvinists, feared not to blame these justifiable precautions of the Apostolical See, as if the reading of the holy books had been at all times, and for all the faithful, useful, and so indispensable that no authority could assail it.

But we find this audacious assertion of the sect of Jansenius withered by the most rigorous censures, in the solemn sentence which was pronounced against their doctrine, with the assent of the whole Catholic universe, by two sovereign Pontiffs of modern times, Clement XI., in his *Unigenitus* constitution of the year 1713, and Pius VI., in his constitution *Auctorem fidei* of the year 1794.

Consequently, even before the establishment of Bible Societies was thought of, the decrees of the Church, which we have quoted, were intended to guard the faithful against the frauds of heretics who cloak themselves under the specious pretext that it is necessary to propagate and render common the study of the holy books. Since then, our predecessor, Pius VII. of glorious memory, observing the machinations of these societies to increase under his pontificate, did not cease to oppose their efforts, at one time through the medium of the Apostolical Nuncios, at another by letters and decrees, emanating from the several congregations of Cardinals of the Holy Church, and at another by two pontifical letters addressed to the Bishop of Gnesen and the Archbishop of Mohilif. After him, another of our holy predecessors, Leo XII., reproved the operations of the Bible Societies, by his circulars, addressed to all the Catholic Pastors in the universe, under date May 5th, 1824.

Shortly afterwards, our immediate predecessor, Pius VIII., of happy memory, confirmed their condemnation by his circular letter of May 24th, 1829. We, in short, who succeeded them, notwithstanding our great unworthiness, have not ceased to be solicitous on this subject, and have especially studied to bring to the recollection of the faithful, the several rules which have been successively laid down with regard to the vulgar versions of the holy books.

We have good cause, however, to rejoice, venerable brethren, inasmuch as, supported by your piety, and confirmed by the letters of our several predecessors, which we have referred to, you have never neglected to caution the flock which has been intrusted to you, against the insidious manœuvres of the Bible Societies. This solicitude of the Bishops seconding with so much zeal the solicitude of our Holy See, has been blessed by the Lord. Already several imprudent Catholics who had gone over to these Societies, enlightened at last as to their objects, have separated themselves from them for ever, and the remainder of the faithful, with very few exceptions, have escaped from the contagion by which they were threatened.

The partisans of the Bible Societies little doubted, in their pride, but that they could at least bring over the faithful to the profession of Christianity, by means of the sacred books translated into the vernacular tongue; moreover they took care to disseminate them by innumerable copies, and to distribute them everywhere, even amongst those who wanted them not, at the hands of their missionaries, or rather their emissaries. But the men who strove to propagate the Christian faith independently of the rules established by Jesus Christ himself, have only succeeded in increasing the difficulties of the Catholic priest, who, clothed with the mission of the Holy See, goes amongst the unfaithful, and spares no fatigue in order to conquer new children for the Church, either by preaching the divine word, or by administering the sacraments, always prepared, at all events, to shed his blood for the sal-

vation of souls, and the testimony of the faith. Amongst the sectarians of whom we are speaking, deceived in their hopes and in despair at the immense sums which the publication of their Bibles costs them, without producing any fruit, some have been found, who, giving another direction to their manœuvres, have betaken themselves to the corruption of minds, not only in Italy, but even in our own capital. Indeed many precise advices and documents teach us, that a vast number of members of sects in New York, in America, at one of their meetings held on the 4th of June last year, have formed a new Association, which will take the name of the "Christian League," (*Fœderis Christiani*,) a league composed of individuals of every nation, and which is to be further increased in numbers by other Auxiliary Societies, all having the same object, namely, to propagate amongst Italians, and especially Romans, the principles of Christian liberty, or rather an insane indifference to all religion. These, indeed, confess, that the Roman institutions, as well as Italian, had in bygone times so much influence, that nothing great was done in the world, but had its origin in our august city. Not that they ascribe the fact to the Pontifical See, which was then founded by the disposition of God himself, but verily to some remains of the old Roman power, subsequently usurped, as they say, by our predecessors, who succeeded to that power.

This is why—determined to afford to all people liberty of conscience, (or rather it should be said, liberty to err,) from which, according to their theory, must flow, as from an inexhaustible source, public prosperity and political liberty—they think they should, before all things, win over the inhabitants of Rome and Italy, in order to avail themselves afterwards of their example and aid in regard to other countries.

They hope to attain this result easily by favour of the Italians scattered over the world. They flatter themselves that on returning in large numbers to their country, and bearing with them whether the exaltation

of novelty, corruption of manners, or the excitement of want, they would hardly hesitate to affiliate themselves to the League, and at least second it through venality. This Society strains every nerve to introduce amongst them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the church and the Holy See. These books and tracts have been composed in Italian, or translated into Italian from other languages, with the aid of Italians themselves; and amongst these books should be particularly cited, "The History of the Reformation," by Merle D'Aubigny, and "Calendar of the Reformation in Italy," (*Fastes de la Reforme en Italie*), by Jean Cric.* As for the character of these works, it is sufficient to know that, according to the records of the Society of which we are speaking, the commission intrusted with the choice of books for publication, cannot count upon more than one individual belonging to one and the same religious belief.

Scarcely were we made aware of these facts, but we were profoundly grieved on reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself; and we have been anxious to defend religion against the like manoeuvres. Although there be no reason to apprehend the destruction of St. Peter's See at any time, in which the Lord our God has placed the immoveable foundation of his Church,

yet we are bound to maintain its authority. The holy duties of our apostolic ministry remind us of the awful account which the sovereign Prince of shepherds will exact of us for the growing tares which an enemy's hand may have sown in the Lord's field during our sleep, and for the sheep which are intrusted to us, if any perish through our fault.

Wherefore, having consulted some of the Cardinals of the Holy Romish Church, after having duly examined with them everything, and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible Societies, reprov'd long ago by our predecessors, and, by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid Society called the "Christian League," formed last year at New York; together with every other Society associated with it, or which may become so.

Let all know, then, the enormity of the sin against God and the Church which they are guilty of who dare to associate themselves with any of these Societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolical authority against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue. With reference to the works of whatsoever writer, we call to mind the observance of the general rules and decrees of our predecessors, to be found prefixed to the "Index of Prohibited Books;" and we invite the faithful to be upon their guard, not only against the books named in the Index, but also against those comprised in the general prescriptions.

As for yourselves, my venerable brethren, called as you are to divide our solicitude, we recommend you earnestly in the Lord to announce and proclaim, in convenient time and place, to the people confided to your care, these apostolic orders, and to labour carefully to separate the faithful sheep from the contagion of the Christian League, from those who

* *Jean Cric*. Our readers will smile at this somewhat ludicrous blunder of His Infallibility, when we inform them that this identical *John Cric* is none other than the celebrated writer, *Dr. Thomas M'Crie*, author of the History of the Reformation in Spain, and also in Italy. In the Index of Prohibited Books, *Dr. M'Crie's* name is more accurately printed: *Maccrie, Thomas, Istoria del Progresso e della Estinzione della Reforma, in Italia, nel secolo sedicesimo, tradotto dall' Inglese. Decr. xxii., Septembris 1, 1836.—Index Librorum prohibitorum, p. 235. Rome, 1841.—EDIT.*

have become its auxiliaries, no less than those who belong to other Bible Societies, and from all who have any communication with them. You are consequently enjoined to remove from the hands of the faithful alike the Bibles in the vulgar tongue which may have been printed contrary to the decrees above-mentioned of the sovereign Pontiffs, and every book proscribed and condemned, and to see that they learn, through your admonition and authority, what pasturages are salutary, and what pernicious and mortal.

Be more careful every day to see, my venerable brothers, that the divine word be preached, not only by yourselves, but also by the various other pastors and competent ecclesiastics in each diocese. Watch attentively over those who are appointed to expound the Holy Scriptures, to see that they acquit themselves faithfully, according to the capacity of their hearers, and that they dare not, under any pretext whatever, interpret or explain the holy pages contrary to the tradition of the holy fathers, and to the service of the Catholic Church.

Finally: as it is the part of a good shepherd not only to protect and feed the sheep which follow him, but also to seek and bring home to the fold those which wander from it, it becomes an undivided obligation on your part and on ours, to use all our endeavours to the end that, whoever may have allowed himself to be seduced by sectarians and propagators of evil books, may admit, under the influence of divine grace, the heinousness of his fault, and strive to expiate it by the atoning works of a salutary repentance.

We are bound not to exclude from our sacerdotal solicitude the seducers of our erring brethren, nor even the chief masters of impiety, whose salvation we should seek by every possible means, although their iniquity be far greater.

Moreover, venerable brothers, we recommend the utmost watchfulness over the insidious measures and attempts of the Christian League, to those who, raised to the dignity of

your order, are called to govern the Italian Churches, or the countries which Italians frequent most commonly, especially the frontiers and ports whence travellers enter Italy. As these are the points on which the sectarians have fixed to commence the realization of their projects, it is highly necessary that the Bishops of those places should mutually assist each other, zealously and faithfully, in order, with the aid of God, to discover and prevent their machinations.

Let us not doubt but that your exertions, added to our own, will be seconded by the civil authorities, and especially by the most influential sovereigns of Italy, no less by reason of their favourable regard for the Catholic religion, than that they plainly perceive how much it concerns them to frustrate their sectarian combinations. Indeed, it is most evident from past experience, that there are no means more certain of rendering the people disobedient to their Princes than by rendering them indifferent to religion, under the mask of religious liberty. The members of the Christian League do not conceal this fact from themselves, although they declare that they are far from wishing to excite disorder; but they, notwithstanding, avow that, once liberty of interpretation obtained, and with it what they term liberty of conscience, amongst Italians, these last will naturally soon acquire political liberty.

But above all, venerable brothers, let us elevate our hands to heaven, and commit to God, with all humility and the fervour of which we are susceptible, our cause, the cause of the whole flock of Jesus Christ and of his Church. Let us, at the same time, recur to the intercession of St. Peter, the Prince of the Apostles, as also to that of the other saints, especially to the blessed Virgin Mary, to whom it has been given to destroy all the heresies of the universe.

We conclude with giving you, with our whole heart, and as a pledge of our most ardent charity, the apostolic blessing; to you all, our venerable brethren, and to the faithful, alike

ecclesiastic and lay, committed to your jurisdiction.

Given at Rome from the Basilica of St. Peter, on the 8th of May, of the

year 1844, and the fourteenth of our Pontificate.

(Signed)

GREGORY XVI., S. P.

MISSIONARY INTELLIGENCE.

THE following extract, from an admirable Address to the Directors of the London Missionary Society, is well deserving of the serious attention of the friends of all Missionary Institutions :—

“ But which of all your stations, can you, without involving us in unfaithfulness, abandon? Is it not enough, that you have been *driven* from Siberia, and from Madagascar? Are not the West Indies all but ready to return your kindness, and, from beneficiaries, to become benefactors? Is not Le Brun left to labour alone in the Mauritius without your aid, where eighty or ninety thousand ignorant and demoralized people are as open to your zeal as is any English county, where you might have a field of labour for a dozen missionaries, and whence the Romish bishop has proceeded to Europe for a reinforcement of priests and schoolmasters, to bring over to a corrupt system those whom you might disciple to the truth? Shall we retreat from Oceanica, and leave the isles, so long and so successfully cultivated by us, to the Propagandists of Rome? Shall we curtail operations in Africa, and while our Wesleyan brethren are penetrating from the west into the king-

doms of the Ashantis and of Dahomi, shall we retire from the Caffres and the Bechuanas in the south? Can we withdraw a single missionary from India, where our brethren are left to labour in depressing solitude, in stations demanding each a band of missionaries? and where scope might be found for the efficient operations of all the evangelical missionaries now scattered throughout the world? Or shall we, after having prayed so long that China might be thrown open to us, and after having been permitted to lead the way, as Protestants, in missionary zeal, retreat from that vast empire, just at the juncture when its entire seaboard is laid open, and when its prejudices are in course of being removed? and shall we curtail expenditure, while the Romish agent at Macao has £35,000 placed at his disposal for the year's operations in that empire? Where, then, *can* we curtail? Will the churches *endure* that we should curtail? While rich or poor has a single luxury left, surely curtailment will not be allowed? Shall not the last luxury be spared, rather than entertain the thought of diminishing our ‘work of faith and labour of love?’ ”

SLAVE TRADE.

ANTI-SLAVERY SOCIETY.

THE most deplorable part of the Report relates the awful continuance of the Slave-trade, and the millions that are yet held in the direful bonds

of slavery. Africa is still annually robbed of from 300,000 to 400,000 of her children, to glut the cupidity or minister to the luxury of nominal Christians, and the followers of the false prophet. Two-thirds of this

mighty host perish by fire and sword in their original capture, by privations in their transit to the coast, and by horrible disease and death during the middle passage; and the remainder are sold, with their children, into all the misery and degradation of perpetual slavery.

In Brazil, there are at least 2,500,000

slaves; in the United States, 2,750,000; Spanish colonies, 800,000; French colonies, 250,000; Dutch, Danish, and Swedish colonies, 100,000; South American Republics, 400,000; Texas, 30,000:—Total, 6,830,000.

Philanthropists and fellow Christians! what a subject is this for reflection, exertion, humiliation, and prayer!

SUMMARY OF PASSING EVENTS.

"There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand."

MADEIRA.

WE have read with deep regret, though, alas, without surprise, the sentiments expressed in the House of Lords, by Lord Aberdeen, in reply to the Marquis of Breadalbane, regarding Dr. Kalley. As usual, Popery is to be treated with the greatest respect and tenderest consideration, while it is taken for granted that Protestants have been unseemly and culpable in their conduct. "It might be inferred" (say his Lordship, alluding to the proceedings of the members of the Free Scotch Church in this country,) "that the language which they used, and the proceedings which they adopted, were not always so respectful towards the Roman Catholic religion as the professors of that faith had a right to expect. For his own part, he had yet to learn that the Portuguese government were bound to permit any very public exercise of Protestantism. If any British subject wished to preach the doctrines of Protestantism, he might address his sermon to any denomination of Protestants he thought proper; but it did not appear to him, that the rights of our countrymen in the island of Madeira went any further. Dr. Kalley addressed the Portuguese residents of Madeira with great zeal, and with no small degree of success. He appeared to have been the author of large conversions, and it then became

an object of the Portuguese government to put a stop to these proceedings. He had every reason to believe that the proceedings adopted in Dr. Kalley's case were quite according to law." It is needless to offer any comment on such un-Protestant, un-Christian, and unfeeling sentiments.

His Lordship refers to the treaty of Portugal, which allows the free exercise of religion in private houses, where there are no bells, &c. Does the treaty take cognizance of the individuals assembling in these private houses for worship? If a few Portuguese choose to attend, does Dr. Kalley violate the treaty in allowing them? Has Dr. Kalley offended beyond permitting them? The fact really is as Lord A. states:—Dr. K. has been blest, by whatever efforts he may have used, to the awakening of so many amongst the Portuguese, that the Popish Priests see their craft to be in danger, and interfere in self-defence. Sad that our Government should sympathize with them, and denounce Dr. Kalley.

But if they have no heart to uphold the existing interests of Protestantism, we cannot wonder that they should have none in its extension. The sentiments expressed by Lord Aberdeen are condemnatory altogether of exertions, on the part of Protestants, to ameliorate the condition of Roman Catholics. The latter may be compassing sea and land to

recover heretics, and to add the heathen to their church, and their instrumentality for effecting it must be strengthened and extended by our Protestant Government, while proselytism at the hands of Protestants is at once to be deprecated and proscribed, as an officious and illegal interference.

Since writing the above, we have seen a friend who has lately come from Madeira. He fully confirms the accuracy of our view of Dr. Kalley's case.

It appears that in that country, any one may be thrown into prison on the slightest grounds, kept there for twelve or fifteen months, and then liberated without any trial or evidence of crime! But amidst all, the word of the Lord has free course, and is glorified—the good work of grace has been and is most extensive. Numbers have received the truth in the love of it. A fierce persecution, prompted by the Priests, is the consequence. The most dreadful outrages have been committed. And no wonder. If the work advances, Popery must fall, and there is nothing in the legitimate influence of priesthood that can prevent it. Nothing can exceed their ignorance and awful licentiousness. We would not offend the ears of our readers with details of horrible immoralities which prevail amongst the Priests. Oh that our Government should manifest such tenderness towards such a system, and have no heart to exult in the liberation of immortal beings from such an influence!

THE FRENCH IN TAHITI.

Her Majesty's Ship, *Talbot*, Papeiti Harbour, in the Island of Tahiti or Otaheite, Feb. 12, 1845.

We arrived here on the 10th inst., towed in by the *Salamander*: but before that vessel could come out for that purpose, her commander was obliged to ask permission of the French commodore. On our arrival here the first announcement we had from the French was, that unless we saluted the Protectorate and French flags, we could have no communica-

tion whatever with the shore. Of course we objected to do so, and the consequence is, we have had a French guard-boat rowing round us ever since, with sometimes a midshipman, and sometimes only a petty officer in her, to prevent our holding communication with any person except of the *Salamander*. For the same reason, they refuse to acknowledge our Consul-General, who has been here for the last six months. The captain of the *Talbot* is so disgusted at being obliged to submit to such an indignity, that he sails to-morrow or the day after for the Sandwich Islands, leaving the *Salamander* here until he returns, when she will probably go to Valparaiso on her way to England, her boilers being nearly eaten through by corrosion. We take the Consul-General back to the Sandwich Islands, his head quarters, and bring back the officers and crew of Her Majesty's ketch, *Basilisk*, which vessel has been condemned there as no longer sea-worthy.

Queen Pomare is at Raitia, an island about 120 miles from this. She protests against everything the French have done. There are about 2,000 natives in an entrenched camp near four miles from this town, out of which I imagine there are 700 or 800 fighting men, the remainder women and children. At the head of this party is an Englishman, who was gunner's mate of the *Vindictive*, from which ship he deserted about a year and a half ago. I am told he is a daring, clever fellow, and has mounted a cocked hat and epaulettes, and assumed the rank of General.

The French have here a large frigate, the *Uranie*, of 60 guns; the *Meurthe*, of 26 guns; and a steamer; besides several fortifications on shore commanding the harbour—rather too great a force for the *Talbot* and *Salamander*. I am told that most of the Queen's property in the island has been appropriated by the Governor and other officers of the French army and navy, and that many of them have got their wives out, and appear to be settling themselves down for life. They have attempted to hoist the Protectorate flag on several other

islands of Queen Pomare's dominions, but in most of them it has been pulled down, trampled under feet, and torn to pieces by the natives. I understand that hitherto, in the skirmishes that have taken place, the natives fought much better than the French, and if they were well organized would make excellent troops. Their greatest ambition is to be able to boast of having killed a "Franny" (Frenchman.)

I am in hopes by the time we return here (in April) something decisive will have arrived from Europe, either fight or no fight; for it really is very unpleasant for "the monarch of the seas" to be compelled to submit to such gross indignity as to have a petty officer rowing guard round the ship to keep the captain and officers on board.

IN referring to Maynooth, we shall content ourselves with giving some extracts from the *Dublin Christian Examiner* for July:—

"As to the additional enlightenment, and civilization, refinement of taste, and urbanity of manner which are to follow from this grant, we esteem them as worse than nothing, for they are only more potently mischievous accompaniments to the inculcation of the deadly doctrines of Romanism. So long as the Roman Catholic priest—we beg the patient attention of the advocates of the increased grant to Maynooth—so long as the Roman Catholic priest teaches for doctrines the soul-destroying errors of the Roman Catholic creed, we care not for his skill in the sciences, for his attainments in literature, for the polish of his manner, or the ease of his deportment; *he is blinding the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.* For if a Roman Catholic priest teaches and preaches faithfully what he is bound to do according to his creed, he must teach and preach to the great, utter, and final ruin of men's souls; for which there is *no other salvation* but that of faith in God's word of truth.

* * * * They would take the money. They are pretty sure they can shape the results. They know it was not advancement in literature that brought about, under God's providence, the Reformation. They know it was *the Bible*. And as long as the Roman Catholic priest is kept in the dark about the Bible—or as long as, though he should read, he believes he dares not understand it, but as permitted and instructed by what is called the Church—in the dark, in blackness of darkness must he remain, and he must rivet the same chains of darkness upon all he can influence.† * * * But we can conceive no degree of ignorance on this subject so deplorable as the ignorance that should lead one to believe and profess that he looked for such an issue to this additional grant, as its leading to the abjuration of their creed by the Roman Catholic priests. Let those

† We would beg the attention of our readers to the subjoined extract, the concluding paragraph of a sermon preached by the Rev. John Miley, D. D., in Marlborough-street Chapel, on the occasion, as the title runs, of a "Pontifical High Mass, and Thanksgiving for the Liberation of Daniel O'Connell, Esquire, M.P., and the other Repeal Martyrs." This Doctor in Divinity, the Rev. John Miley, is reported of as eminently skilled in every department of science and literature, and is to be considered, evidently from his titles, as an extraordinary proficient in Roman Catholic Divinity. All that science, all that literature, all that *Literæ humaniores* and *Literæ sacræ* have done towards his enlightenment, or his ability to enlighten others, may be fairly estimated from the following, which those who are familiar with God's revealed truth, would do well to compare it with as they read:

"Hail! Hail! then, all Holy Queen, Mother of Mercy, *our Life*!—our sweetness, and our *Hope*, to thee do we cry, poor banished sons of Eve!—to thee send up our sighs, mourning and weeping in this valley of tears; turn, then, *most gracious Advocate*, thine eyes of mercy towards us, and after this our exile ended, show unto us the blessed fruit of thy womb, Jesus. O most clement, most pious, most sweet Virgin Mary, *Pray for us, O Holy Mother of God*, that we may be made worthy of the promises of Christ! Amen!"

And we are *not* to remonstrate against the multiplying of such teachers, and the extension of such doctrines as these!

who can so impose upon their senses, look to what has been going on in this country for some years past. Colleges for Jesuits, seminaries for Roman Catholics, monasteries, abbeys, nunneries—Roman Catholic institutions of all kinds have been now multiplied in every direction throughout the country. Some, many of them, are entirely new erections, and of the most solid and costly description. It would appear as if untold wealth were at their command. And yet we see no conversions within, or emanating from these institutions. No wonder, for conversion only can proceed from contact with the 'quickening word.' It is when 'the Son' makes free, that we can be 'free indeed.' * * * * * For 'Christ's Church militant here upon earth,' we enjoin upon her, in the name of our Father and God, increased watchfulness, increased prayer, increased supplication for the help and direction of the Holy Spirit, to lead into the light, and the love, and 'the doing' of the truth. We are surely fallen on perilous times. Every day seems fraught with its own danger. Murder is no longer committed under cover of the night; the assassin takes his equally cool and surer aim in the broad light of day. Our rulers seem infatuated. Crime in Ireland has become, in their eyes, a kind of postulate. Nothing can exceed their indifference; nor can the extent to which they seem to be ignorant, be paralleled, save by the extent to which they are deceived. While they are endowing Maynooth, and perpetuating its mischiefs, as far as they can; while they are hurrying on their—as it has been, unhappily, too fitly called—'gigantic scheme of god-

less education,' blood is flowing in rivers through the country, the blood of our Protestant gentry, and Protestants of every grade; families are left fatherless, sisters brotherless, wives are left widows, and parents childless—the circle that assembles in the morning knows not what gap may be made in it before the night—there is no lack of magistracy, of military, of police, of yeomanry—but the executive is silent as the grave. A life is taken away, and a household bereaved of its head and protector. And when it is *too late*, a few pounds are offered, and a few policemen sent in search, and a few prisoners taken on suspicion—and there it ends—or there, rather, *it is hoped* it may end. * * * * * In the face of all derision and contempt, we say, and shall not cease to reiterate it—Give this nation the word of God! By societies, by committees, by schools, by institutions, by faithful and laborious teaching and preaching, circulate the truth of God. We call upon our Protestant brethren, ministers and laity, to combine for this great object, the **EVANGELIZATION OF IRELAND**. England will come over and help us. Scotland will come over and help us. 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.' Whatever through God's Spirit, is done for God, shall bring down an abundant blessing. We have the promise of **HIS** presence, we have the promise of **HIS** help, we have the promise of **HIS** approval and acknowledgment. 'Them that honour me, I will honour, and they that despise me, shall be lightly esteemed.'"

NOTICE TO CORRESPONDENTS, &c.

Received, a "Thirty Years' Subscriber." Letter to Dean and Chapter of St. Paul's, which will be noticed.

Several other Communications received.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

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SEPTEMBER, 1845.  
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THE LATE REV. HENRY BLUNT.*

"A RIGHTEOUS man has perished"—a merciful man has been taken from the evil to come. A Christian family has lost its head: such a father—such a husband—such a companion, adviser, friend! A parish has been bereaved of a godly pastor and a faithful preacher; the church has been deprived of one of its highest ornaments; the world has lost a faithful monitor, and I have lost my oldest friend. When I mention the name of Henry Blunt, many will be prepared to appreciate the loss which we have sustained. Perhaps I may, in some respects, be considered to have a peculiar claim to raise a tribute of affection to my departed friend, since no less than thirty-four years have rolled by since my intimacy with him commenced. There have been intervals in our subsequent lives, when, for a while, we have lost sight of each other, but our friendship has never been dissolved until now. We were schoolfellows and companions in our early days; and this part of his history should be peculiarly impressive and instructive to the

young. There are instances of persons who were thoughtless, and even vicious in their youthful days, who have been subsequently converted, and have become useful members of society, and even ministers of the gospel of Christ. But more frequently it happens that those who are moral, studious, obedient, and amiable in their younger days, grow up to be lights of their generation. Thus, in Scripture, we read of Joseph and Samuel and Daniel and Josiah and Timothy and others: and thus it was with my departed friend. He had not, indeed, the spiritual advantages which are possessed by many, nor was this early period of his life marked by distinguished piety—but he was always strictly moral, studious, and extremely amiable. He was a general favourite alike with his teachers and his companions, a guileless being—every boy who knew him loved him. He was always of delicate frame, and rather feeble in person, but he exercised an extraordinary influence over other boys. The nascent talent,

* From a Sermon by the Rev. F. Close, of Cheltenham.

afterwards more fully developed, even then discovered itself: his powers of description and narrative rivetted the attention of all who listened to him; and his schoolfellows were willing to oblige him in anything upon the condition that he would thus amuse them. Many still live who can attest the accuracy of my present statement. I lost sight of him for three years before I went to the university; there I found him, still the same amiable, virtuous, and interesting person—and likely to distinguish himself in academic honours. This he did in 1817, when he took his degree as ninth wrangler, and bearing also a high character for classical attainments. The following year he was admitted into holy orders. Retiring to the country village of Clare, in Suffolk, he devoted himself to the work of a parochial minister; at the same time receiving a few pupils into his house. It was here, in the conscientious pursuit of his spiritual duties, that a change passed over his opinions and his heart; without any human instructor, by the light of God's own word and Spirit, he was guided into those truly scriptural, evangelical, and protestant principles which he subsequently maintained with so much steadfastness, and so much purity and talent. As these principles deepened in his mind, he was impressed with an earnest desire to devote himself more exclusively to the blessed work of an evangelist; and, though the most flattering prospects opened before him in the way of pupils, and several persons of distinction were anxious that he should educate their sons, he declined all these tempting offers, and entered on one of the most extensive and laborious parochial cures in the vicinity of the metropolis. This was in the opening of the year 1824. From that

time our intimacy ripened into closer friendship; and I have subsequently had the privilege of enjoying his confidence to the sad moment of his departure from among us.

As curate of Chelsea, his indefatigable zeal, his attractive manners, his persuasive, simple eloquence, and his scriptural fidelity, soon attracted the attention not only of his parishioners, but of many others; and at length, in the year 1830, greatly to the satisfaction of a numerous and attached people, he was presented to the new church of the Holy Trinity, Upper Chelsea. There his character, his principles, and his peculiar talents fully displayed themselves: for five years he pursued a course of unrivalled usefulness; drawing around him the most influential congregation in London or its neighbourhood. Nobles, peers, commoners, tradesmen, and the poor, alike hung upon his fascinating discourses. And what was their peculiar charm? His manner was calm and sedate; his voice was feeble, yet wherever it reached it rivetted attention; there were no high flights of eloquence, no rhetorical flourishes, no meretricious embellishments—certainly no puerilities, nor conceits—he never stooped to such means to produce a momentary effect. The charm of his preaching was its simple truth, its evangelical fidelity: he preached the truth in love; he was affectionate, earnest, persuasive; his style was chaste—I might almost say elegant—and he had a singular power of adapting the word of God to the peculiar habits, feelings, and circumstances of his auditors. Abstract truth by the touch of his pen became a living and practical principle, comprehensible and individual, so that each man felt himself addressed. Wonderful, certainly, was his suc-

cess at that period; and few men could have sustained the weight of applause which was laid upon him, with such unaffected modesty and humility, as he did. But how inscrutable are the ways of God! Just when hundreds of the great and the noble were crowding around him—not only in his church, but in his more private and domestic instructions (for no one despised the character of a mere popular preacher more than he did, and no one took a higher standard of parochial and daily labour)—just then it was that it pleased God, in his inscrutable providence, to suspend him in the midst of his usefulness. His frame, always feeble and delicate, gave way to his incessant labours; and the seeds of that fatal disease which has at length carried him off, then made their too evident appearance. I rejoice that I have preserved a most beautiful letter which I received from him at that interesting period; a letter which displays his mind and spirit, his glowing love and faith and hope, his ineffable peace, and his profound humility, far better than any language, however eulogistic. It was dated from Brighton, Nov. 7, 1835, when he was on the eve of seeking the milder climate of Devonshire, for the winter. I give it here almost entire. I force the privacy of Christian friendship for the good and comfort of the church of God.

“MY DEAR FRIEND,—I feel your very kind and affectionate letter much. I assure you I did not need you to remind me of your valued promise, for it has been often, and more especially of late, upon my mind. My state of health, however, is probably what would be called not one of immediate danger; that is, by God’s blessing, upon the mild climate of Devonshire (we hope to go to Torquay next week)

I may creep through the winter; but the disease in the lungs is considered by the medical men too far established to allow them to speak confidently of any lengthened period; the symptoms having now, without a single day’s intermission, lasted since this time twelvemonth. I merely mention this because you desire to know exactly how I am—and yet, after all, it does not tell you; it says how the body is, but, thanks be to God, the body is not I. I can truly, and I trust gratefully say, that I never was better; that in the fullest enjoyment of Chelsea work (and you know something of what that feeling means) I never experienced such unbroken peace and uninterrupted comfort. I do not even want to be ‘up and doing,’ which for me is wonderful, but I am content to be laid aside, and to be taught what I have been long teaching.

“It was an often expressed desire of mine to die in the midst of my work, but I now feel glad that the choice was not left to me, and am truly thankful for the quiet season which I hope by God’s mercy lies before me.

“I trust that both you and I, my very dear friend, have long known something of the value and of the strength of the promises, but even you can, I think, hardly tell what adamant I find them now; I think of death, and for a moment tremble; and then of him in whom we are made more than conquerors; and really I am almost surprised to find how entirely the sting of death is drawn. I am afraid of presumption; and, perhaps when I come into close quarters with the great enemy, I shall find him more powerful than I feel him now. And yet I cannot think it: to be in Christ—O, the blessed reality!—is and must be ‘the strong tower;’ and, seeking all in him, I am per-

fectly satisfied that I shall find all in him, all both in time and eternity.

"But I have written more than my medical advisers allow me, and yet I could write sheets on my present feelings; however, they are only what you have witnessed in hundreds, as I have myself, and often in the weakest men, women, and children in our Redeemer's family, so entirely is it 'not by might, nor by power, but by my Spirit, saith the Lord of hosts.'

"Pray for me, that my present feeling may be maintained; more I do not ask on this side heaven.

"I have been so entirely interdicted from letter-writing, as too exciting, that few things but the affectionate and urgent kindness of the oldest of my friends could, I believe, have drawn forth a reply.

"Believe me ever, my very dear friend, yours faithfully and affectionately,

"HENRY BLUNT,

"26, Regency Square, Brighton.

"Nov. 5, 1835."

Such was this good man's preparation for death eight years ago; during that chequered period of his life which has since elapsed, he has only at times been able partially to resume his labours. But his Lord has showed that he had not forgotten his faithful servant; for then it was that a distinguished nobleman, unsought and unasked, presented him with the rectory in which he has spent his declining years, and drawn his last breath. He is now no more! And how did he die? How interesting to the Christian are the dying moments of a good man! That little cloud of fear which he seemed to anticipate in the nearer approach of death, was entirely dissipated, and the words of my text are a perfect picture of

my dear friend's last moments—

"He has entered into peace. They shall rest in their beds, each one walking in his uprightness." On Wednesday, July 19, he became suddenly worse: he laboured under great bodily suffering then, which was not generally the case during his long illness. At the close of that day he exclaimed—"Great bodily suffering, sometimes agony, yet all is peace, perfect peace, remember that; I am enjoying it now, I know I shall throughout eternity; there is no cloud, no doubt on my mind—God is all-sufficient." And then he repeated with great fervour, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." "Yes," he added, "this is a faithful saying, or what should I do at this hour?" On Thursday morning early, he was so feeble that he could not speak, but he waved his hand in token of farewell to his friends; and drawing his breath heavily twice, his spirit departed. So calm was his departure, that the hand which was beneath his head never moved. He fell asleep in Jesus. "He rests in his bed;" his winding-sheet is wrapped around him; the habiliments of death are upon him; the coffin has not yet closed over him; but I have heard that his manly countenance never looked more calm, more benevolent. He will soon sleep in the grave, and there will he remain until the last trumpet sounds, and then he shall leap forth from his prison-house, at the joyful summons of his Lord! His "spirit now walks in its uprightness;" sweet, high, and holy is the intimacy he enjoys; he holds converse with Abraham, Isaac, and Jacob, and all the dead who have died in the Lord.

JUSTIFICATION.

IN resuming the subject of our Justification before God, by Faith, I proceed to develop a second observation, viz.: that this very mode of justification was necessary both for the glory of God and the restoration of man. Of course the term "necessary" is used in a subordinate and limited sense. I do not mean to imply or to lay myself open to the charge of incautiously assuming, that, in the illimitable range of the Almighty's unknown powers, there could be no other mode by which he could lift up a fallen creature to holiness and happiness. All that is meant is this: that taking all the elements of the case into consideration—the revealed character of God, the equity of his government, the due vindication of it, the natural character and relations of man, the motives that are likely to work effectually on him, and the way in which they do work—there is no other way; and it is impossible for the sound reason and ingenuity of man to point out any other way in which the full restoration of the sinner can be readily and satisfactorily accomplished but through a justification by faith.

It is the common and flippant language of superficial thinkers, whether they are Pharisees or Sadducees, self-righteous or infidel men—"Why so much talk about faith? Why give so much prominence in this matter to believing?" and such objections may appear very weighty to the shallow, undisciplined theologians of the day. But if the wide range of the question, and its various elements are considered, it will be found to be one of the deepest and the most deeply interesting that can be pre-

sented to the human mind; that it lies at the root of the whole system of morals and religion; and that instead of being discussed and settled by a few smart cross-questions, it presents to the most acute intellect large considerations which may be followed out in almost endless ramifications, and from which the most deeply-philosophic mind will rise humbled and improved.

In the first place, it would seem consistent with sound reason, that in a world of perfect moral beings, under the government of an infinitely wise, powerful, and benevolent Creator, the true principle of conduct must be implicit faith, an entire conviction of the wisdom and goodness of that powerful sovereign, and a full and unreserved reliance upon him in every moment, and under every circumstance and phase of existence. Any other state of mind would be rebellion. The entrance of mistrust towards the moral character and government of God is essentially the entrance of sin, and sin of the deepest dye; a conception entertained and cherished and acted on, of the want of perfect justice and kindness, of the absence of that equitable impartiality and of a pure outgoing of all necessary care and tenderness towards the creature. So to think, is to undeify the Deity, is to rob him of his glorious attribute of perfect goodness, is to bring down a gloom over the creature's own faith, and to veil in the mists of uncertainty and doubt those countless paths of God's wide-acting providence, which should be ever sunny, shining, and distinct. It is impossible, after the establishment in the mind of the true thought of God, to conceive there-

after of the justifiable entering in of the idea of the partiality, waywardness, neglect, or undue severity of that God. If it arise, it must be the *fomes* of revolt, the nucleus of a future hell. No! Surely it is essential to the very nature of the rule of a perfect being, that when the highest amidst all the varied range of created intelligences speeds forth to the least explicit and most mysterious of all biddings, he must go with the full, filial, and affectionate assurance of the purity, wisdom, and kindness of the purpose and the plan. It must be so in a world of light; and even in the regions of penal infliction, in the dark and devious paths of this wilderness to which fallen man has been driven out, the obedience and happiness of the agent will be in proportion to his trust. So Joshua swept from the earth the Canaanitish nations, till "he left not one that breathed." So the angel waved the wand of instant death over the Assyrian host, and over the myriads of the Egyptian first-born, or the 70,000 of the inhabitants of Jerusalem, when their sovereign, in a moment of royal caprice, numbered the people. Let the objector look, then, at the outset, on this fact—All worthy obedience in the whole range of moral creation, is by faith. Instead of faith being a secondary principle—a by-play motion which may or may not be called into action—it is that implicit reliance, that unshaken and unshakeable confidence which lies at the root of all subordinate and creature good. Duty lives in it and by it; so that on the entrance of the faintest shade of any other feeling, it would wither and die. The cheerfulness of obedience is nothing but an emanation of the heart-enshrined principle of filial trust.

We are enabled, therefore, at

once to understand the nature of the evil which has entered into and ruined the human race. It was mistrust—the failure in implicit confidence—the introduction of the element of doubt as to the pure, disinterested benevolence of the Creator. When the Almighty placed his new-formed creature in the Garden of Eden, surrounded with every tree that was beautiful to look upon and good for food—with every needful and ample natural enjoyment—he associated with those enjoyments, naturally and almost necessarily, a test of real obedience; and when the fallen and wicked spirit, who kept not his first estate, desired to seduce man to an act of disobedience, he saw sagaciously that the true preliminary to it must be an act of mistrust. He misrepresented, therefore, the yet untried experience of evil, and its difference from good, as if God were in fact withholding from man that which it would be profitable and elevating in the scale of being to know; and he endeavoured to produce the impression that it was in the nature of God to depress his creature, and keep him back from a wider knowledge and a loftier exaltation. "God doth know that in the day ye eat thereof ye shall be as gods, knowing good and evil." He evidently succeeded; the temptation told; the falsehood was admitted; the child-like confidence in the Creator's benevolence had vanished. The moment of mistrust was the moment of revolt. Had there never clouded the creature's mind the gloomy and distressing suspicion of the Creator's kindness, there would have been no other view entertained of his prohibition but the assurance that it must be equally wise and kind with the most liberal of his permissions: but the instant that the prohibition was imagined to origi-

nate in a defective motive, a narrow jealousy of the expansive yearning of created mind, it became an unbearable restraint. And sin was the inevitable result. They doubted the kindness of the law, and they then broke it. They suspected the motive of the restriction, and they overleaped the bounds. And this is the germ and origin of all human transgression since the child's implicit repose upon a father's tenderness has been dissipated. It exists not in the natural mind. The false assertion of Satan is the groundwork of all man's feelings towards his Maker; and it is aggravated by the experience of the providential and corrective evils which fallen man has thus necessarily entailed upon himself. The state of mind is well described in the parable of our Lord, when he to whom one talent was entrusted, says, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed;" and with such a conviction what is the conduct? a reckless renunciation of all attempt at duty, usefulness, or profit. "I hid thy talent in the earth: lo, there thou hast that is thine." The natural spring of the heart to obedience is destroyed. It is possible, it is very probable, that the narrow and sordid notion may enter such a mind, of purchasing merit with such a governor by strict observance, by painful self-denial, by voluntary inflictions and macerations, and by the laborious attendance on frequent acts of outward worship: but all this is but a strange and perverted idea of the fathomless benevolence of Him who "opens his hand and fills all things living with plenteousness." It is a low and mercenary motive altogether, which ill supplies the place of a true affection. It is also sadly irregular in its working; and in a

crisis of powerful temptation, when the near and dazzling prospect of some fancied good fills the mind, and the present, though criminal, indulgence appears for the time, however falsely, the greater remuneration—this mere secular motive of barter between God and man will fail altogether. And therefore it is that history presents so many cases, and that secret history, if developed, would present so many more, of men who have reached to a high grade of professional sanctity, and attainment in the school of religious and ascetic discipline, but who have been suddenly crossed by a suitable influence—and then all the power of motives drawn from a remunerating bargain with God, has withered to a powerless shred, and the high-odoured saint has become a prostrated and defiled sinner. And go when you may through all the ranks and grades of life, and you find very generally at work an insufficient and unsanctifying religion, which does not tell to the real rescue of the heart, because it has its origin in this false notion, that God's reluctant and averted mind may be purchased and brought back by meritorious observances; and you will find that most men are living at a distance from divine influence, because they have not sufficient trust in God's benevolence and love, to believe that he will give it to those who ask it. In fact, look fairly and fully into man's state of practical alienation from God; gauge the depth of his most influential moral motives; ascertain what is specifically wanting to make his actions really what they should be; lay bare the vital defect, the failing point in his obedience, in all the wide range of his relative and religious duties, and you will at length discover that the great and universal want, which, if

supplied, would restore harmony and perfection to the whole is, Trust in the love of God—implicit faith.

And this brings us to the main point of the whole matter. If man is to be brought back to a real, cheerful, and hearty obedience, and if God is to be honoured by the complete restoration of his fallen and alienated creature; the direct and effectual mode, the only one which appears to contain the true principle of restoration, is to renew the power of faith—of implicit trust in a father's love. We must take "a fresh departure" for the voyage of life. We must return to the tree of knowledge in Eden. We must renew the lost principle. We must have begun again within us that assurance which originally dwelt in man's new-created mind, that God is perfect goodness in all his ways, and believe that any other notion whatsoever is dangerous to man, and dishonourable to his Maker. This is necessary for the honour of God. The principles of his government are immutable. He must ever govern in a perfect world by love. It is the principle both of authority on his part, and of obedience on ours. If it has been violated, and a creature has been in any way led criminally to entertain a doubt of that love, the honor of the divine government will and must require, that the very first step of restoration must be a renewal of the dropped principle, a wiping off the stain that suspicion has cast upon divine excellence. God will not accept service and fealty from him who doubts his Maker's benevolence. That was the point of failure. That is then the necessary preliminary. God in his mercy may take the most extraordinary steps to restore that confidence. He may hold out proofs at which

all the angelic host of heaven may wonder. They may see in this mysterious course of renovation, a developement of that love, infinitely beyond all their previous conceptions, in order to win the fallen creature's confidence again; but most assuredly it must be seen that all obedience is worthless, all service defiled with that which is little better than insult, which does not start from a renewed conviction of the love which was previously doubted and denied: and never will any man be a subject of the restorative process till the unbelief he has felt be done away, and he has received a practical, implicit reliance on the loving-kindness of the Lord. It is in this respect especially, that God is a jealous God, and will not give his glory to another. The smile of divine favour is evidently impossible till the restoration of filial confidence secures the divine honour.

But if a justification by implicit faith in divine goodness is essential to vindicate God's honour, it is equally so to secure the safety of fallen man. When he doubted, he disobeyed. His active transgression flowed directly out of his blindness to the divine character. How can he ever commence again a course of obedience till he has returned to the point at which he went astray, till he recovers the motive which was the true spring of all cordial service? The most splendid ostensible virtues, the most rigid self-denial, the largest benevolence, and the most consummate devotion (if these were really possible without the grand central motive) must all be imperfect and unacceptable, if they wanted that essential characteristic of a right-minded creature, and of a loyal and honouring service, and fealty, the belief of the goodness of the Lord. They would be sins,

not virtues; for they would be offerings to Moloch or to Mammon—but not to a God of love; and the worship and service of countless ages would still be vitiated by this radical and dishonouring defect of a cherished mistrust.

We are now, then, prepared to understand the essential feature of the salvation proposed to us in the Gospel, namely, a Justification by Faith. It is that God has been pleased to adopt a most wondrous measure for winning back the averted heart to confidence. He propounds the fact of that love which we have doubted, which is of the very essence of his nature, and without which there would be no God—by means of an event almost incredible, if it were not sustained by evidence as ample as the event is unparalleled and extraordinary. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." On what does the salvation turn? on the belief of that love with which God loved the world, and which is to be seen in the death of his Son; on the restoration of confidence in that wondrous affection, the fathomless benevolence of a good Creator to his creatures. All the riches of paradise in their primal freshness failed to maintain this belief against the insinuating temptations of the fallen spirit. But when man is lying in his guilt and pollution—when he is lingering in a world of sin and suffering, on the verge of the dark grave and a darker futurity, then the love that wreathed an Eden in flowers, and enriched it with every tree that was fair to the sight and good for food, comes forward to sheathe the bolt of a deserved vengeance, and to quench its fires in atoning blood. God will have the heart, the affection,

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the confidence of his creature. He would not be a God to him till he has it unqualified and unrestrained. He sends forth, therefore, his own Son, incarnate, made of a woman, made under the law. He lays on him, by the incarnation—by the generative association of Him with human flesh and soul, in the condemnation of a violated law—he lays on him the iniquity of us all; and makes him an offering for sin, makes him, who knew no sin, to be sin for us, that we might be the righteousness of God in him; and then sends forth the ministry of reconciliation, to declare that "God was in Christ, reconciling the world unto himself, not imputing to men their trespasses;" and actually beseeching man, alienated, perverted, mistrusting man, who, through a wretched doubtfulness, has kept aloof in selfishness and misery, to look on this mysterious cross, this most wondrous proof of the divine benevolence, to believe it, and be reconciled to God. Say that the mystery has really entered into a man's mind—that he has believed the love that God hath to us—believed it on the evidence of the cross of Christ—what has occurred in such a heart? The victory is won: the rebellious struggle is at an end—the delusion and power of Satan's lie have vanished. The creature is restored to his proper position. He has again the same reposing reliance on the infinite good which fills and warms the heart of every morally perfect creature. He is accepted, justified, acquitted. The sin which flowed from mistrust is no more imputed to him, for God has crushed, withered, annihilated in the heart the evil itself; redeeming love has done what creature love failed to accomplish, because there was yet behind in the deep-seated purposes of divine goodness, the possibility of

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this astounding manifestation of benevolence by the atonement, and it was evidently the eternal purpose of God which he purposed in himself, that in the fulness of time and in the extremity of man's ruin, should be thus made known to principalities and powers in the heavenly places, by the rescue and restoration of the guilty and lost, the manifold wisdom of God. Infinite, inconceivable love comes abroad with an overwhelming demonstration, before which the powers of a finite resistance fail man; looks at the suffering Saviour; believes God to be the benevolent Being that he really is; God's ways and his government are vindicated; the designs of a fallen spirit are baffled and confounded; the pardoned creature renews at once his confidence, his covenant, and his loyalty; and enters upon a new life, the effective agency of a new principle, the power of a "faith which worketh by love." Oh, the glorious efficiency, dignity, and abounding liberality of such a scheme of mighty mercy. The infinite breadth of this unfolding of divine compassion and benevolence is worthy of "the High and Lofty One that inhabiteth eternity." There is a measureless profluence and profusion in it only to be paralleled by the illimitable notion of space and time. It is the love of the Omnipotent, the Omnipresent, and the Eternal!

We have now some faint notion of the *rationale*, or reasonableness of the mode of salvation by faith. It is the most effective means to restore man and to honour God; nay, we cannot conceive of any other way by which either point could be attained. There was no other way to restore a mistrusting rebel, but by renewing his confidence; or of honouring a mistrusted God, but by proving trium-

phantly the sin and folly of the doubt. This is the only essence of Justification by Faith. It will be found to breathe through the whole of the inspired record—through the whole aspect of redemption—through his message and its working; and no man will be found to have partaken of the slightest measure of renewed and real holiness, who has not first exercised the renewed principle of an ample and unhesitating trust. Such a gift—and it must be a gift; such a gift—the gift of a reposing faith, is an end of the quarrel, an end of the alienation. It is the lifting up the soul again into the right state, the state from which it had fallen. It is the placing it in circumstances in which God can look again upon the heart with approval, because the creature restored to his right senses looks on the government of God, and its principles, with approval, and exercises again the grand characteristic of duty—resting in his love.

And this is the grand scheme on which the theological witlings of modern heresy lavish their sneers. They see no wisdom, no beauty, no fitness in an arrangement which to sober reason stands forth on investigation as the only possible remedy for the fall. It is too evident, that, contracted in their views by innate unbelief, they understand neither the evil under which they suffer, nor the remedial dispensation proposed to them; and, persevering in that false view of the divine character which Satan has infused, they meet the proposals of divine benevolence with the mistrust that his falsehood has engendered. What they need is a spiritual comprehension of the atonement. With all their wordy writings in reviews and pamphlets and lengthy octavos, they want the root of the matter. Their religion

is the spirit of bondage; their temper is enmity to the riches of divine liberality, hidden under the weighty and oppressive covering of self-righteous formalities; and the violence of their language against the *rationale* of a sinner's acceptance with God, is only a development of the original mistrust. They need to be converted, and to receive the kingdom of God as a little child; and if ever they shall, through divine mercy, have their

eyes opened upon the measureless goodness of God, they will then readily put away from them, with abhorrence and bitter tears, the revilings with which they have so perseveringly assailed the most astounding demonstration that has ever been made of divine love in the restoration of a sinner to a state of acceptance by the gracious renewal of a proper trust in his Maker's love and mercy.

LATIMER.

ORIGINAL CORRESPONDENCE.

FROM THE AUTHOR OF "CHRISTIAN RETIREMENT."

NO. XI.

MY DEAR FRIEND.—* * * Whilst reading Dr. Buchanan's account of Juggernaut, we cannot but feel a glow of gratitude to Almighty God for casting our lot in such a land as this; and earnestly pray, that the labours of the Bible Society may be blessed, in sending the Word of Truth among these poor deluded Indians, and that this modern Dagon may fall before the Ark of the Lord.

Satan appears to have erected his throne in India, but I trust this noble institution will be made the instrument of destroying his kingdom, and, through the blessing of God, be the honoured means of extending the Redeemer's kingdom over this dark and cruel part of the habitable globe. But whilst we contemplate distant regions, and lament the wickedness of others, let us not forget, my dear friend, that we have *hearts* deceitful above all things, and desperately wicked, prone to depart from God, and to neglect *Christ* and his great salva-

tion. If there be any difference, however small, between us and others, we must give God the glory. I often feel much confounded and cast down, when I compare my heart with my privileges, and find how very little progress I have made since I first knew the Lord. Every year, the Lord as it were comes seeking fruit. Alas! how barren have I been! The hidden evils of the heart are known only to God and our own conscience. I cannot tell the experience of others, but I have often cause to cry out—"O wretched man that I am!" My only comfort is, that Jesus is a Saviour, and I humbly trust *my Saviour*—I have no righteousness but in him—my holiest duty is so defiled with sin, that it could not meet with any thing but rejection, if not covered with the robe of Jesu's righteousness, and washed in his most precious blood. To him I would continually look. But oftentimes, the fiery darts of Satan terrify my

soul. Oh! that I could always lift up the shield of faith, and wield manfully the sword of the Spirit, as our Lord did; who, when he was tempted, could always say—"It is written." I can fancy, my dearest friend, that you experience very little, if any thing, of these spiritual storms and tempests in the soul; when with Peter, you are made through fear to cry out—"Lord save or I perish." No! I feel, as if your soul was mostly placid and serene, like the unruffled lake reflecting the bright beams of the meridian sun: like John, you can lean upon your Saviour's bosom and enjoy a peace which passeth understanding—a joy unspeakable and full of glory. Mistake me not, as if I were penning the unfriendly language of flattery or fulsome adulation; far be such language from our mutual correspondence. But when I search into my heart, and view the caverns of depravity within, I stand amazed, and conclude that my dearest friends are different, far different from myself. O how I long for more inward purity—that the love of God may be more shed abroad in my heart—and the sweet image of Jesus more visibly impressed on my soul. I want to have heaven always in my eye, Christ in my heart, and the world beneath my feet. I want, in short, to glorify God by every thought, word, and deed; and whatever comes short of this, gives me the greatest pain. Heaven is the state of absolute perfection, but our duty is to labour after it, although on this side heaven it cannot be attained. Of this I am certain—that sin is misery—that holiness is happiness—that faith without works is dead; that religion is a practical thing, and that if God has not our heart, yea, our *whole heart*, every thing else is vile and reprobate in his sight. Mrs. More, in her late

beautiful publication, shows this in many striking points of view. She calls Christianity, "the religion of the heart;" and what is outward adoration, whilst love is wanting? My letters to you, as well as yours to me, would be very lifeless and insipid, however ardent the expressions therein contained, if we knew that we neither loved nor respected each other. It is love, Christian love, that sweetens true friendship, and gives a zest to Christian communications, be they by word or letter: and so in like manner, it is holy love, flowing from faith in Jesus, which renders our duties and services pleasing to God. This is the sacred alchymy which turns all our works to gold—this is the sweet evidence of our faith, and the proof of our election in Christ—yea, this grace fits us for the enjoyment and worship of heaven, where every heart is full of love, and eternally warmed by the beams of the Sun of Righteousness, whose name is emphatically styled—"Love." (1 John iv. 8.)

Your affectionate Friend,
T. S. B. READE.

Leeds, 16th July, 1811.

NO. XII.

MY DEAR FRIEND,—* * * O! that we may look more simply to the Lord! Have we not found ourselves the strongest, when our dependance on Christ has been the simplest?—I mean, when there has been the *least mixture of self*?—Yes! I'm sure we have. Those ordinances are the most profitable which are the least *rested in*, and to which we go, not as an *end*, but as a *mean*, to bring us nearer to Christ, and Christ nearer to our souls. Like Joseph and Mary we should go sorrowing, till we find

him; and where did they find him?
—in the *temple*.

I delivered your little interesting account of dear Agnes to ——. Her little vessel was soon wafted into the haven of rest. We are still on the ocean. Let us not be high-minded, but fear. If, however, we have *believed through grace*, Christ has promised to be our pilot, and we may say, in the triumphant language of faith—"I will trust, and not be afraid." This exhortation "*to fear*," and yet this determination "*not to be afraid*," is well understood by a spiritual mind, though an apparent contradiction to the natural man.

I have had the pleasure of seeing my dear friend ——. He has been staying with me a week. His heart is panting after Christ—nothing else will satisfy him. He has deep views of internal corruption, and his absolute wretchedness and helplessness, without the continual aid of the Divine Spirit. This is not derived from *human books*, but from the *word of God* and the *teaching of his Spirit*, in conjunction with his own *daily experience*. He scarcely considers himself a Christian; but says he is waiting for that manifestation of God's favour, that inward peace, and sweet assurance of his pardoning love, which he is sure, all who close heartily with Christ, do enjoy and experience in their souls. The Lord is leading him by the right way; and I doubt not but he will finally be able to exclaim—"O *taste*, and see, that the Lord is gracious."

I hope you continue to gain bodily strength. He who has called you to the work, can fit you for it. May he enable you to enter on your ministry with strength equal to your day.

Your truly affectionate friend,
T. S. B. READE.

Leeds, 30th August, 1811.

NO. XIII.

MY VERY DEAR FRIEND,—As my last letter was in such haste, I do not feel comfortable to let it suffice as an answer to your truly interesting and most affectionate letter to me. How sweet and endearing is Christian friendship; it awakens the mind to that tender sympathy which the great apostle so admirably expresses in the 12th chapter to the Romans: "Be kindly affectioned one to another with brotherly love;" "rejoice with them that do rejoice, and weep with them that weep." And St. Peter exhorts Christians, "to love one another with a pure heart fervently," after the example of his beloved Master, who said, in his presence: "Love one another, as I have loved you." How full is St. John, in his Epistles, on this celestial grace, "love." With what divine force does he reason on the duty of Christian affection; drawing the precept from the sublimest motives, and setting before us the great mystery of godliness, and the unspeakable love of God in the gift of his only-begotten Son. The passage I particularly allude to, is contained in the 7, 8, 9, 10 and 11th verses of the 4th chapter, and is full of the marrow of the Gospel. Oh that this holy fire of love may ever burn upon the altar of our hearts, and the rays of it illumine all our conduct, and warm and enlighten the little circle in which we move! That is a sweet prayer of the apostle for the Thessalonians—"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." "The Lord make you to increase and abound in love one toward another and toward all men."—Indeed, without love, faith is dead, and religion but an empty name. Ah then, how careful should we

be, my dear friend, to cultivate this heavenly grace. It comes from above—it is the fruit of the Spirit—it is the best evidence of our adoption—and the best preparation for glory. If the love of Jesus be shed abroad in our heart, it will soon dispel the sinful love of the world, as the powerful beams of the rising sun dispel the fogs of the night. If we love Jesus, we shall delight to suffer for him, if called upon to bear our testimony to his name. Thus did the apostles, when the “fire of love” descended on the Day of Pentecost:—thus did the primitive Christians, during the first grand Effusion of the Spirit, (see Milner’s History of the Church of Christ,) and thus in every age have all true believers counted it their glory to suffer shame for his name. If we glide down the stream of time smooth and easy—on good terms with all around us, and well spoken of *by all*—have we not reason to fear that all is not right? Has the offence of the Cross ceased? Is the enmity of the natural heart less violent against the holy, humbling, self-denying doctrines and precepts of the Gospel than in former ages? By no means; the truth of the apostle’s assertion is still felt by every FAITHFUL follower of the Lamb: “All that will live *godly* in Christ Jesus shall suffer persecution;”—not all who may be said to live in Christ Jesus, that is in a *mere profession* of his religion, shall suffer persecution; but all that will live *godly* in Christ Jesus—who declare themselves on the Lord’s side—and who denying ungodliness and worldly lusts, live soberly, righteously, and godly in this present world. But it may be asked, what do Christians now suffer? What, indeed! Surely there never was a time when religion walked more at liberty.

Hence we should look well to our principles, and particularly to the state of our hearts towards God. I find, my dear friend, that true religion is altogether *heart-work*. I have daily and hourly to lament and mourn over inward corruptions, want of fervour, and holy delight in Him, who is infinite Excellence and everlasting Love! I know that the offers of salvation are free; and, in some humble degree I trust, through grace, I feel my need of a precious Saviour, and long for a deliverance from the guilt, the power, the pollution, and the love of sin. I am persuaded that the Gospel of Christ is the *power of God* unto salvation, to every one that *believeth*, and to no one else. It translates the penitent, believing sinner from condemnation to peace—from sin to holiness—from fear to hope—from grief to joy—from hell to heaven! But as the privileges are great, so is the character of those who possess them. Oh, what an honour, to be made “partakers of the divine nature,” “to have that mind that was in Christ,” “to become the sons of God,” yea, “heirs of God and joint heirs with Christ,” “to have Christ dwelling in the heart by faith,” “to be the temples of the Holy Ghost,” “to be trees of righteousness of the Lord’s planting,” “to be delivered from the wrath to come,” “from this present world,” “from the dominion of sin and Satan,” “from the second death,” to have “a mansion” in the sky—“a house not made with hands, eternal in the heavens,”—to have Christ with us here, and to be with Christ for ever! When I survey these and many other glorious privileges, how natural the question—to whom do they belong? Oh, how plain are the Scriptures on this head. Happy, thrice happy, they who can trace the lineaments in their own heart

and experience, and who can say, "my beloved is mine and I am his." They are made to every penitent believer in Jesus, who, being made deeply sensible of his guilt and misery, is enabled through the Spirit of all Grace, to cast himself at the foot of the cross, looking for pardon and peace through the alone merits of a dying Saviour, and pleading nothing but His blood and righteousness before the throne of God. Jesus, blessed be his name, purchased all these glories for us, and freely bestows them on the *most unworthy*. Here lies *my* comfort—hence arises *my* hope: "for the foulest of the foul he died!"—then why should I despair? "I will arise, and go to my Father, and say unto him, Father, I have sinned in thy sight, and am no more worthy to be called thy son;" but look on the face of thine Anointed, on Him in whom thou art well pleased, and for His sake accept me graciously and love me freely, that angels may still rejoice over one more ransomed soul! You, my dear friend, are living in the sunshine of the divine presence; my sky is often clouded through a mist of indwelling sins, which I hate and resist, but which often, very often, cause me to say with David, "they are a heavy burden, too heavy for me to bear." Still I find that God is often present when I cry unto him. Often have I fallen upon my knees sorrowful, and have risen up rejoicing.

Surely from this, I ought to take encouragement and say, with David, "Why art thou cast down, O my soul? hope thou in God, for thou shalt yet praise Him who is the health of thy countenance and thy God." This is not our rest. Oh! that we may be daily more and more prepared for that rest which remaineth for the people of God. I want to have my will more subdued to the will of God—to trust Christ with more simplicity of faith—to hate sin with more perfect hatred, and to love Jesus with more ardent love. I want to make a greater progress in grace and holiness, to make a better improvement of my privileges, and to walk more worthy of the holy vocation, wherewith we are called—yea, to adorn the doctrine of God my Saviour *in all things*. Of myself I can do nothing; but all grace and strength is treasured up in Jesus Christ. Out of his fulness may we, my dearest friend, daily receive grace for grace; in his blood may we daily wash by faith; in his righteousness may we be clothed; and through his Spirit may we go on from conquering to conquer, till we stand with the Lamb on Mount Zion, with crowns on our heads, and palms of victory in our hands, shouting, Grace, grace unto it.

Yours in Christ,

T. S. B. READE.

Leeds, 21st Dec. 1811.

RICHES.

WHEN we draw such comparison of the desolation of this place (Tyre), the prosperity of Britain, and the accumulation of those blessings from heaven it enjoys; also those

judgments on Nineveh, Babylon, and other mighty capitals—let us learn to be humble. And here would I address the haughty sons of commerce—not, however, those

engaged in the exercise of lawful pursuits, to acquire a proper competence for themselves and dependants; but the reproof is levelled against that man whose eyes are blinded by the god of this world, and whose heart swells with pride at his riches (Jer. ix.; Eccles. ii. and xxii.; James v.), "falling down and worshipping the golden image," and who may be denominated an ant of the ant-hill of the earth, and impiously calls it "the one thing needful;" or, in the language of inspiration, boasts himself in the multitude of his wealth (Ps. xlix. and liii.), declaring, "I have made gold my hope, and fine gold my confidence" (Job xxxi.); in short, who is never satisfied with the insatiable love of aggrandizement (Isaiah v.), which chains him to the very earth, and absorbs the whole powers of his mind and soul, forgetting that the application of the talents committed to his trust will be weighed in the even scales of heaven, and that neither his silver nor gold will be able to deliver him in the day of wrath: and that the hour is coming, when "the fruits thy soul lusted after, and the dainty and goodly things, will depart from thee." A dignitary of the church of England has well observed, that the "prevailing sins of our country are the covetousness and luxury of the rich, while the visitation of disease and other calamities had fallen chiefly on the children of poverty." How often, however, do we see misery in the midst of abundance, while substantial happiness is only to be found in the humbler state of life. These considerations lead me solemnly to exhort such persons to reflect on once mighty Tyre, whose opulence was compared to the very mire of her streets (Zech. ix.), and they will find how awfully—nay, to the very letter—the righteous ven-

geance of Almighty God has been fulfilled. Here will be seen the vanity of riches, in place of true wisdom (Ezekiel xxxviii.), and the folly of those unbounded stratagems to pile up wealth to an enormous extent, and behold as an object of adoration. In the words of an Arabic writer, "The life of a man, whose heart is centred in worldly wealth, is that of an idiot—nay, the fool's is better." The wrecks I beheld in this city, and the fishermen spreading nets on the rocks where "pride had once budded," hold out also an additional lesson: namely, that one day must arrive, when, however unbounded in point of extent our worldly honours and wealth may have been, all recollection of these will be blotted out, and those great cities in which the proud and rich man fares sumptuously will be laid level with the dust, and neither himself or his treasures shall be recognised by future ages. "Vanity of vanity—all is vanity." On the whole, nothing appears more calculated to loosen the heart of a reflecting man from the perishing enjoyments of this life, guard him against its pleasures and allurements, and afford support under affliction in his pilgrimage, than the solid conviction of that fulness of joy which is at the right hand of the Majesty on high. Under this sure and steadfast hope, and the influence of the glorious Gospel, he will strive to seek exclusively those durable riches which neither moth nor rust can corrupt, and to gaze on the glories of the New Jerusalem, whose builder is God—which has immortality for its walls—eternity for its day—and where there is a happiness to be enjoyed during the boundless ages of eternity, such as at no period entered into the heart of any man to describe, far less to conceive.—*W. Rae Wilson.*

DAVID UNDER BEREAVEMENT.

THERE is a passage in the life of David, in regard to which most persons have sympathized with him. It is the loss of his child. Bereavement in a world of universal death is so necessarily common, that an event so natural, so simply told, and containing such sweet and simple expressions of faithful submission to the will of God, can hardly fail to touch the heart. It speaks strongly of the existence of affectionate ties, of sad and final partings, and of an earnest looking towards another and future state. And such topics must be to thinking men of the very highest interest. Such men feel that they are on every side too manifestly involved in these contingencies, to escape altogether from the weighty thoughts which they suggest.

David's child was the result of a criminal intercourse; and, as he loved the woman of whom he had become unlawfully possessed, he loved her child also. And although God by the voice of his prophet declared the forgiveness of his sin, yet he visited that sin so far with temporal punishment by the death of his child. During the child's illness, David fasted, retired into privacy, and lay prostrate on the earth: but when he discovered, by the manner of his attendants, that the child was dead, he arose, and washed, and anointed himself, and came into the house of the Lord, and joined in the public worship, and then came to his own house, required that they should set bread before him, and did eat. Such conduct, though evidently justifiable on right principle, was mysterious and strange to his attendants, who, according to custom, seemed to think that the time of sorrow was only now come. But David readily explained the motives by which he was actuated. He wept, and mourned, and humbled himself under the descending rod: but when it fell and smote him, he bowed submissively under the blow; he received the chastening without a murmur: and he thus vindicates to his servants

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his return to the active duties of life; "Now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

This statement, explaining his feelings, and exculpating his course, suggests several points worthy of thought connected with those afflictive bereavements to which all are in some measure liable.

I. It is of divine appointment, that in this life there are many endearing relations and ties. David loved his child—most men do—fondly; and this affection spreads through all the various ramifications of relationship. It is a natural principle bound up in the heart; and though it may be charged, philosophically, with imperfection, as savouring of partiality to a few, instead of a general benevolence, it is a principle highly necessary to hold up each individual strenuously to the fulfilment of those arduous and continuous duties in a world of sorrow, without which the sick, and weakly, and defective, the aged, and the infirm, would often, notwithstanding all the efforts of a general philanthropy, be left to perish. The mother's fondest affections are often seen to entwine most closely around the puny, sickly, and least engaging child. And this natural affection is increased and strengthened on both sides in all the relations of life, by offices of kindness, by the daily recurring fulfilment of duty, by the near association for years in all the chances and changes of this troublesome world; so that many married persons who first drew together from very imperfect and defective motives, have, by mere juxtaposition and close jostling together amidst cares, turmoil, and perplexity, become deeply and permanently attached, so attached as to be ill prepared for the inevitable separation at the close of life. By far the larger portion of human happiness flows from these near domestic relations. All but a few miserable selfists are alive and open to

their influence. Man feels himself not merely a gregarious being, herding with his fellow, but dependent, in an endless variety of ways, on mutual offices of kindness, and mutual acts of forbearance and self-restraint; and as the cheerfulness of the social conversation arises out of the joint contributions of thought, so domestic happiness, the measure of home enjoyment, which generally exists, and which gives its loveliest smile to the dwellings of the wilderness, arises out of the countless and continual contributions which relative affection, in all its various grades, cheerfully bestows. Take these all away, rob the dependant creature of these appliances altogether, leave him to no other alleviation or comfort but that by which a selfish internal energy sustains the man's infirmity, and what an unhappy, desolate being he becomes. There is something so awfully oppressive in the sense of a seeming approach towards this abandonment, that the rich and aged who have prospered, as it is called, in life, and lifted up their heads in haughty state for many years after bereavement has made them desolate, are often seen feeling their way back to some poor and neglected relation, that they may have near them at least some being, in whose attentions they might imagine the natural and genial warmth of blood-relationship, something more than the cold and decent attentions of menial-purchased or interested civility. How thankful, then, should we be, as the days of our pilgrimage increase, for the continuance of life to those we are bound to love. What an astounding message it was to Job respecting his children: "The young men are all dead, and I only am left to tell thee." How it burst all the bonds of affection at once, and left him to little more than the "miserable comfort" of his speculative and argumentative friends. If, as we go forward, our shifting tent still holds within its range a little band stimulated to offices of duty and kindness, by the spring and flow of natural affection, it is one of the brightest gleams of our evening sky, and one of the strongest calls for gratitude. It

were not easy to forget the liberated tenant of the Bastile, who, after half a century's imprisonment, ran through the streets of Paris in vain to find a name, a companion that he could remember, and then fled, from the agonizing conviction that he was alone, to solicit, as a superior mercy than liberty, a restoration to his solitary dungeon. Had he only realized in the lineaments of a grandchild the reminiscences of former days, life would have smiled again, and liberty would have been a blessing.

II. But dear as natural relations are on many grounds, God in his providence often takes them away unexpectedly, suddenly. We are apt to forget that there is a decree of universal death come out against us; and that the execution of that decree is marked with peculiar uncertainty. The strongest is often taken, and the weakest left. There is no departing in regular succession to another world, as we reach the appointed limit of life; but old and young, healthy or weak, are taken according to God's mysterious providence. "The Lord strikes" where he will. Such are the liabilities to death by bodily derangement, infection, accident; and such the actual working of manifest and occult causes, that it may be well said, "In the midst of life we are in death; of whom may we seek for succour but of thee, O Lord!" How often is the blow threatened! How often mercifully spared! How often it comes severely and unexpectedly on the dearest object of regard! Experience in our own circle and in the neighbourhood around us, should teach us an entire implicit dependence for our own life, and that of our relatives, on the wisdom and mercy of our gracious preserver. Our comforts are wholly in his hands, and in a matter in which he most peculiarly displays his sovereignty.

But be the event of death in any case ever so mysterious and distressing, it is not, it cannot be, a capricious act. It flows in every instance from infinite wisdom, holiness, and love. It is the wise behest of an infallible moral governor, who "doeth all things well." Sometimes death enters into

our circle as a punishment. So died the children of Eli; so died the child of David; so perished the thousands of the Assyrian host; and such was the awful visitation on a stubborn and rebellious people, when the midnight cry arose in Egypt, "when there was not a house where there was not one dead." For God had smitten all the firstborn in the land from the palace to the prison. Alas! as every family wept over the heir and the pride of the house, how they must have been conscious of the power of Him who killeth, and maketh alive; who lifeth up, and bringeth low!

Sometimes death comes for correction and instruction in righteousness. Such, probably, was the unexpected death of Rachel in childbirth, to wean the patriarch more entirely from this life, and to give to it still more of the pilgrim character. Such was the removal of Job's children; that while God vindicated his own ways, even before the accuser of the brethren, he might teach his faithful servant more deeply in the ways of his providence, and lead him to exercise a fuller and more implicit faith. "He knoweth the way that I take; and when I am tried I shall come forth as gold." Such was the fatal illness of Lazarus. This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Such was the trying and extraordinary bereavement of Ezekiel. "Son of man, behold, I take away the desire of thine eyes with a stroke, yet neither shalt thou mourn nor weep, neither shall thy tears run down. So I spake unto the people in the morning, and in the evening my wife died." It was a special and awful lesson, both to the prophet and to his people, on the sovereignty of God in the punishment of sin: and desperately trying as a dispensation so sudden and so peculiar must have been to Ezekiel, He who appointed it was able to pour into his servant's lacerated heart the consolations of sustaining and healing grace. And, generally speaking, the visitation of death is, in one way or other, tempered with mercy. There is some aspect of the trial, which, if rightly consid-

ered, will show, that, though the decree of death is gone out against us, and must, in many instances, be felt very severely; yet that the mode of executing that decree is wonderfully overruled for good: and even where no alleviating circumstances are directly traceable to short-sighted mortals, there is mercy—intended mercy in the severest lesson which death reads to us of the sovereign and awful authority of the eternal God. Few severer lessons were ever learned on the right of God, as a judge, to the forfeit life of a sinner, than the call on Abraham to offer up in sacrifice his only and beloved son. He was not to wail in prostration upon the earth, like David, the contingent ravage of disease, but he was to be the active agent who must strike the blow. He must not wait till the exhaustion of fierce disease would make the fondest relative desire the coming event, but he must himself stop at once the full tide of life, and plunge the beloved child into an unseen eternity. Yet after all that dark cloud broke in showers of blessing over the believing and submissive parent, and on all the family of the faithful.

What a wide-spread scene of sorrow death makes. There are a few resolute followers of business or pleasure who know little of its oppressive power till it smites themselves. They push on through life's busy scenes without looking into the chambers of sorrow and disease. They have no familiarity with the sad preliminaries of death. Pleasure or profit has made them callous and indifferent to the sorrows of their kind, and the only palliation of that hardness is, that they are very ignorant what those sorrows are. But these are few indeed—the few who have wrapped themselves up in an impenetrable selfishness. But all the rest of mankind are intimately mixed up with the universal sorrow. Death enters both the palace and the cottage. It is felt in every grade of life. Natural affection knows nothing of caste. The refinement of real sorrow, the silent endurance of bitter grief, the fond attentions of the bedside, and the burst of agony at parting, are

realized with equal force, independently of wealth, rank, or education. It may be said with equal truth of the shepherd or the sovereign, "His life is bound up in the lad's life." What need then is there throughout the family of man of enlightened and implicit trust in God's mercy. If one sharp blast may shake off all the blossoms of our comfort, and lay them in the dust, it is immensely important that we should commit them prayerfully to divine keeping, and hold them in child-like dependence on divine compassion.

III. And how keen is the feeling of that ir retrievable separation which death accomplishes. "Can I bring him back again?" all experience asserts the impossibility of that return.

"Like a mist on the mountain,
Like a wave on the river,
Like a bubble on the fountain,
He is gone—and for ever."

Even in the case of an infant this is felt. The sovereign felt it amidst the cares of empire. How much more keenly, then, will that fatal irremediable separation tell upon the heart after years of affectionate association, when a kind parent goes to his long home, when a faithful partner of our joys and sorrows looks the last look of fondness, when a father or a widowed mother lays an only son in the grave. It is a harrowing thought, "He shall not return to me." Duty often separates in this world the dearest friends. At the royal mandate, or in search of wealth, a son hastens alone to the other side of the world, to spend the best portion of life an alien from family and friends. But there is the alleviation ever recurring. By and by he will return. The genius of science has shortened the distance of our antipodes, has diminished the earth's diameter. A letter will speedily reach the loved object, and hasten his return. But here it is not so. That short sentence rings an awful knell over the heart—"Can I bring him back again?" Memory may retrace beloved features, and recount proofs of disposition and features of character; interesting scenes may arise with peculiar vividness before the mind, and affection may linger over the grave, and lavish over it

a fond and solacing attention—still the thought abides in all its power, and it would be unnatural not to admit it in all its power for it speaks with a force intended to be impressive, "He shall not return." Nor is it well to look away altogether from this distressing fact. An event so universal—felt, as it must be, at some time or other, by every one—must be of the nature of a profitable dispensation towards man, must be intended, by the way in which it forces attention to another scene, to which the dead are removed, to draw the soul away from too keen and ardent attention to visible things. "An object on which my affections were fixed, is gone—is seen no more—wherever he is, here he is not—and here he will not be again. If I can see him again, then I must seek him elsewhere. He shall not return. I cannot bring him back again—no, I must go to him!"

IV. And mark in this case, the moral certainty upon David's mind as to the place to which his child was gone. With all his errors—and they were many—he was a sincere servant of God, with a well-founded hope of future happiness. It is impossible to read his meditational and devotional compositions, and not be assured of this. He knew where he was going. "Thou wilt show me the path of life. In thy presence there is fulness of joy, and at thy right hand there are pleasures for evermore." David evidently believed that the infant spirit of his child was gone to that glorious inheritance. Blessed assurance—it takes away half the agony of parting. The eternal safety of infants removed by death cannot be doubted. David had no doubt as to his child; and why should any one? Called to a rational existence, and gifted with an immortal soul, but removed out of a world of sin and temptation, before they can be guilty of disobedience, it is impossible to doubt fairly that their eternal safety is secure. The removal itself is the proof of their election. It is a special mercy that spares them the trials of the wilderness, the humiliation and griefs, that would be otherwise inevitable, and places them

early and at once in that unchanging state, where "the angels do always behold the face of their heavenly Father." It is, perhaps, one of the most cheering thoughts, amidst the many sorrowful and gloomy hours of our pilgrimage—that, though the curse of death is on the world for sin, and though the awful results of that curse are seen in an endless variety of ways, both in present punishment, and in the moral certainty, that multitudes of men are bankrupt for the great eternal accounts; yet that God is pleased to take away one-half of mankind before they reach years of personal responsibility. The millions of adults who are sanctified and saved, through the belief of the truth, are an absolute majority on the side of holiness and happiness. We must believe that many "go into everlasting fire," that many "wake to everlasting shame and contempt;" of many whom we know, and have known, we cannot but stand in doubt. On many cases, that it would be criminal in us to decide, and that it is well for us that we are not to decide, there cannot but hang a shade of mystery—we cannot say where they are gone. Then there is a peculiar glow around the infant's dying pillow, and, trying as it is to see the little sufferer in the strong grasp of death, it is cheering to know, that no doubt overhangs the dispensation, that the angel of death frowns not, that the contingencies of a life of temptation are not in that case seen necessary, but that the child has been just called forward to an immortal existence, received the incalculable blessing of a rational and moral nature, and then been speedily set apart for a world where sin cannot come. The sickness and death of the child are corrective visitations to the parents—they are everlasting security to his offspring.

V. But one of the most interesting features in the whole case is David's peaceful consciousness of future happiness himself—the possession of a good hope. He had been the believing servant of the true God from his youth. His trust in God was a marked feature of his character. In the midst of much imperfection, that trust in a

revealed God was gradually working in him a mighty change—a loyalty of heart, that kept him right on almost all great points, and through Divine mercy brought him at last to a peaceful death-bed, on which he felt the promised salvation to be all his desire. But, in this instance, David has sinned grievously, and had remained, most probably some months, in a state of heart-alienation from the sincere devotional service of his God. It was not till after Bathsheba's child was born, that the prophet was sent to David. Most probably he was all that time in a state of backsliding; observant, perhaps, of the outward duties of religion, but either in a state of spiritual torpor, or miserably uncomfortable under the consciousness of unrepented and persevering transgression. His want of readiness to perceive the force of the prophet's parable, would imply that gross sin had very much deadened his spiritual perceptions. There is no deterioration more rapid than the deadening influence of an indulged sin on a fallen believer. David says, elsewhere, "If I regard iniquity in my heart, the Lord will not hear me:" and the only alternative, therefore, which suggests itself in such a case, instead of the right one, is to cease to pray, and not to mock either God or self with the insult of a pretence. Perhaps, like many another man caught in the toils of God's providence, he had been without a fixed and steady act of prayer for many months! The half-conscious sigh of a germinating repentance might have occasionally heaved his bosom, even by the couch of Bathsheba; but he had shunned, because he was not yet prepared for the acknowledgement of his transgression. He had not yet felt its guilt. He was a stranger to contrition.

How rich then were the boundings of mercy to him! How full the tenderness and the pity of omnipotent holiness to a fallen creature! How fitted is the aspect of such dealings to win the sinner, if he rightly considers them, back to holiness and to God! Before God sent the correcting affliction, he sent his servant Nathan on a

message of forgiveness. As "the Lord turned and looked upon Peter," so did he look kindly on his servant David. He brought him to a consciousness of the evil of his doing and its melancholy result, in giving "the enemy cause to blaspheme;" and when the penitent king unhesitatingly admitted it all—"I have sinned against the Lord"—he was met by the unspeakably gracious assurance, "the Lord hath put away thy sin." The ground then, on which he stood was that of forgiveness, the free unconditional pardon of sin. He had no claim of moral merit; most probably he had none previously; but if ever he thought he had, where was it now? His safety for a future world lay in this only—"But there is forgiveness with thee;" and mark the holy effect of such a consciousness, when God speaks it within the heart; not that he might take a licentious encouragement for further transgression, but "that thou mightest be feared." It is not so much the punishment as it is the pardon, that revives and perpetuates the fear of God in the heart. There is, at least, one of David's writings which speaks directly to his state of mind immediately after the visit of Nathan the prophet; and surely it would not be easy to find any where more striking evidence of contrition, or a more earnest longing after renewed holiness, than the 51st Psalm exhibits; nothing can be more pleasing than the writer's consciousness and avowal of the need of entire and absolute dependance on mercy only, and the utter inaptitude of any ability of his own to amend his circumstances. "Thou desirest not sacrifice, else would I give it thee; thou delightest not in burnt-offering; the sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise."

Now it is standing on this specific ground, that the penitent king declares over the corpse of his infant, "I shall go to him." The lot of my infant is unquestionable happiness in the bosom of God. The mercy of God has secured to him, as a fallen creature, the rest, the inheritance, the joy, without the humiliation and the

conflict; and I, though deeply fallen, and stained by the sin of a wilful disloyalty and rebellion, though defiled with the dark blot of blood-guiltiness—I, through a large measure of the same grace, shall escape from the just visitation of eternal wrath, and shall enter on that same rest that remaineth for the people of God—I shall go to him! Yes! it is a mercy indeed, that a sinful man is permitted thus to entertain a well-grounded hope of once more indulging the natural affections, and cherishing, through forgiveness, in the hour of bereavement, the prospect of meeting again those whom we have loved and wept on earth.

But this is not all. Neither could this alone be satisfactory to the forgiven soul. God, in his mercy, speaks peace to the transgressor, and revives within his breast the hope, that he shall yet be where the angel of his little one always beholds his heavenly Father's face. But that very thought tells of something more and more blessed than a reunion with the departed; there is the hope that Job so distinctly cherished, "In my flesh shall I see God." This to the enlightened and believing mind is the grand expectation. God has manifested himself for forgiveness, through the extraordinary dispensation of an incarnate and humiliated Redeemer. No man hath seen God at any time—the only-begotten Son, which is in the bosom of the Father, he hath declared him. And it is this fact, and the glorious consummation which is promised in connexion with it, which now animates the soul and cheers it on its way. It is not merely that we are come to "the general assembly of the church of the first-born, whose names are written in heaven;" but we are come to Jesus the Mediator of the new "covenant, and to God the Judge of all." The illimitable God, who inhabiteth eternity, shall be fully manifested to the forgiven soul in the glorified person of Jesus. This is the height of human felicity, when God reveals himself to man, through man, to the utmost extent to which man can possibly know him: "We shall see him as he is;" we shall see, "face to face," we shall "know, even

as we are known." Can any lot be conceived more glorious than this? And yet it is the privilege of every real Christian. A guilty and defiled creature, wholly pardoned, plucked as a brand out of the fire, raised to present acceptance and communion with God, seeing the objects of his affection successively snatched from him in judgments, and yet in mercy, and as he sheds over their bier the tears of natural sorrow, anticipating the day when he shall not only rejoin them, but see, adore, and love, with unreserved affection, the Author of all his mercies, both in time and eternity, made fully known to him in the glorified manhood of his brother the man Christ Jesus.

Let one additional thought close the subject. David could say of his child, "I shall go to him." So may any serious Christian say of his relations who have died in the faith. There is a hope of meeting arising out of the moral assimilation. The people of God meet again in an appointed resting place. But how tremendous is the other side of the picture, when the ungodly man thinks of the departed companions of his iniquity, "I shall go to him." When scenes of passion, violence, or dishonesty have occurred, and a mutual influence has combined

for the perpetration of deeper crime, how awful the thought of meeting in a world of retribution! The rich man in the parable, who knew well the character and influence of his own example, trembled to meet his brethren: and probably if there is an agony more deep than any in that world of pain, it will be the merciless and eternal lash of mutual reproach; if there be a pang now more painful than others to shoot across the breast, it is the dread of encountering it. There must be in some minds the gloomy consciousness, that this person or that, has gone down hopeless to eternal despair, accompanied with the soul-harrowing thought, "I must go to him." The dark lot of the victim—the seduced, the betrayed—seems too likely to be the destiny of the victimizer, the seducer, the traitor. What a range of speculation this opens out to the men of this world. Dwell on, it is too much for endurance. Shall that hand be grasped again, that tongue be heard, that eye be met again in hell? Oh may that practical anticipation of the horrors of its deepest woe lead men, while it is called to-day, in unreserved humiliation and bitterness to the cross of Christ.

LATIMER.

LETTERS TO THE WIFE OF A YOUNG CLERGYMAN.

NO. II.

MY DEAR YOUNG FRIEND,—Believing as I do that you can join the Psalmist when he says—"with my *whole* heart have I sought thee;" (Ps. cxix. 10.) I doubt not that you will be enabled to add—"I will *delight* myself in thy statutes, I will *not* forget thy word." (Psalm cxix. 16.) This precious guide will, I trust, lead you through every difficulty and danger; may you have grace to give it that prominence which it ought to have in all your pursuits; that your path may be that of "the just, which shin-

eth more and more until the perfect day."

You will, however, soon find that your varied and extensive sphere of usefulness will need much *general* information. In the great work of bringing back again the lost sheep to the fold of God, an enlightened knowledge of human nature is required; and although your own observation and daily experience will assist you, yet you may be greatly aided by that of others, who have gone before to their heavenly rest. Let some

valuable piece of Ministerial Biography form a part of your daily reading. This will tend to realize in your own mind "their deep felt obligations;" and when domestic cares or parochial difficulties seem ready to overwhelm you, you will often find that they have had the *same*, but out of them "the Lord delivered them." They will often cheer you by the unexpected discovery of a truth we so frequently doubt, that "no temptation hath taken us but such as is common to man; and you will find the faithfulness of a covenant-keeping God verified in their experience. I shall not give you any list, because I would rather refer you to a chapter in Mr. Bridges' "Christian Ministry" on "General Study." Indeed you will find the whole work a great treasure, and it will furnish you with much subject-matter for meditation, conversation, and prayer. Ten minutes spent every day in reading it, will be abundantly compensated for by an elevated and enlarged view of the great work with which you are *now* connected.

As spirituality of mind, and fitness for your many duties, rather than personal attractions, are, I trust, what you seek for, I mention particularly those books which have the greatest tendency to promote them. You will find Mr. Bickersteth's series on the "Means of Grace," such as his "Scripture Help," "Treatise on Prayer," &c., great aids in your own religious improvement and in your "labour of love." From them you may gather many a hint, which may be profitably given in your daily intercourse with your flock. And here let me mention, that I think the lending and recommending solid and profitable works to young persons in the middle and higher classes of society, a most important part of your duty; never derive benefit from any publication, without thinking of some one to whom it may be useful. If you adopt this plan, you will be astonished to find how often the suitability occurs. In my own sphere this has surprised me. I have so frequently found that a useful book lent to me, or read by me, has been needed by some one of our flock. Here, however, I will add

one caution; do not think so much of what will *please* as what will *profit* the individual. Remember that your responsibility extends to the watching for souls, as they that must give account; never lend *that* which will sanction any error amongst your people. The counteraction of evil, and the establishment of God's truth, is your work. It is awful to think how much error is propagated by the incautious lending of books, by really Christian friends! I would affectionately urge you not to admit into your own library any works which have even a doubtful tendency. Recollect that by your people any book on your shelves, or on your drawing-room table, is considered to have your approbation, or to be chosen by you. During a morning call a word may not be said about it, but there may have been an impression left in the mind of a young person, which will have an eternal influence. I know that you may be placed in a situation which renders it a duty, in the spirit of prayer, and in simple dependence upon Divine teaching, to examine where the evil lies in books which *have* injured or *are likely* to injure your young people. But whenever this is the case, remember that you are treading on most dangerous ground, and be quite sure that a call of duty, not a *feeling of curiosity*, leads you to it; otherwise you have no right to rely upon Divine support. Never indulge the idea that *you* are too well established "to be injured by it;" but recollect that you have *still* a "heart deceitful above all things and desperately wicked" to contend with, and a great enemy ever on the watch to infuse his deadly poison. How often does he now succeed through the medium of some book written in a style to fascinate the imagination, before Christian principle can defend the heart! It is not long since that we heard of a young person having joined the Church of Rome from this very cause, and the remark made by a friend was—"she was never *convinced*, she was only *captivated*!" Satan only aims to accomplish his end, the means are matter of indifference to him; but in these days,

whilst he succeeds through the *understanding of one*, he does so through the *affections and imagination of a hundred others*. You may, however, be asked your opinion of one of the books to which I allude, by a really "anxious enquirer," who has her face towards Zion; it then becomes your duty to see where the danger lies, and to point it out. You will often find an error so serious at the commencement of the book, as to make it needless to waste your time upon it. In other cases the evil is not less fatally, but more artfully mixed up. You would find Bishop Mc Iwayne's "Oxford Divinity compared with that of the Roman and Anglican Churches," an invaluable help to you, and if you will read it two or three times through, you will always be able to detect error, and you will see the awful evil of the whole system of Tractarianism, at the same time you will observe the importance of guarding against *every part* of it. It is by reading small portions of this system, written in a captivating style, and by not seeing them in their true connection, that so many are injured by them.

I cannot in this letter enlarge much more on your general reading, but I

must add one work to my list, *which* is, "Milner's Church History." I know you have read it, but do so again and again; as it will assist you to point out when and where the various heresies crept into the visible Church of Christ; at the same time your own mind will often be benefited by the Christian experience of those, who, in all ages, have constituted the invisible one. The standard of opinion there raised, is not that of even the most devoted Christians, not of martyrs themselves, but of the infallible Word of God. From the perusal of such works as these, you will, I trust, always turn with a fresh relish to your Heavenly Guide, and be enabled to say,

"Lord, thou art true—and oh, the joy,
To turn from other words to thine!
To dig the gold without alloy,
From Truth's unfathomable mine."

With affectionate Christian remembrance, and a sincere prayer that all your pursuits may be blessed by Him who alone can make them profitable,

Believe me,
Your attached Friend,

Bristol, July 6th, 1845.

"WHEN the love of God has been shed abroad in the heart by the Holy Ghost, the very smallest of his kindnesses are associated with the hand from whence they flow, and knit the heart to Him with bonds of increased tenderness."

This is strikingly illustrated in the following quotation from the "Life of Wilberforce:"—

"He loved flowers with all the simple delight of childhood. He would hover from bed to bed over his favourites; and when he came in,

even from his shortest walk, deposited a few that he had gathered safely in his room before he joined the breakfast table. Often would he say, as he enjoyed their fragrance, 'How good is God to us! What should we think of a friend who had furnished us with a magnificent house, and all we needed, and then coming in to see all had been provided according to his wishes, should be hurt to find that no scents had been placed in the rooms? Yet so has God dealt with us.—*Surely flowers are the smiles of his goodness!*'"

Poetry.

PROTESTANT MINSTRELSY.—No. VIII.

(For the Christian Guardian.)

OLD ST. PAUL'S.—THE PRIEST OF ST. OSITHE'S.*

HARD by the river banks you see
That stately house of God—
The holy threshold—that should be
By kindly brethren trod ;
Where, sheltered from our changeful
skies,
Should burn the truth that never dies.

The ancient door is opened now,
And many an image cold
Is kindled by the morning glow,
As it were burnished gold,
On carved wood and sculptured stone
The glittering shafts of light are
thrown.

Angels, whose watch is never done,
Are imaged at the shrine,
And quaint hard blossoms, many a
one,

Round stems of marble twine ;
The craftsman's garlands, fair to sight,
That feel no frost by day or night.

The wind moans at the ancient door,
But enters not I ween ;
And never on the marble floor
The drifted snows are seen ;
But keener far than wintry winds,
Are stony hearts and evil minds.

Was it not for our Father's praise
That stately house was made,
When Christian men, in other days,
The stones in order laid ?
Surely for pray'r and praise they come
Thus early to their holy home.

Long since the matin bell was rung,
'Twas heard at break of day ;
Not at this hour the mass is sung,
Not at this hour they pray.

Then wherefore come they, knight and
priest,
As kindred throng a household feast?

Oh, there was haste and there was
throng,
At third hour of the day,
When multitudes, astir for wrong,
To Pilate went their way :
On many a palm was dark the stain,
When Pilate washed his hands in
vain.

Why should the servant fear to go,
Where once the master stood,
By the same path, that long ago
Was clearly marked in blood—
Think you the cross is heavier now
Than when it rose on Calvary's brow ?

And yet, thou hast a fearful doom,
Priest, in a Christian land,
Shut out from every Christian tomb,
And, by a brother's hand,
Cast forth, beyond the vineyard wall,
Where fiery showers unhindered fall.

No darker doom than now is thine,
To early martyrs came ;
Torn, by thy brethren, from the vine,
Bound for the quenchless flame ;
If earthly hands could tear away,
From the true vine, a living spray—

They cannot, and thou art not riven
From the fair tree of life ;
Thou shalt put forth thy leaves in
heaven,

Where storms are not at strife ;
The fruit, that thou wilt die to keep,
No wind shall from the branches
sweep.

* William Sautre, the earliest martyr for the Reformation in England. On this account his degradation was performed with great exactness in the cathedral, where he appeared in his priestly vestments. At first, through weakness, he had abjured his opinions, but afterwards proved steadfast unto death.

The vine will spread, the vine will
shoot,
And shadow parching lands,
And far and wide shall drop its fruit
In children's lifted hands;
O'er palace gates and cottage eaves
Shall men go pluck the goodly leaves.

Then tremble not, because the woes
Are bitter that they speak;
And fear not, if the furnace glows;
And once the flesh was weak—
Weak, when the cock at morning crew;
At eventide, in tortures true.
‘Eney.

Review of Books.

THE UNITY OF THE CHURCH. A Sermon preached at Brighton, Dec. 10th, 1840. By JULIUS CHARLES HARE, Archdeacon of *Lowes*. Parker: London.

IS UNAUTHORIZED TEACHING ALWAYS SCHISMATICAL? A Sermon preached before the University of Oxford, May 12th, 1844. By the REV. J. GARBETT, Professor of Poetry, and Prebendary of *Chichester*. Hatchards: London.

THE UNITY OF THE CHURCH. By W. B. NOEL, M. A. Nisbet, London.

THE UNION OF ALL TRUE CHRISTIANS, POSSIBLE, DESIRABLE, AND NECESSARY. By A CLERGYMAN. Norwich: London, Seeleys.

(Continued from page 361.)

WE feel sure that our readers will not quarrel with the lengthened extracts that we have given from Archdeacon Hare: nor do otherwise than agree with us that he, at least, has afforded, on the part of the Established Church, most valuable materials for the furtherance of Christian Union.

We come now to no less an interesting document; and amidst all that we are constrained to associate with our thoughts of Oxford, of a dark and forbidding character, we feel it to be a real refreshment to turn to such sentiments as were broached by the Professor of Poetry in the University pulpit.

Without pledging ourselves to an entire agreement with every statement, and certainly without pretending always to comprehend the meaning of the learned Professor, we cannot but regard his sermon as suggesting a somewhat novel, but singularly interesting view of divine truth. We must regret that where there is evidently such a capacity for promoting the edification and direction of the Church in these perilous times, so

involved and unintelligible a style of writing should be adopted. God's truth should not be put in jeopardy by man's conceitedness. Great plainness of speech is, happily, not at variance with the purest classical propriety; and who that is privileged to possess a Scriptural, spiritual discernment, would wish to run the risk of conveying an uncertain sound, or no intelligible sound at all, to the inquirers after truth?

In proportion as we value this sermon, do we regret this drawback to its usefulness. Still, we can gather sufficient from it for our present purpose, of plain and unequivocal meaning. Would that we could all be actuated by the spirit which pervades it; and, accrediting the view of divine truth which it suggests, suffer that view to influence our feelings and practice towards those who differ from us. A great point, indeed, of Christian union, would thus be gained. The Professor is aware that he probably "exposes himself to misinterpretation among those who press Church privileges, as it seems to him,

to a *virtual* denial of Holy Writ, and the subversion alike of right reason and Christian charity." But he fearlessly lays down the principle on which he goes to work.

"The exclusion of all, *out of the Episcopal Church*, from the covenanted mercies of the Gospel, is a dogma so *intolerable*, so unsustainable by Scripture, so opposed to experience, so contrary to the theory and practice of our own church, and so dangerous in its influence upon our own character and ministrations, that it ought firmly, though temperately, to be resisted.

"The restoration to the church of her lost children, that which, next to the maintenance of the truth, is her greatest and holiest work, is on such principles an impossibility. On one side, a haughty and anathematizing isolation; on the other, a sullen and vindictive alienation, and what *seems* a reasonable enmity to the church, as opposed to the plain truths of Scripture, is the inevitable result. Her apostolical constitution, her divine commission, her holy discipline, her Scriptural teaching, cannot balance with the body of the people this repulsive power. One extreme engenders another; and if she should be overthrown, Rome and Dissent will divide the spoils.

"On the other hand, none versed in Holy Writ, and the Scriptural claims of the church, can palliate formal schism, and a separatist spirit. I dare not do so: nor do I sympathize with those who should attempt it.

"All, I am sure, ought to mourn over the distracted condition of the church; and pray that Christ, by the power of his Spirit, may make Himself an effectual centre of union, if not of uniformity. *I would there were both!*

"Finally, I do not rest a great question, which stands on a larger basis, on any isolated fact, or isolated text; however powerfully it may minister to the proof of it. That the fruits of the Spirit are the evidence of God's blessing and Christ's presence, interpenetrates the whole body of Scripture. It is alike an axiom of reason,

and a principle of Holy Writ; and to resist it is to tempt God, and to incur, before the eyes of the world, an overwhelming overthrow at the tribunal of both."

The Professor takes his text from Philippians i. 16. "Notwithstanding, every way, whether in pretence or in truth, Christ is preached. And I therein do rejoice; yea, and I will rejoice." The object of the sermon is to show, 1st, That what some would call schismatic preaching commenced as early as the Apostles' day. 2. That while the Apostle reprobated the spirit in which the party in question went to work, he rejoiced in the soundness and faithfulness of their preaching. He accredited the message, though he could not approve of the spirit in which it was delivered. And that hence we learn that God, in his mysterious wisdom is pleased to carry forward his work of evangelization very differently to what we in our ignorance are often led to expect; and, consequently, that we should learn the duty of Christian charity and forbearance, towards those who proclaim the same truths, but out of different ecclesiastical enclosures.

"But there were *two* parties at Rome, who, with a very different temper, contributed to this result! One portion of the Christian community, catching new boldness from the apostolic spirit, not only devoted themselves to the propagation of the truth, whose power they had themselves experienced, but deferred to Paul's divine commission, no less than to his pre-eminent abilities, and incalculable services to the faith. They laboured throughout with his concurrence, and in dutiful subordination to his authority. But another party, distinguished, probably, by the same zeal and indefatigable energy, preached the Gospel, as he informs us, *out of strife and envy*, so as to add, of deliberate purpose, fresh sorrow to his imprisonment. Wherein, then, was exercised this personal strife, which not only mingled *unconsciously* as it often does with other and purer motives, but was, on the apostle's

statement, the very life-spring of these men's zealous ministrations? And from whence did they come? No doubt they came from a fierce ungodly jealousy of St. Paul. His authority had overshadowed, if not eclipsed their own. It had interfered with their independence, crippled their influence, and wounded the self-love and petulant pride engendered by successful preaching. The intoxication of spiritual power was too much for them, and the newly-experienced delight of compelling other men's souls to bend before the force of their own.

"As had happened, therefore, in the church of Corinth, which his own hands had planted, these men assailed his character.—Probably with ingenious spite, they denied or they depreciated the gifts with which God had endowed him. They undervalued the authority of the apostolic commission! They might have inveighed against that insatiable and monopolizing ambition which claimed to reap where he had not sown, and to enclose within the fence of ecclesiastical order the field of other men's *free* labour, which had anticipated his own. And that such an opposition to the authority, and contempt for the persons of the apostles, was in no way peculiar to the churches of Rome or Corinth, is no inference from arbitrary premises, no assumed result even of unchangeable principles, but is demonstrated, as in the case of Diotrefes, by the recorded facts of Scripture. Unquestionably this practical condition of things, inevitable though it be, from the impure medium through which, the instant it came in contact with general humanity, divine truth was conveyed, is a rude dissolver of many an ecclesiastical *dream*. Nay, I will not call it *so*! it is not to be undervalued! of many a fond and holy fancy of ancient piety. These were, indeed, earthly and turbulent elements in which and with which to work, energies of evil, ill fitted to coalesce with the divine spirit of the Gospel; and, as we might very reasonably suppose, little calculated either to lay hold on the theory of Christian truth, or to recommend it to the reason and

convictions of other men! But here, as in a thousand other instances, hypothesis is rudely handled by experience. Fact rebukes our speculative reasoning, and even the more justifiable prepossessions of our hearts!

"Observe, then, the Gospel *was* preached by these men, *notwithstanding* all this! Though they were not only, like *all* that minister in heavenly things, vessels of clay, and sorely infirm, but positively impure; that which they contained and conveyed into the hands of other men, was really gold, and the unadulterated treasure of life.

"And when Paul speaks of their preaching Christ, or the Gospel of Christ, with candid and reasonable minds, versed in the simplicity of Scripture, and even the genuine remains of apostolic men, and the relics of the first baptismal creeds, there can be no doubt as to the meaning of this emphatic phrase—simple as it is emphatic—labouring, though it be, to some minds, with the prodigious births of later ecclesiastical systems. If there were nothing else, indeed, to give this expression a very precise and intelligible meaning, yet, anyhow, the hostile attitude in which these teachers evidently stood to apostolical authority, excludes those complex and artificial definitions of the Gospel—that church-theory—which modern times have not only permitted to grow around it, but have worked into the core of it, and identified with its essence.

"But we do not rest upon this negative proof. The recorded preaching and writings of the great apostle, taken in themselves, and in their own ample compass, if uninterpreted and unsupplemented by an extrinsic theory, furnish, even on the confession of an opposing theology, irresistible evidence of its nature. This gospel, then, in the promulgation of which Paul rejoiced, was no gigantic sacramental system, the growth, intellectually and morally, in part, of sacerdotal usurpation, but, in *fact*, a great deal more of influences and combinations of events unforeseen, and unbuked, as they rose, by the simple

word of God! But it was no other than repentance towards God, and faith in the Lord Jesus Christ—Christ as our life and our hope, our justification, and sanctification, and redemption! Christ, as our sole reconciler to God, and holiness as the seal of the Spirit upon the true believer, and the unquestionable evidence, in the eyes of all the world, of the working of the regenerating Spirit within the soul.

"Whatever be the position and true value to be assigned to the apostolical commission in the persons of those great teachers upon whom alone the fulness of its powers descended! Whatever be the dignity and prerogatives of those after them, who, either as chief pastors, or humbler labourers, are duly called in the congregation to preach the same doctrines, and to minister in holy things! Whatever efficacy, and whatever weight, in the order of means and instruments of grace, be assigned to the sacraments ordained by Christ himself, yet this, beyond question, according to St. Paul, is the *essence* of the Gospel, its concentrated power, and living force. This, detached from all accessories—this, made bare of all accidents—this, taken in every variety of form, if I may so say, *out* of the vehicles through which it is conveyed, the means by which it is enforced, and the forms in which it is embodied, is the transforming, quickening, saving energy which God became man that he might convey to perishing sinners. It is Christ our life, and faith, instrumentally conveying to the soul the vital virtue which resides without stint or measure in Him!"

It must not, however, be supposed that the Professor is indifferent to the peculiar privilege and blessing of his own Church.

"I say nothing," he adds, "in derogation of that living machinery and systematic discipline which, in one form or other, almost all Christians are agreed in thinking of the highest importance to its propagation, efficacious teaching, and continued preser-

vation. Still less do I say anything in disparagement of that specific form which our own church has adopted, and solemnly enjoined upon her children; I, for one, regard it with the profoundest reverence and a filial obedience, and account it, with her greatest theologians, though not essential to the existence, yet indispensable to the perfection of a church!

"But so much being granted, what I wish to insist upon is this; as proved, even to demonstration, by the simple Scriptures, interpreted by the ordinary laws of reason and principles of language, apart from tradition and arbitrary though venerable hypotheses: that the truths of the life-giving Gospel of Christ, which are of power to reconcile men to God, and to save the soul, are not only *capable* of being separated, by an intellectual analysis, from any specific form of church government and instruments of discipline, but are constantly so presented in Scripture! that they are, from a divine wisdom, deliberately so urged, and continually placed before our eyes in this their independent force, and, conditioned only on the presence of that Spirit who bloweth where he listeth, in their naked, essential efficacy! Albeit, the Gospel is laid before us under a diversity of aspects and relations; sometimes in its first creative energy in the soul; sometimes in the struggles and painful developments of the Christian life; sometimes in its visible works; sometimes in its consummation in the intuitions of a divine and contemplative love, as handled by Paul, or Peter, or James, or John, it is still the same. In *all* it stands aloof, as far as *statement goes*, of any specific form or regimen, as *essential* to its power. Of inference, more or less distinct, short of *certainly*, I say nothing. To allow that there is no explicit statement, such as *no candid mind* can possibly resist, if it accepts the rest of the Gospel, is quite sufficient for me when speaking of truths called vital, in a book declared to be a full and sufficient rule of faith. This is *enough for my argument*, that these essential verities are not explicitly put, by the word itself,

in that inseparable connexion with anything, which is necessary to make that thing too, *essential* to salvation, though we may so *infer* by argument more or less probable. And my text presents one of many proofs of it."

Most forcibly is it argued, that if ever such proceedings deserved to be anathematized, it was in the apostles' days.

"And it is the more decisive and unexceptionable, because it occurs at a period in the history of the church when, for more than one reason, we could least of all have expected a specific instance of such a principle; however easy it is to collect from that which is argumentatively of greater value than an isolated fact, or isolated text, its general tone and confessed spirit. When the apostolic power of miracles, and the apostolical infallibility, and the apostolical holiness, the very visible image of the Saviour's righteousness transfused into his chosen messengers, were all in undiminished action in the church, they rendered an opposition to that authority tenfold more heinous than at any other period it could possibly be. Because it was an opposition, not to representatives, withdrawn by twenty or thirty generations, or constructively and virtually only, but *direct* and *wilful*, and such as was really, both immediately and by moral and logical consequence, was imminently dangerous to the purity of the faith and the salvation of men's souls. Our first impression certainly is, that such opposition would be a moral impossibility instead of a frequent *fact*! And this deserves to be insisted upon, and broadly put forth. Because, though it is a common assumption, and powerfully, though perhaps unconsciously, influences many ecclesiastical arguments, yet the hypothesis that resistance to the apostles and their successors as God's messengers and vicars, is equal in guilt, and entails the same spiritual consequences on teacher and taught, is both historically and argumentatively unsustainable. It involves the vast assumption that the *evidence* of the

divine authority of each is equal, which, even on the supposition of the same saintliness of life, and the same shining forth of the divine Spirit from within them, is in the broadest possible opposition to the real state of the case: for where are the miracles? There are other fallacies in it, but here I can only notice this.

"Yet, with all these aggravations, and manifold circumstances of danger, though it flowed from lips not apostolical, no, not even, as future facts will indicate, apostolical by commission; though the very worst ambitions of the world were fermenting in the heart of them who proclaimed it, yet it was still the Gospel of Christ unto salvation. It was not emptied of its spirit, or stripped of its inherent divinity. And the apostle not only utters no anathema on them who thus received it, which he emphatically reserves for those who love not the Lord Jesus in sincerity, but acquiesces—not only acquiesces, but rejoices in the extension of the truth as a counterbalance to personal injury, and a schismatic teaching:—'Notwithstanding, every way, whether in pretence or in truth, Christ is preached, and therein I rejoice, yea and I will rejoice.'"^{*}

Thoroughly do we concur in the following passage:—

"What is demonstrable is this, that the true Gospel of Christ was *effectually* preached by men of a separating and anti-apostolical spirit. Moreover, it could not but happen, that not only the general truths of the Gospel, but even their *peculiarities*, and their opposition, at all events, to apostolical

* "Such too the tenor of his statement to the Corinthians when he treats himself and Cephas and Apollos as mere instruments of God, and not to be thought of by the side of the power which wrought salvation. Men, now-a-days, like the disciples of old, would fain call down fire on those who oppose them. They remember not who it was that said, 'Ye know not what spirit ye are of.' Nor, when they told him, 'We saw one casting out devils in thy name, and we forbade him because he followeth not us,' how our Lord replied, 'He that is not against us, is with us,' &c."

authority, should have been communicated to those whom they converted. For, upon no spirit of strife or jealousy, merely festering in the heart, without a practical influence on the life and doctrine, would the apostle, even if his introspection into men's hearts extended so far, have animadverted here, as adding bitterness to his bonds! Plainly, it must have coloured the teaching of these schismatics, and have been communicated to their disciples, though since it did not flow, as in themselves, from wilful error or sinful passion, it made not the word of life of none effect. And this schismatic teaching having thus the power to work in the soul, that which is the triumph of the Gospel and the test of its divine origin, *a complete revolution of the inner man*, it would not empty of their efficacy and blessedness to the disciple, those sacraments which presupposed the faith and grace which they did not produce, but which they either sealed or sustained. The less is necessarily involved in the greater. Where God withholds not the transforming and vital spirit, (and *if* he had withholden it here, St. Paul never could have rejoiced at the preaching of Christ, which would thus become a most impotent and hollow thing;) he would not deny the smaller, though still blessed gifts consequent upon it—the full privileges of union with Christ through faith.

“ But a very slight examination of the facts of the case will, I think, demonstrate wherein, as we behold it with our own eyes, the moral and spiritual power of the Gospel consists, and confirm, *experimentally*, the teaching of the apostle. And it will not only show that salvation is not closed to the disciples of a schismatical teaching, but that the Gospel *may* be taught by other than the ministers of the word without schism. It is in its very nature a free and anti-formalist spirit, that of the Gospel. And, albeit, not on earth to be disencumbered either of human or even authoritative agencies, which, in the midst of corruptions, and miserable obscurations of light and of a primitive commission, have been mightily blessed, and are any how to be retained and de-

fended; yet has it ever been breaking forth from the confinement into which men, each in his own sectarian circle, would fain coop it up. To make known his absolute will, and the expansive love of the Gospel, almighty God *delights*, as it would seem, to prove that the gifts of his Spirit are the imprescriptible *right* of no men, or society of men, however *generally* covenanted they may be; but his own to give or to withhold! And that, as in times of old, he who feareth him and embraceth salvation, as it is in Christ Jesus, is accepted with him.

“ And as is the case with all fundamental truths, this fact escapes, by bits and fragments; it is confessed, though reservedly and reluctantly; and is extorted from all, but the extreme maintainers of a church system, not *generally* blessed to the salvation of souls, which all gladly allow, but *absolutely* and by covenant exclusive, which is quite another thing. For instance, when the sacraments of Christ cannot be obtained, they are *not* necessary, by universal consent. The blessing accompanies the wish, the frame of mind, and the latter may plainly exist in any communion, however *materially* schismatical. When they had administered through unworthy hands, yet they are confessed to convey as powerful a grace to the heart which, by faith, is fitted to receive them, as if they came from the hands of the greatest saint. On what principle? None but those who theologise with Rome will maintain that it is, because the church and the ministers of the church are independent of moral laws; and if they go so far with her, they ought to go farther, and complete the scheme by making the grace depend on the will of the priest. The evidence which is good for the one, is good for the other! No; the principle surely is, that almighty God who giveth the graces of the Spirit, not as the prerogative or *right* of those who minister, but for the edification of his flock, will not permit them, by any delinquency on the part of the church, to be of no avail to those who are by faith prepared to receive them! It may destroy the soul of the guilty minister, and,

indirectly, the souls of those committed to his charge, but shall not deprive the righteous of his reward.

"And so, in the administration of baptism, by whomsoever administered, in the name of the blessed Trinity, it is, by the consent of the church universal, still baptism. On what principle? Because the largeness of God's gifts, and the gospel mercy, must be measured by his love, and none shall be withholden from it, who, whether informally or not, are brought in faith within the reach—the living terms and meaning—of it. The principle may be pushed further, but it is at least good for this."

How forcibly does our author state the real power of the Gospel!—

"The power of the Gospel lies; in very truth, in the fore-designed correspondence between certain *facts* of revelation on one side, and certain facts of human nature on the other, wrought out by an awakening of the conscience to a feeling of this harmony, and that spontaneous and living acting on it, which is the work of the Spirit. The burthen of sin—the consciousness of condemnation—the sighing for deliverance from this body of death! Christ as the Reconciler, and free Redeemer—the Holy Ghost the Sanctifier—Faith and holiness! Behold the Gospel! Behold the simple instrument which is powerful to the regeneration of fallen humanity, which awakens the profoundest harmonies, and unthought of capacities of the soul. Behold the wisdom, before which learning is a mockery, and eloquence is dumb, and intellect and philosophy are the mere weapons of children by the side of the elementary forces of nature. The one like the other, are the power of God. It is a shallow philosophy, and a forgetfulness of the simplest practical truths, which dreams that such facts as these, if rightly apprehended, facts in themselves so gigantic, and heart-touching, and life-giving, can receive strength, or carry a saving conviction from the testimony of any church, however named, or entitled to the reverence of man-

kind. Preserved they may be, recommended they may be, but I mean a *saving* reception of them. Before they can be received to the salvation of the soul, they must, to each individual conscience, bear their own witness, and their own light with them. No theoretic or vicarious admission is enough. The *ultimate* evidence to them is *intuitive*; inward, not outward; intensely personal, not from other men; identified with our heart and soul, and all our being, the felt but yet inexplicable mysteries of faith! This no church can by an absolute act convey, nor hinder God from conveying. "God so loved the world that he gave his only-begotten Son, to the end that all who believe on him should not perish, but have everlasting life." "Believe in Him!" Here is the covenant sealed in baptism; and whosoever is so saved, is not saved *beyond*, and out of the covenant, but by the terms of it. The outward ministry, however apostolical, which propagates these truths is only so far important, as it is fitted to recommend them, or to gain a hearing for them from those to whom they are addressed, or to convey to faith the sacramental graces, and from infancy to discipline the soul, almost to the unconscious, though still living reception of them. This is an exalted vocation indeed, of divine appointment, and generally necessary to men's souls, but it is only an instrument and a preliminary after all. Herein, likewise, lies the superiority of one church over another; the boundless superiority of our own, when all the doctrine and discipline within her are put forth. We grant, to the full, the inestimable blessing of an apostolical church."

What a seasonable warning to the Church is contained in the following passage:

"But the *bare, elemental, indispensable*, preconditions to salvation, are the word, the *facts of Revelation*, and the living person, or the mighty book to announce it, with the Spirit of God to make it efficacious to the saving of the soul. This is all. It

is still the same word in the conversion of souls, which said, "Let there be light, and there was light;" which spoke, and it was done! which commanded, and it was created! Let not the Church indulge the dream, that to her the word of the Most High owes its strength, or the blood of the atonement its emancipating and purifying efficacy to the conscience. She owes, on the contrary, her power to them. They give life to her forms! They clothe her lips with the true thunder, which is the voice of God, and shaketh the wilderness of the world! The virtue that goes out of them into the hearts and souls of men is the irrefragable evidence of the divinity that is within her. She witnesses to them, but she creates them not, any more than he who testifies to the blind that there is a sun in heaven, makes the great light that ruleth the day! If she forgets her commission, the strength departeth from her; and almighty God will not lack ministers to the everlasting Gospel! His word will still, as heretofore, not return unto him void! The converting power is inherent in the truths themselves! They quicken, like the sun! They live, and they make to live!"

The following reference to antiquity is peculiarly happy:—

"So it was in the primitive church. That marvellous and unparalleled movement which renovated the world, guided by the same noiseless yet irresistible force which impels the stars in their courses, was not merely the result of the preaching of apostles and prophets, though they were, under God, the originators of life and action, and, to the end of their days, the most honoured instruments in that greatest and profoundest of human revolutions. The whole body which they gathered round them participated in the expansive impulse! In that great spiritual fermentation, each became, in himself, a centre of movement, albeit, from the power of the love which burned within them, the unity of object, and the self-sameness of the spirit, amid large and multi-

plying diversities, still maintained the mystical body in its true oneness, inherency in Christ the head, and intercommunion as the necessary result of it.

"Every Christian, in fact, according to his gifts and opportunities, was a messenger of salvation, and preacher of the Gospel. How could it be otherwise? He had discovered an inestimable treasure, capable of an infinite distribution, without diminishing his own riches! He was the subject of a marvellous mercy, able to save, not only his own soul, but the souls of all mankind. They were his brothers in misery, and he burned to make them partakers of his joy. So he spoke with his tongue, and the eloquence of earnest conviction made him powerful to win, and to persuade. Thus it was, when the persecution of the church at Jerusalem, scattered the disciples abroad, far and wide. They all went, preaching, and spreading the knowledge of the Gospel. Their commission was the Spirit within them, and the happiness of making known the great salvation! So it was with Apollos, that mighty preacher! So it was with Aquila and Priscilla. So it was with those many, unrecorded, yet blessed instruments of God, the founders of churches, which gradually grew till they were moulded into form by the hands of the apostles, and by degrees assumed that uniform organization which so early pervaded the Christian church. And it was from the same force of individual conviction, working vehemently forth on all sides, that the Jews, in their dispersion, in spite of the exclusive and unproselytizing character of the law, had diffused so widely among the nations of the earth that knowledge of the true God, which subsequently led so many, trained in that preparatory discipline, to embrace with an eager heart, the expanded scheme of Christianity. And so it *must* ever be. You may frankly meet this spirit, you may authorise it, you may avail yourselves of it, but the rivers will sooner run back to their fountain head, than such a law as this be reversed. You may use it, but destroy it you cannot.

Both Jew and Christian acted and will act on this universal law.

"Now it must be freely admitted that with all this largeness and freedom of individual action, there was still, on the whole, in spite of all exceptions, an apostolical authority clearly pronounced: and, more and more salient, as the church expanded, a system of ministers regularly ordained and authoritatively commissioned. But this can in no respect change the principle asserted by the apostle, who *assumes* throughout his epistles this ministerial and apostolical magistracy. And as to the relation between authority and voluntary or individual agency, in the propagation of the Gospel among the heathen, or mutual edification within the church, the true conclusion will be, not that the one from the beginning resolutely repressed the other, as an irregularity as soon as possible to be put down, but that, in the earliest and purest age, the ministerial authority was reconciled with individual zeal, and the church with the play of individual liberty. And that, whatever might have been the cause, whether moderation and a divine discretion in the apostolic college, or, that best reconciler of all, a pervading charity, the church contrived to combine into the service of the Gospel every variety of gift, from the inspired intellect of Paul to the most untutored zeal! and this, too, without destroying what, within its legitimate limits, is indestructible, from unchangeable moral causes and the nature of man—the necessity and influence of a regular ministry."

It is impossible not to be impressed with the following eloquent passage:—

"Finally, the word of God has left us a certain sign, whereby to know where his presence is, lest perchance, misled by theory, corrupted by interest, or blinded by prejudice and vehement passions, we should bless where he has cursed, and curse where he has blessed. "The tree is known by its fruits." The presence of the Holy Spirit is known by the life, radiant with the inward light, and bearing testimony,

in the productive energies of holiness, to the heavenly fountain which union with Christ has opened within the soul. I cannot but think that the more profoundly we weigh both the facts and spirits of holy writ, the more diligently we compare the outward, theocratic law of the older covenant with that love which, in the Gospel, makes its realization possible; nay, clothes itself with it, to men's eyes, as with a visible body; the more we weigh, on one hand, the impotence of nature, and, till quickened from above, its sterility in heavenly graces, and on the other, the essential fruitfulness of faith—the more diligently you collect into one all that marks out to us the character of true religion, the indestructible instincts of the heart and understanding, the preaching of saints and apostles, the manifold declarations of our Lord, the rule of the last judgment, and the change of heart and moral revolution in which all the machinery of grace issues; the more we do this, the more certain does it become that, wherever holiness is, there Christ has been effectually preached, and whether in the visible church or out of it, there is the dwelling-place of the Spirit! To gain-say this, I was going to say, is the madness of disappointed hypothesis—a straining of an irrational faith, not against worldly doubts, but the firmest ordinances of God; a burthening the church with moral contradictions which must sink her, and a pulling down, in a blind revenge, the whole structure of practical Christianity upon our own head.

"Whoever they be who thus claim their portion in Christ, I am sure that we need not dread the comparison, for the womb of our own mother is not smitten with barrenness, and she is still the fruitful parent of saints! Nay, but, brethren, have patience with me! wherever there be but one scintillation of Christ's image let us rejoice and be glad in it. For in the same proportion is the valley of the shadow of death, wherein men walk, enlightened! For though we be of the church, and she hath been God's handmaid to nourish and train us up, and we be ready to live and die

in her and for her, yet the church is Christ's, and Christ is God's; and God's ways are in the great waters, uncontrolled by our will, inscrutable by our thoughts, unlimited by our systems, and going forth with a divine freedom, in nature and in grace, from everlasting to everlasting! 'Forasmuch, then,' says St. Peter, 'as God gave them the like gift as He did unto us, who believed in the Lord Jesus Christ, what was I, that I could withstand God?' And who are we, that we should do so either? 'Nevertheless,' saith St. Paul, 'Christ is preached, and therein I do rejoice, yea, and I will rejoice!' And, God helping us, so will we! Amen."

We could gladly give further extracts from this remarkable publication, but must content ourselves with the concluding paragraph;—

"Meanwhile, it becomes us to be humble in our rejoicing. It is neither wisdom, nor Christian truth, to deny that other ministrations than our own have sown the Gospel seed among the masses of this great country; that, even, here and there, these preachers of the Gospel of Christ have really not been our enemies, but our fellow-labourers against vice and unbelief; that they have ripened many a harvest-field, which but for them would have been permanently a desolation; that, with all our united efforts, there are still spiritual wastes for which there are no labourers at all, and whereto the sound of the Gospel and its humanising influences have, in no form whatever, as yet penetrated. Finally, if at this moment the ministrations of dissent were withdrawn, the church could not supply the enormous void; all the winds of a fierce infidelity would rush in! There is yet work enough for both! And if her scattered flock, in God's good time, are

ever again to be gathered into the church's fold, it is not to be done by a false catholicity, an anathematising spirit, or a substitution of the church for the Gospel. Let us pray more, and labour more, and preach more, and let the burthen of our preaching be that of Paul's, 'Christ, and Christ crucified.' Let us frankly embrace and cultivate those manifold and powerful agencies for the spread of the Gospel here and throughout the world, which, in a perfect suitability to our existing condition, the necessity of the times, guided, as I believe by a sure instinct, has awakened throughout the length and breadth of the land. Other means may have suited other periods; these are suited to our own, and the church has an inalienable right to adopt them, with the perfect assurance of God's blessing upon that which, whether after ancient tradition or not, she finds best fitted to promote his glory. Let us, bearing in mind the growing facilities for knowledge beyond the ancient schools of our theology, adopt into the ministry, *so far as a sound church discretion and principle shall permit*, all who, being willing to submit to the church discipline, are mighty in the Scriptures, and apt to teach in the strength and zeal which God has given them. And anyhow, whether Christ be preached out of strife, or sincerity, let us rejoice and thank God who hath sent fresh labourers into his harvest! Amen."

We envy not the individual who hesitates to add his hearty Amen to these sentiments.

Let such principles be generally recognized and accredited on the part of the members of our Church, and we shall have gained an important advance towards Christian union.

(To be continued.)

JOURNAL OF A VISITATION TOUR, in 1843—4, through Part of the Western Portion of his Diocese. By GEORGE M. SPENCER, D.D., Lord Bishop of Madras. London: Rivington.

THE day is happily past in which the Anglican Church is episcopal only at home, and not in her dependencies abroad. Yet the struggle for the

first colonial mitre is still recent in our memory. Now, however, we have active and useful Bishops in several very important positions; and

had England and her Church really understood their joint interests, such appointments would have been made and multiplied long ago, and the national reputation saved from much discredit.

The little book before us is a pleasing evidence of the professional diligence and respectability of our colonial prelates. It exhibits the Bishop of Madras proceeding with great urbanity and zeal through his diocese, and gaining honour to the cause of true religion by his serious deportment, his aptness to teach, and his easy accessibility to all parties. And, bating a little on account of his stiffness towards missionaries of the Protestant Dissenting communities, and a little also on account of a rather amiable demonstrativeness, which gives to his style a sort of consciousness that he wrote for the public, it is a very pretty book. We cannot but feel at home with him in his tent and his palanquin, in his sojourn with the British residents, and in his visits to native princes. We know not that we should have followed the mitre so readily into idolatrous and impure temples. Even the semblance of a serious curiosity towards that which is evil only, and of the worst kind, is too apt to give support to the system, when a half-consciousness of the error already exists; and the merest shred of countenance is at once magnified into a mighty encouragement. Witness the instance in which the Bishop was shown an inscription recording the fact, that the pagoda had been repaired by the resident officer of the East India Company. Will not the Bishop's visits be recorded also?

There is something very pleasing in the progress of the Bishop's evangelical views and feelings. We have been now sometime accustomed to see that, whatever have been the cloudy notions of former days, almost all our colonial, not to say missionary prelates, when brought into contact with the gross ignorance of the heathen, and the equally gross superstitions of Popery in heathen countries, appear to fly for refuge at once to the hope set before them in the Gospel, and to find it increasingly the comfort

of their own souls, and the main strength on which they must lean for usefulness.

This is very manifest in Dr. Spencer; at the same time it is a matter of some regret to see the comparative juvenility of his theology, and that he is only now arriving at the first principles of the oracles of God. When we look back at the Protestant writers of earlier days, it is surprising how very meagre is the theology which serves in this day of practical activity. The Bishop is, however, on the right course—the study of Scripture. He says, “I always explain a portion of the Bible, morning and evening, to the family with whom I lodge at a station, and to my own party on the road. It is a plain, apostolic duty. St. Paul taught all the counsel of God, not only publicly, but from house to house.”

It is to be hoped that so salutary a custom will be the means of ultimately emancipating the Bishop's mind from the unscriptural notions which he yet entertains. In one instance, when speaking of a ruined place of worship, he says: “The font wherein we are buried by baptism into death is still standing, and, placed among the tombs, preached most eloquently the necessity laid on those who died in baptism into sin, of continuing to die into sin daily.” Surely, there is manifest inconsistency in assuming an actual death into sin in baptism, if it has yet to be followed by a continual dying. Either death supersedes a subsequent death; or something of the previous life remains. And is it not strange to hold this notion of an actual death to sin in baptism, when so manifestly the great majority of the baptized live in sin, gross and unchecked, as if no sacred rite had been performed. We are satisfied that this notion of an universal baptismal regeneration is unscriptural; and, however it may have been fostered by the superstitions of the churches, it has no foundation in revealed truth; and it must ultimately yield to the Bishop's healthier habit of Scriptural investigation, or it will assimilate and absorb all the other truths of the Bishop's creed. It is,

as the *British Critic* has said, the fundamental statement on which they erect all the rest of the Roman Catholic system; and if, in contrariety to the Articles, it shall retain a place in modern Anglican theology, more palpable and gross errors will gradually gather round it. We do heartily desire in this worthy prelate's mind, a clear eviction of Scriptural truth on this controverted but essentially important topic. It would infuse a healthy tone into all his theology, and impart a manly liberality yet wanting to his actings towards other Christian communities. It evidently, at present, influences his line of reading, and sends him to Cardinal Ganganelli for instruction in the fulfilment of episcopal duties, rather than to the wholesome treatises on the pastoral care which have emanated from the school of Protestant theology. We would not have minded the little demonstration of his readiness in Italian literature, but it is very undesirable to see an Anglican Bishop seeking his directions in the Italian and Ultramontane school. They who know that school best, are well aware how vital error of the worst kind is artfully blended with a mock humility and spirituality; and that the mild morphine influence of the one is essentially intertwined with the deadly and coarse narcotic of the other. Let Paul speak to us through his instructions to Timothy and Titus. Let our reformers of the Elizabethan age have a fair position conceded to them: but let not our colonial Bishops give this prominence in

their dioceses to Francis Xavier and Pope Ganganelli. It is a bad school at the best; and can only foster in the bench the notion, which they are quite ready enough to entertain, of the mysterious, mighty, and irresponsible power of the prelacy. There are certain hankerings of this nature traceable in Dr. Spencer's mind—tinctures of the Laudian school, which it would be happier for him if he could cordially discard. Eliminate this from his system, and he gives promise of being a very useful man.

We would just glance also at a minor error which is generally found in association with the former. It is the ever presenting the notion of the church to the mind under the figure of a female. This is specially a Romish error, and it tends always to screw up the Christian community towards mariolatry. It is easy to jump from the imaginary mother to Mary the Mother of God. The more healthy state of mind is to regard the Church as a company of faithful men, and the authority in the Church as that of a Saviour present by his Spirit, and speaking through his word. "Our dear mother, the Church," of which Dr. Spencer speaks, is a delusion, which, in the strictness of notion essentially important in matters of eternal moment, should never be allowed. We have thought it our duty to notice these spots on the pages of a book, in other respects interesting and praiseworthy, and likely to be useful to the colonial Church and its several missions.

THE FALLEN CROWN.

THE Queen has ris'n from her crimson throne,
And her peers are bending round,
Where high estates their sov' reign own
From Britain's utmost bound.

All eyes are on her jewell'd brow,
And her cheek of youthful bloom;
All ears intensely listen now
To hear a nation's doom.

"Right well, my lieges, have ye sped
The duty ye have done:
The mighty struggle's o'er," she said,
"The victory is won!"

"And trust me, lieges, every power
A British Queen can own
Shall aid ye—and this very hour
I pledge my ancient crown!"

Then round the plaudit murmurs float
And whispered praise mounts high;
Yet was there heard one deeper note,
A fallen nation's sigh!

The Queen has left the sacred hall,
And the nobles are gath'ring round,
When, lo! the crown is seen to fall
Degraded to the ground!

Bruis'd is the sacred gold, and tost
The pearls and diamonds rare;
The ermine stain'd, and torn, and lost
The brightest jewel there!

Past is the pageant-train; and past
The Queen to her secret bower;
But still through lengthen'd years
will last
The memory of that hour.

Then first the British realm could tell
Of sacred rights no more;
Then first the crown of Britain fell
Dishonoured on the floor.

And the Queen may come to her hall
again,
And unveil her jewell'd brow,
And lords and knights may swell her
train,
And wealth and title bow—

And the silver voice which charms
the land
May thrill in magic tone—
But the crown has fall'n from the
keeper's hand,
And its fairest gem is gone!

Rome's revelshout may mount on high,
And fill the Sovereign's ear;
But above it must rise the deep-drawn
sigh
Of a fallen nation's fear!

It shall mourn at the Almighty's feet,
Our stripped and batter'd crown;
And bring from his all-gracious seat
A restoring blessing down.

LATIMER.

Intelligence.

PARISH OF ST. PANCRAS.

A LETTER has lately been addressed to the Dean and Chapter of St. Paul's, as Patrons of St. Pancras, by the Rev. H. Hughes, on the deplorable state of this parish as to church and school accommodation. We fear that other parishes in the metropolis could make similar appalling statements. There is no point of deeper interest to the nation generally, than the moral and religious improvement of the metropolis; and we do trust that affluent Christians will have their sympathies more and more drawn out to all those institutions and projects which have for their object its amelioration. We give some of Mr. Hughes' fearful statistics.

"The population, according to the last census (1841) was 129,598. It is still rapidly increasing. I am informed that since 1841, fifteen hundred additional houses have been built, and

become inhabited by, certainly not less, probably more than 10,000 individuals, so that at this moment the population is very nearly, if not exceeding, 140,000.

"This, the population of one so-called *parish*, is more than that of many counties in England. In 1841 the *county* of Rutland had 21,340, the *county* of Westmoreland 56,469; the *county* of Huntingdon 58,699; the *county* of Bedford 109,937; the *county* of Hereford 114,438 inhabitants. The largest and most populous of five English *counties* had in 1841, 114,438 inhabitants; the *parish*, not *county*, of St. Pancras, has, in 1845, 140,000. And there is every probability that this number will go on increasing till the whole 2,600 acres, of which the parish consists, is covered with buildings, and teeming with human life.

"According to this computation,

there ought to be found in the parish of St. Pancras church-accommodation for 47,000 persons. That is, FORTY CHURCHES, accommodating eleven to twelve hundred each, would not be at all too many for such a population; not more than enough to allow the church to fulfil towards the people the duties she owes them as souls committed to her charge. But what is the real state of the case? In FOURTEEN CHURCHES AND CHAPELS there is accommodation for about 17,000 persons. A provision not all more than sufficient for a population of 51,000, has thus been made to suffice for a parish 140,000. And hence, it necessarily results that either the surplus 89,000 must be held as treated by the Church as if they had no existence whatever, for them she has no care, and exercises no guardianship, or else the Church, by the paucity of her arrangements, and the narrowness of her accommodation, compels those who frequent her temples to come so seldom, that 47,000 persons worship God in the places intended for 17,000.

"To two of the more recently erected churches, Christ Church and All Saints, districts have been legally assigned, containing together about 20,000 inhabitants. These churches have six clergy, viz. Christ Church four, and All Saints two; leaving only twelve clergy for the remaining 120,000 of the population, or ONE CLERGYMAN FOR EVERY TEN THOUSAND SOULS. Surely there cannot be a greater mockery than to speak of this as a provision made by the National Church for the spiritual necessities of the people.

"Here, in the parish of St. Pancras, we have but twelve clergymen to 120,000 of the inhabitants, and that appalling fact not presenting the worst feature of the case, for so unequally is even that number divided, that the two acting clergymen of the parish church actually have under their nominal charge a population of 40,000 souls.

"The picture grows darker as we proceed. It is generally admitted that it is the duty of the Church to make a provision for the religious

education of the children of the poor, in some degree proportioned to their wants.

"In a population of 140,000 we have

| | |
|---------------------------|-------|
| Attending Day, or Day and | |
| Sunday Schools..... | 4,000 |
| Attending Sunday Schools | 1,000 |

And what a lamentable and unheard of state of things this is. One thirty-fifth part of the population, boys, girls and infants, all included, receiving daily education at our hands! That is, the same proportion as 20 would be out of a population of 700 or 10 out of a population of 350. For the other one hundred and fortieth part rescued from the streets on the Sabbath day we may be thankful, but it would only give 10 Sunday scholars out of a population of 1,400, or 5 out of a population of 700.

"The evils consequent on this state of things are just such as might naturally be looked for.

"1. There is no bond of union between the clergy and the people.

"2. The great mass of the labouring population has altogether abandoned attendance on public worship.

"3. The ordinances of the Church have, to a great extent, fallen into desuetude.

"4. Parents feel little or no interest in the moral and religious improvement of their children.

"5. There is little family or personal religion.

"Such are some of the evils consequent on the defect of Ecclesiastical Institutions in this parish. Let it not for a moment be thought that in enumerating them I intend to cast a reproach on the poor. No! The evils are theirs, but the reproach is on ourselves. So far from intending to reproach the poor, I willingly affirm that I grieve more bitterly than ever over the evils which exist among us, when I think of the native worth of the poor, who have been so cruelly abandoned to ungodliness and sin. What heroism have I not witnessed among them! What patience in suffering, what perseverance amidst trials, what uncomplaining endurance of want, what quiet resignation in disease and pain! And then, what

tender affections, what sympathy with one another's sorrows, what watchfulness in sickness, unwearied watchfulness, unbought by gold, and unbidden even by the claims of affinity, or the obligations of friendship. To keep that Gospel from the poor, which God intended for the poor, must always, in all circumstances, ages, climes, be a grievous sin against Him who intended it for their especial benefit. But if ever the sin does seem to stand before us in its deepest colouring of guilt, in our eyes most inexcusable, in our judgment most wrongful, it is when it is withheld from our English poor."

To meet the difficulty, Mr. Hughes wisely proposes a scheme which is the least impracticable, and the most speedily available: viz. to form districts, locate clergymen, license rooms for public worship, and thus localize a religious interest which shall lead eventually to the building of churches.

"I am not of opinion that our efforts should be directed, in the first instance, to raising a fund for the erection of additional churches, and that for the following reason:—The clear and intelligible object placed before us should be nothing less than the providing an adequate remedy for the evils we deplore, and are anxious to abolish. This I am thoroughly convinced can never be effected except by a division of the parish into a number of districts, or district parishes, of moderate extent, for all ecclesiastical and spiritual purposes independent of one another, each with its own church and schools, and each placed under the charge of its own proper pastor.

"The expense of accomplishing this will be very great, yet not so great as to place success beyond the reach of hope. The funds placed at the disposal of the Ecclesiastical Commissioners being exhausted, it will be absolutely necessary to endow the

minister of each district to an amount of not less than £100 per annum. To do this will require a sum of £36,000: but, surely, when we consider the value of the interests at stake, we need not despair of raising such a sum, if only our exertions in the cause are commensurate with its importance.

"I am well aware that many objections will be advanced against the course I would earnestly, yet, believe me, most respectfully, urge you to adopt. Among others there is one to which I would not allude were I not sure that it will be both felt and urged, and that is that the subdivision of the parish will very much diminish the emoluments of any future Vicar of St. Pancras, and consequently render the patronage less valuable. It will be added to this that it is highly conducive to the interests of the Church that those who fill influential positions in her ministry should be amply remunerated. I admit that a subdivision of the parish such as I propose, would have a tendency to diminish the value of the Living. But suppose that it should even be reduced to £800 or £900 per annum, is that a consideration to be set against the eternal welfare of the 89,000 immortal beings whom the Church now utterly neglects, and leaves without the Gospel and without hope? Or is it more for the interests of the Church that future Vicars of St. Pancras should have £2000 a year, than that she should do her duty, and feed the perishing multitudes who now ask in vain to be supplied with the bread of life."

One would wish to think it impossible that any rector could contentedly pocket his £2000 a year, while such multitudes entrusted to his care are thus left to perish from lack of knowledge. We do trust that the Dean and Chapter of St. Paul's will not be appealed to in vain.

BRITISH AND FOREIGN BIBLE SOCIETY.

FROM THE REPORT OF THE MADRAS AUXILIARY SOCIETY.

THE word of God is "the incorruptible seed; and though, when scattered, it may lie buried in dust long out of sight, it "liveth and abideth for ever." Its benefits, though real, are not always apparent or immediate. In this country, more than almost any other, the good seed needs to be sown by the living, anxious sower, and long watched and watered. As the sword of the Spirit in the hands of the preacher, the teacher, the affectionate sympathizing and prayerful friend, the Divine word has the greatest power.

Most of the correspondents of the Society, who have spoken of its beneficial effects, do it in this connection; but in some instances the human agency is less apparent.

Dr. H. Gundert gives the following interesting facts:—

"We also rejoice in real good wrought by God's holy word. A Mapla youth has been converted, less by direct teaching in our boarding-school—which he entered, he himself hardly knows how—than by the incessant study of God's word; which even now, in his sometimes adventurous excursions to preach to his countrymen, is his inseparable companion. Jesus, especially according to St. John—eternal life—the light shining in darkness—the love of the only-begotten—these are the foundations on which his inward soul rests—from which he derives the calm and joyful peace so necessary for those in his position.

"A Hindoo doctor was baptized in September, after an acquaintance with us of only two months, because, in that short time, he became so thoroughly acquainted with the word, which he read day and night, both alone and to his relations, that the moment he was enabled to break through his earthly ties we were constrained to receive him into full fellowship. He has out-grown our other

Christians in his hunger and thirst after the unadulterated word. * * * His wife has nobly followed him, learned to read since her baptism, and knows already many Psalms by heart.

"Also the Tamil youth, whom I mentioned last year as being prevented by his father from reading the Scriptures, has not been able to shake off the impressions received from them. He has believed in the Lord Jesus, and was baptized in December; yet he is not bound up with the word in the way in which the abovementioned are, by whose instrumentality, to the praise of God be it said, a spirit of more diligent and independent study of the Scriptures has been diffused among the older converts."

The Rev. G. U. Pope states—

"I think I can safely say that I have not parted with a single copy of the Scriptures, of the benefit of which I have not had good evidence. All those who have received portions of Scripture from me are required to attend the Adult Sunday School in their villages, or, if not resident at a Catechist's Station, to present themselves for examination whenever I visit the neighbourhood. Wherever I go, in my visitations of the villages in my district, I find those who have obtained copies of the Scriptures the most regular in their attendance, and every way the most satisfactory in their conduct. In their houses I find they generally keep a separate box, made of palmyra leaves, and which is suspended from the rafters, for the Testament, which is often their only book. Many very respectable and comparatively wealthy men, among the converts in this district, may be seen with the New Testament under their arms, wrapped in a cloth, wherever they go, whether to the talook, the market, or the church.

"Truly pleasing it is, indeed, to see, in the little village churches, the Headmen of the village—frequently the only ones who can read—with their Testament and Psalter, following

the Minister in the service. My Adult Sunday School in Varyagaram alone, contains the Headmen of thirteen villages, whom your Society has supplied with Testaments and copies of the Psalms—the whole Bible you will not permit me to give them—besides many others, the inhabitants of three villages.

“Who can estimate the amount of benefit conferred upon these people by the Bible Society?”

The Rev. J. J. Lawrence, of Dindigul, gives the following very encouraging instance, among others, of the silent power of God's word:—

“Iroolappen is a native of the Siva sect; lives seventy miles distant from Dindigul; and by inheritance and trading has acquired a more than ordinary amount of wealth. He is nearly forty years old; has acted as his own priest; and from all I learn of his former condition, his yellow robes, sacred beads, and brazen god, sent in to me a few months since, has lived a Saivite of the strictest sect. He procured a copy of the Old Testament, and portions of the New, some five or six years since; and as his trading at Madura and Dindigul has, from time to time, brought him into the neighbourhood of the Missionaries, he has often met us with questions regarding the meaning of different texts, and has received explanations and exhortations with such an apparent sincerity and earnestness, that we have been much encouraged. At length he stands proposed for admission to the Church, and we hope is truly born of the incorruptible seed of the word of God.”

The Rev. J. M. Lechler writes—

“The benefits resulting from the distribution of the word of life are incalculable. The sacred Scriptures are the living principle of our Schools, and of all those who enjoy Christian instruction in connexion with the Salem Mission: without them, nothing could be done. I take this opportunity to return my warmest thanks to the Committee of the Madras Auxiliary Bible Society for the liberal aid they have hitherto afforded us. All in connection with us are desired to learn to read the word

of God for themselves; and during the past year we had several additions to our Bible classes. Among these is a man who very lately cast in his lot with the Christians. He was convinced of the sinfulness of idolatry, and the truth of Christianity, by reading the Bible. He possesses several portions of Scripture, which he considers his most valuable property; and he says he shall consider himself a debtor to the Bible Society until he has in a measure made restitution for their invaluable gifts.”

“Other instances of our Scriptures being well read occur. A few days ago, when suddenly turning the corner of a street in this town (Cumbatore), two Brahmins were seen sitting in a veranah, reading aloud a portion to others, listening with apparent reverence and attention. At one of the Out-Stations of this Mission the Brahmins have, for years past, applied to the Catechist for the different parts of the Bible, as they could be procured. These have been read in the evening to many assembled for the purpose, and the contents have at such times formed the subject of conversation, &c.

“That our Scriptures are valued and preserved the following will show. A great number of single Gospels and Epistles have, from time to time, been requested by the Mohammedan portion of the population, also by sepoys of various creeds; and it has been very pleasing to see with what attention they have read them: but as we had not a sufficient supply to furnish all with a complete copy of the New Testament, it was suggested that those who were neighbours, &c., should each receive a different part, and exchange them with each other when read. In some instances this was acceded to; but others candidly acknowledged, that they valued those portions they had before received and read so much, that they could not possibly part with them in exchange they for others, for, by studying them, in some measure understood their contents. One Mohammedan, of very respectable rank, and who came from upwards of forty-five miles, most earnestly solicited to be supplied with

a whole Bible; but his request could not be complied with, as we have never yet received a sufficient number of those bound in one volume, even for the use of the professing Christians here. Another person of the same faith, in a Government situation (Tasildar of a large talook) sent his servant upwards of thirty miles for a whole Bible, but we could only send him a portion. What makes the Mahomedans so desirous to possess the Bible is not clearly apparent; but this class evince a far better spirit than I ever before knew, and are much more cordial in all respects than formerly, when they disdained to accept or read any of our books."

THE HOLY SCRIPTURES IN MALTA.

WE are informed that a number of Maltese, from several parts of the island, come not only twice a-week, but also on Sabbath-days, to assemble in a room of Dr. Bonavia's house, in Valletta, in order to hear the word of God, and read the Scriptures, accompanied with explanatory and practical remarks, and some prayers extracted from our Liturgy; and the whole service is performed in the Maltese language by the same gentleman, who not a little contributes to bring his fellow-countrymen in contact with the word of eternal life. This interesting work is carried on by Dr. Bonavia, on behalf and under the superintendence of an excellent Christian Society in England, in spite of various ways and strong oppositions exerted to stop Dr. Bonavia from the reading of the holy Scriptures, seeing that they are very means, and the right way, to bring the Maltese to the knowledge of the true religion of Christ, preached by Paul the apostle on his coming to this land.

THE BIBLE IN BRAZIL.

By the statements presented in the following paragraphs from the Rev. Mr. Kidder's recent work, it appears

that the country is now open to the Bible.

At the mission-house, many copies were distributed gratuitously; and on several occasions there was what might be called a rush of applicants for the sacred volume. One of these occurred soon after my arrival. It was known that a supply of books had been received, and our house was literally thronged with persons of all ages and conditions of life—from the gray-headed man to the prattling child—from the gentleman in high life to the poor slave. Their notes were invariably couched in respectful, and often in beseeching language. Several were from poor widows, who had no money to buy books for their children, but who desired Testaments for them to read at school. Another was from one of the ministers of the imperial government, asking for a supply for an entire school out of the city.

Among the gentlemen who called in person, were several principals and proprietors of colleges, and many students of different grades. Versions in French and also in English as well as Portuguese, were sometimes desired by amateur linguists. We dealt out the precious volumes, according to our best judgment, with joy and with trembling. This being the first general movement of the kind, we were at times inclined to fear that some plan had been concerted for getting the books destroyed, or for involving us in some species of difficulty. These apprehensions were contradicted, however, by all the circumstances within our observation; and all who came made their errand on the ground of its intrinsic importance, and listened with deep attention to whatever we had time or ability to address to them concerning Christ and the Bible. * * * In three days 200 copies were distributed, and our stock was exhausted, but applicants continued to come, till it was estimated that four times that number had been called for. * * * We were not disappointed in the opposition which was likely to be called forth by this manifestation of the popular desire for the Scriptures. A series of low

and vile attacks were made upon us in a certain newspaper, corresponding in style with the well-known spirit and character of their authors. Indeed, in immediate connection with this interesting movement, a periodical was started, under the title of *O Catholico*, with the avowed object of combating us and our evangelical operations. It was an insignificant weekly, of anonymous editorship. After extravagant promises and repeated efforts to secure permanent subscribers, it made out to struggle against public contempt for the space of an entire month. Yielding to the stress of circumstances, it then came to a pause. An effort was sometime after made to revive it with the more imposing title of *O Catholico Fluminense*. Thus its proprietors appealed as strongly as possible to the sympathy and patriotism of the people, by the use of a term of which the citizens of Rio de Janeiro are particularly proud. Under this heading, it barely succeeded in surviving four additional numbers, in only one of which was

the least mention made of the parties whose efforts to spread the pure word of God had given it origin.

This species of opposition almost always had the effect to awaken greater inquiry after the Bible, and many were the individuals, who, on coming to procure the Scriptures, said their attention was first called to the subject by the unreasonable and fanatical attempts of certain priests to hinder their circulation. They contemned the idea, as absurd and ridiculous, that these men should attempt to dictate to them that they should not read, or to set up an inquisitorial crusade against the Bible. They wished it, and if for no other reason, that they might show that they possessed religious liberty, and were determined to enjoy it. They poured inexpressible contempt upon the ignorance, fanaticism, and even the immorality, which characterized some of the intended ministers of religion, who dreaded to have their lives brought into comparison with the requirements of God's Word.

POPERY.

THE POPISH PROPAGANDA.

THE following document has appeared in the papers, which shows the activity of this proselytizing College:

ROMAN CATHOLIC MISSIONS.—

The receipts of the Association for the Propagation of the Catholic Faith amounted, in 1844, to 4,035,207 fr., and the expenditure to 3,743,908 fr., leaving a balance in the receipts of 291,299 francs. The following table shows the proportion in which the different nations have contributed to that fund:—

| | Francs. |
|---------------------------------------|-----------|
| France | 1,933,809 |
| Sardinia | 258,628 |
| The British Island and Colonies | 236,914 |
| Prussia | 182,126 |
| Belgium | 177,686 |
| The Papal States | 114,620 |

| | Francs. |
|---------------------------------------|---------|
| The Two Sicilies | 100,953 |
| The Low Countries | 96,927 |
| The Lombardo - Venetian Kingdom | 86,990 |
| North America | 63,117 |
| Tuscany | 59,356 |
| Germany | 57,590 |
| Switzerland | 55,937 |
| Portugal | 42,123 |

The dioceses which subscribed the largest sums were, Lyons, 175,057f.; Paris, 92,371f.; Cambrai, 89,806f.; Cologne, 82,465f.; Turin, 61,000f.; Nantes, 60,168f.; Rennes, 54,637f.; Toulouse, 55,218f.; Rome, 52,415f.; Dublin, 49,435f.; Naples, 47,893f.; Le Mans, 44,714f.; Ghent, 43,639f.; Strasburg, 41,883f.; St. Brienne, 41,010f.; Bordeaux, 40,982f.; Angers, 40,038f., &c. Belgium, with her six dioceses, figures in these re-

turns in the following proportions:—Ghent, 43,639f.; Mechlin, 36,330f.; Liege, 33,615f.; Tournai, 31,635f.; Bruges, 22,249f.; & Namur, 10,216f. The Low Countries subscribed, viz.: the diocese of Bois le Duc, 31,169f.; Limburg, 15,528f.; Luxemburg, 11,168f.; Breda, 5,714f.; other districts, 33,356f. Among individual donations, the four largest were sent from the following dioceses, namely: Alby, 10,000f.; Basle, 7,887f.; Tournai, 5,847f.; and Savona, 4,336f. The Annals of the Association are published annually to the number of 171,900 copies, namely, in French,

94,000; in Italian, 30,000; in German, 24,000; in English, 14,000; in Flemish, 4,800; in Portuguese, 2,500; in Dutch, 1,100. The donations sent from France and Belgium for the redemption of Chinese infants, amounted to 14,811f. The funds of the Association were distributed as follows, in 1844, among the different missions of the globe:—

| | FRANCS. |
|---------------------------|-----------|
| Missions in Europe. . . . | 655,984 |
| — Asia | 966,947 |
| — Africa | 300,846 |
| — America . . . | 1,127,162 |
| — Oceania . . . | 430,889 |

MISSIONARY INTELLIGENCE.

CHINA.

IN our last annual letter we mentioned that we were encouraged to believe that the Spirit of the Lord was at work with a number of hearts among this great heathen people, who had been for some time under regular preaching of the Gospel in their own language. Our hopes have been more than realized, and eighteen Chinese have been baptized during the year, upon a profession of their faith in Christ.

All these were received into the Church, after repeated and careful examinations, both private and public. Some of them are men of high attainments in their own literature, and have already proved of great usefulness to the mission. Of these eighteen, only one, and he the least promising, has been excluded from the Church, while all the others give

evidence of holding on to their profession. We now have between 20 and 30 cases of interesting inquiry, affording more or less encouragement.

We have thirteen native preachers daily at work at Hong Kong and the neighbouring towns and villages on this and other islands, and also on the mainland, preaching the Gospel, and scattering far and near tens of thousands of Christian books and tracts. The truths of the Gospel are evidently spreading and taking hold of the minds of multitudes all around us. One of our most active native preachers came to the pastor a few days ago, and said, "Teacher, during this year upon which we have entered, great numbers of the Chinese are going to turn to the Lord." Our Chinese Sabbath congregations at the chapels are remarkably attentive, and sometimes crowded to excess.—*Baptist Mission in China.*

SUMMARY OF PASSING EVENTS.

"There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand."

It is stated in the *Quarterly Review*, that the Emperor of Austria, by the advice of his minister, Prince Metternich, is about to grant a state provi-

sion to the Protestant clergy of his empire. The government of France pays Romanists, Protestants, and Jews. The government of Prussia

pays Romanists and Protestants. England has begun the work of endowing Popery. All this only confirms our conviction that the views of prophecy are correct which lead to the conclusion, that the nations of Europe are rapidly preparing for the final judgment. The time is probably not far distant, when, after a temporary prosperity on the part of Rome, the Church will be destroyed by the power of infidelity, amidst wars, insurrections, political earthquakes, revolutions, and troubles, such as the world never saw. England, highly-favoured but apostate England, will come in for her full share of the cup of divine wrath: and her guilty statesmen will perceive, when it is too late, what is clearly taught in the Bible, that God invariably punishes guilty and apostate nations. The spirit of latitudinarianism, which is so manifestly creeping into our government, is pointing fearfully at this crisis. Happy they, who have oil in their lamps when the Bridegroom cometh!

We met lately with a most striking passage in Bishop Horsley's Letter in the *British Magazine* for 1834, which bears with a singular interest on this important subject. It is impossible not to recognize the application of his predictions to the times which are now developing.

"2nd Thessalonians, ii. 3—11. Upon this, and parallel passages, Bishop Horsley, that painful student of prophecy, remarks, that "The "Son of Perdition is to rise out of an apostacy—a falling away," not a constructive apostacy: never understood to be such by those to whom the guilt has been imputed, but an open, undisguised apostacy. The Son of Perdition, who shall be neither a Protestant nor a Papist, neither Christian, Jew, nor Heathen; who shall worship neither God, angel, nor saint; who will neither supplicate the invisible Majesty of Heaven, nor fall down before an idol. He will magnify HIMSELF against every thing that is called God, and worshipped; and, with a bold flight of impiety, very far above his precursors and types in times of Paganism—the Sennacheribs,

the Nebuchadnezzars, the Antiochuses, and the Heathen emperors—will *claim divine honours to himself exclusively*, consecrated an image of himself. I doubt not," adds Bishop Horsley, 'but this monster will be made an instrument of that pruning which the vine must undergo.' 'The Church of God,' remarks the same learned prelate, mighty in the Scriptures, 'The Church of God on earth will, according to prophecy, be greatly reduced in its apparent numbers in the time of Antichrist, by the open desertion of the powers of the world. The desertion will begin in a professed indifference to any particular form of Christianity, under the pretence of universal toleration; which toleration will proceed from no true spirit of charity and forbearance, but from a design to undermine Christianity, by multiplying and encouraging sectaries. The pretended toleration will go far beyond a just toleration, even as it regards the different sects of Christians. For governments will pretend an indifference to all, and will give a protection or preference to none. All establishments will be laid aside. From the toleration of the most pestilent heresies, they will proceed to the toleration of Mahomedanism, Atheism, and at last, to a positive persecution of the truths of Christianity. In these times the temple of God will be reduced almost to the Holy Place; that is, to the small number of real Christians, who worship the Father in spirit and in truth, and regulate their doctrine, and their worship, and their whole conduct, strictly by the Word of God. The merely nominal Christians will all desert the profession of the truth, when the powers of the world desert it. And this tragical event I take to be typified by the order to St. John to measure the temple and the altar, and leave the outer court (national churches) to be trodden under foot of the Gentiles. The property of the Church will be pillaged: the public worship insulted and vilified, by these deserters of the faith they once professed, who are not called apostates, because they never were in earnest in their profession. Their profession

was nothing more than a compliance with fashion and public authority; in principle they were always what they will now appear to be—Gentiles. When this general desertion of the faith takes place, then will commence the sackcloth ministry of the witnesses. There will be nothing of splendour in the external ministry of the Church, as it will then be; it will have no support from governments, no honours, no immunities, no authority, but that which no earthly power can take away, and which they derived from Him who commissioned them to be His witnesses.”

THE APPROACHING ELECTIONS.

—It is never for the Christian to sit down in despair, and say it is of no use to arrest impending mischief, or promote a desired good. Not even the highest sense of God's sovereign decrees, nor the strongest conviction of prophetic prediction to be unavoidably fulfilled, must influence our path of duty. It is Mahomedanism, and not Christianity, that teaches a dull and spiritless fatality. The servants of Christ must have his honour at heart, and to the very last improve their opportunities for the advancement of truth and the resistance of error. For if God in his mysterious wisdom ordains that his enemies should momentarily triumph, still the faithful will gain immensely by their loyal attachment to their master's interests, and by their efforts in his cause put themselves in the best position for his day of vengeance. What, then, is to be done at the next elections? We must all be up and doing without delay in preparation for them. We must have our eye on representatives who will fearlessly protect and advance the Protestant interests of our nation. We have gloried in the name of Conservatives, and we have clung with warm attachment to the ministers and the members who have

upheld the conservatism of our country: but now, alas! the Conservative, in the wonted application of the term, is defunct. Whigs and Tories, Conservatives and Radicals, are no more; and all the various parties which we have heretofore recognized are merged in Protestants and Non-protestants. As we value, then, our social and civil as well as religious privileges, (for they are inseparably connected together,) we must lose sight of every consideration but that of Protestantism. The electors of Great Britain have a serious and responsible trust confided to them. Is the question anxiously asked, “What is to become of us, if we endanger the overthrow of the present ministry?” The answer is easy. We must, at all events, do our duty, and leave the event in the hands of God. But can we place that confidence in the present ministry which we have been wont to do? In what important sense are they a Conservative ministry? Are they not most extensively doing the work of the Whigs, and are not the Whigs themselves (Lord Melbourne and others) confessing that they are doing that work far more effectually than the Whigs could themselves? Where, then, is the difference? or rather, may we ask, is it not better, far better, to have a ministry whose designs and intentions are candid and evident, than one which under the colours of Conservatism, is insidiously and treacherously destructive of our dearest interests.

There is no time to lose in preparations for the ensuing election. The real sentiments of existing members must be ascertained. Safe and trustworthy candidates must be had in readiness. There never was a period when Christians were more urgently called upon to enter in every possible way, in the spirit of meekness and humility, upon the duty enjoined by the Apostle, “earnestly contending for the faith once delivered unto the saints.”

It is requested that Advertisements intended for insertion in the wrapper of the Christian Guardian, be sent to Messrs. Seeleys' not later than the 20th of the month preceding.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

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OCTOBER, 1845.  
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BARON AUGUSTUS DE STAEL.

BARON Augustus de Stael-Holstein was born in Paris in 1790, amidst the storms of the Revolution. He was the grandson of Necker, the celebrated minister of finances of Louis XVI. He was son of the illustrious Madame de Stael, who figures in the first rank in the French literature of our times. The whole family were Protestant; but true piety did not prevail among them. Necker was more occupied with politics than religion. Madame de Stael lived in the circle of infidel philosophers, and adopted almost all their opinions. Young de Stael was sent to the colleges of Paris preparatory to entering the Polytechnic School. In all this there was nothing calculated to produce religious impressions; but the dispensations of Providence soon gave a seriousness to his character and made him more accessible to the instructions of the Divine Word.

Madame de Stael drew upon herself, by her independence of spirit, the resentment of Napoleon, and received, in 1805, orders to quit France. She sought refuge

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in Switzerland, in her mansion at Coppet. Henceforth, young de Stael could not hope for any employment under the government of the Emperor, and followed some time after his mother into her exile. He was fifteen years old. This temporal disgrace became a blessing to him; for his religious education was entrusted to the care of the venerable pastor Cellerier. M. Cellerier brought to this task all the intelligence and love of an eminent servant of Christ. He did not see immediately the fruit of his labour; the young man gave no proof of real conversion; but probably the seeds of faith were then deposited in his heart. The good seed remains sometimes buried for years in the heart; it seems to our feeble view to be lost; but afterwards under the rays of the Sun of Righteousness, it springs up and bears much fruit. M. de Stael preserved till death a lively gratitude for the instructions of M. Cellerier; he said that the time he had passed with him was the most quiet and happy of his life.

But new misfortunes afflicted his

family. Napoleon persecuted Madame de Stael with a severity unbecoming his genius; he did not allow any one to go and see her in her residence at Coppet, and if any courageous friend dared to break this order, he was immediately disgraced. Madame de Stael sent her son to Paris to solicit some alleviation of her sad condition. The interview took place at Fontainebleau. Napoleon granted an audience to the young man, and was struck with his presence of mind, his noble firmness, and the devotedness with which M. de Stael vindicated his family. But this conversation produced no result. The Emperor refused to make the least concession; and M. de Stael to escape an insupportable tyranny, took refuge with his mother in Sweden, and then in England. He had formed the design of going to the United States, when the great events of 1814 opened again to him the doors of France.

All seemed then to go well with this family. The persecutions of Napoleon became a title to honour and prosperity for Madame de Stael, under the new dynasty. Her noble son had before him the most brilliant prospect. But in the month of July, 1817, while worldly honours and pleasures surrounded this domestic circle, Madame de Stael died. She was still far from being old; she could, to human appearance, have reaped still in the field of glory and of fortune, but in a moment all was severed by the cold hand of death. This loss was a severe but salutary warning for M. de Stael. He recognized the vanity of earthly goods, that the fondest human ties may be sundered, and felt the need of seeking consolations above the sphere of perishable objects.

From this moment dates the commencement of his religious life.

He turned his attention to the religion of the Gospel and to eternity.

But he had great obstacles to overcome. His friends, the learned, the rich, the noble, who constituted his relatives, lacked, in general, religious faith, and even affected to despise Christian doctrines. The "mental philosophy" which M. de Stael had studied and adopted, misled his mind by its specious maxims on the perfections of God, the immortality of the soul, and the moral law. Lastly, political affairs occupied his attention, and left him little leisure for the quiet meditations of the closet. Still, a voice within told M. de Stael that there was something more important than earthly friendships, better than philosophy, more lasting than political interests. He took the Bible, and studied its contents with humble, serious, persevering attention, and was thus led into the way of truth.

The formation of the Bible Society of Paris, in 1818, became also a source of spiritual blessings to M. de Stael. He admired this simple and grand work, so benevolent in its principle, so powerful in its effects; and gave it his full approbation. Having been appointed Secretary of the Society, he was several times designated to draw up the annual report; and this duty led him to reflect still more deeply upon the Divine Revelations. He felt, by his own experience, that man is a poor, fallen, selfish, miserable creature, and that he must seek all his strength and his peace in God. "I feel too much that is selfish in me," he wrote to a friend, while composing one of his reports; "my ideas are slow; my mind seems like a stone which I cannot lift. May God give me grace to be faithful to his Word in these inward trials, which, without affecting the body, without touch-

ing at all what appertains to the world, are at times very difficult!"

During these struggles, to which God only and his own conscience were witnesses, M. de Stael employed a part of his time in aiding philanthropic works, such as the Savings' Bank, the Society for the Encouragement of Schools, the Society of Christian Morals, &c. He brought to all these institutions a correct understanding, an upright conscience, a persevering charity. He rendered great service for the abolition of the Slave Trade. France had not wholly renounced, in 1815, this infamous traffic. Several slave-ships went from the port of Nantz every year. M. de Stael made a journey to this city, and collected the iron chains, collars, hand-cuffs, &c., with which the slaves are loaded in the passage from Africa to the colonies. He brought to Paris all these horrible instruments of torture. In a public meeting of the Society of Christian Morals, after depicting forcibly the atrocities which accompany the Slave Trade, he exhibited before his audience all these infernal instruments, and pointed out their cruel use. A shudder of indignation ran through the assembly. M. de Stael went into the parlours of the great, to the halls of legislation, and even to the palaces of the king, to explain the horrid instruments of the Slave Trade. Public opinion was strongly roused, and it is no exaggeration to say, that the new laws against this traffic are owing principally to the generous efforts of M. de Stael.

M. de Stael was called to render another service to the friends of Evangelical truth. At the period when a religious revival appeared in the Canton of Vaud, the government of this country made a law imposing severe penalties upon those who were styled *Momiers* or

Methodists. Several faithful pastors were imprisoned, or banished from the Canton, and social religious meetings were not allowed to be held. It was a shame to Protestantism, and a violation of the simplest precepts of the Bible. M. de Stael took his pen to defend the oppressed, and to force the oppressors to blush for their intolerance. His writings on this subject were read with avidity. They increased the courage of the persecuted, and the Vaudese magistrates recognized the necessity of mitigating the law in its applications. The pious writer explained the meaning of "Methodist," given so gratuitously to the friends of the Gospel. "A methodist," he said, with much shrewdness, "is a man who has more religion than he who calls him so. There is no one, in this sense, who may not be a methodist in the view of another more unbelieving than himself."

M. de Stael visited England with the Duc de Broglie, his brother-in-law. He had already spent some years in this country, but he viewed it now in a new light, and sought the company of pious persons. He was received with lively interest in the most respectable families of Great Britain. He became acquainted with the celebrated Wilberforce, and found in him an excellent model of Christian love. M. de Stael remarks that he specially learnt in Scotland what are the advantages of a religious education and of family worship. His Christian feelings were strengthened and his views enlarged in this journey. When he returned to France, he was more decided than ever to confess openly Jesus Christ before men. He no longer dreaded the disdain of pleasure. In the midst of persons of the first rank in the state, he avowed his faith, gave reasons for his hope in the

Saviour, and tried to awaken in the conscience of those with whom he conversed, repentance unto life.

His conduct, so different from that of other political men, produced much wonder. It seemed strange to some that a layman should show so much ardour, so much zeal for the things of religion. But as he honoured his faith by his humility, by his candour, and his good works, he gained, in a little time the esteem of all; and infidels themselves could not but render a tribute of respect to his noble character. No one knows all the good he did by his conversations with worldly men. How many who were heedless have been awakened, and will acknowledge at the last day that M. de Stael was the blessed instrument of their conversion.

In 1826, he returned to Switzerland, and on his arrival received the sad news that a part of the building which he was to occupy was destroyed by fire. Considerable sums were needed to repair this disaster. He resigned himself to the calamity without a murmur.

"I was at first," he says, in a letter to a friend, "a little perplexed; but I recollected soon that all the events of our lives are ordered by a Father who knows better than ourselves what is for our good. I am now happy. Yes, surely we must thank God every moment of our lives; for if he treated us according to our deserts, and not according to his goodness, how many chastisements would be our portion! All the trials he calls us to endure have one aim full of love, which, though not known to us now, will be one day revealed."

In the month of February, 1827, he married an amiable and pious lady of Geneva, who promised to bring him all the happiness compatible with this world of sorrow.

Naturally mild and affectionate, M. de Stael had in his character a mixture of firmness and delicacy, of sedateness and freedom of intercourse, which rendered him eminently fitted to embellish domestic life. "I know not," he wrote under those circumstances, "by what way it will please God to lead us, if through prosperity or through affliction; but at least I hope we shall always go hand in hand."

Alas! after some months only of marriage, the 17th of November, 1827, M. de Stael left this earth for a better world. The nature and progress of his disease prevented his manifesting so much as he would have wished, his confidence in the promises of the Saviour; but every time he had strength, he employed it in prayer. The night of his death, in spite of his extreme feebleness, he raised himself in bed and made for himself, for his wife, his relatives, and his country, a fervent prayer, which drew tears from all the attendants.

His sudden and unexpected decease was felt as a public calamity. The peasantry and the labouring people of the vicinity suspended their toil; it seemed as if death had visited every family. The effect was the same wherever the news spread. Rarely have been seen so many regrets, so many tears accompanying a man to his last home. A large concourse assembled to render him funeral honours; and when the Reformed Churches of France learnt that M. de Stael was no more, there was a universal cry of grief. Every one felt that a great void was made among us.

M. de Stael was, in the full sense of the expression, a man of prayer. "I find," he said to a friend, "that only by prayer can I live in peace with myself; only by it I do succeed in subduing to a certain de-

gree the imperfections of my nature. When I can, several times a day, pray to that Infinite Being who considers our miseries, hope and gratitude seem to come to my support in the path of life."

He had uncommon modesty. Commendation caused him evident pain. "It is a sad thing," he said, "to be regarded as better than you really are. If you accept such testimonies from others, you feel that you are hypocritical; if you reject them, others take for humility the expression of the simple truth, and nothing is gained."

He was so sincere and upright in his words, that he always feared representing in too favourable terms his true spiritual state. He preferred, in his hours of gloom and

dejection, not to speak at all, rather than express the least thing which he did not feel. He was an enemy to affected piety, and that conventional language called cant. Words repeated with an air of studied humility were offensive to him; he sought always what was simple and true.

He avoided dispute on doctrines. Having heard a discussion on grace and free will, he said, "In two words, my creed is, that we must labour as if we could do something, while we know we can do nothing."

He trusted wholly in the mercy of the Lord. "It seems to me," said he, "that I am a child who may offend his father, but who can never be abandoned by him."

ORIGINAL CORRESPONDENCE.

FROM THE AUTHOR OF "CHRISTIAN RETIREMENT."

NO. XIV.

MY DEAR FRIEND.—* * * What a delightful sight it is to see and hear ministers from the north and south, east and west, all bearing their testimony to the Great Shepherd, and witnessing to the efficacy of the blood of Jesus, and the power of the Holy Ghost. Oh, that we may be more bold in confessing Christ before men, and drink deeper into his Spirit. The work of regeneration is indeed a work which Omnipotence alone can perform. Those, I am persuaded, have no adequate idea of the greatness of the work, who have never attempted to curb the secret and subtle corruptions of their own hearts. Let us only fairly try to restrain all motions to sin for one day, and our frequent

defeats will show us, that He only can effect it, who said to the leper, "Be thou clean," and to the raging winds and waves, "Peace, be still." Let us, then, my dear friend, look unto Jesus. He is the Shepherd of the sheep. A sheep is a weak, defenceless animal. Its safety consists in abiding under the shepherd's care, and not straying from the fold. Divine grace can keep us near to Jesus. We are, indeed, prone to wander; but, through the love of Him who drew us to Himself, we shall be kept from the jaws of the lion, and the snares of an evil world. Oh, for a stronger faith! Oh, for a more ardent love! Oh, for a more simple, child-like dependence upon Jesus!

Well, let us not despond! He

bath said, "Ask, and ye shall have." He delights to bestow his blessings. His name and nature are "Love." We dishonour him, when we think hardly or meanly of him. Is He not as worthy of credit as an earthly friend? Do I doubt the sincerity of my dear friend's invitation to C——? by no means. Then ought I for a moment to doubt the willingness of Christ to save, when he hath declared that all who come unto him, he will in no wise cast out—when he hath so lovingly said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Unbelief is a sin dishonourable to a God of truth, and destructive to the soul. The least particle of this sin brings darkness and distress into the believer's mind; and lamentable experience proves, that there are seasons when even God's dearest children are harassed with unbelieving doubts and fears: as if infinite love had forgotten to be gracious, or infinite power had ceased to operate. Prayer, however, soon dispels the cloud; not the formal prayer of a mere professor, but the ardent breathings of a wrestling Jacob. Oh for the spirit of prayer—the form will profit nothing.

Remember me, dear friend in your prayers; and may the blessed Jesus be our Advocate on high.

Yours very affectionately,

T. S. B. READE.

Leeds, 22nd July, 1812.

NO. XV.

MY DEAR FRIEND.—* * * * *
Promises are never so sweet as when applied in an hour of need. Christ is precious to the believer at all times, though at particular sea-

sons he has clearer and more appropriating views of his loveliness and grace. In seasons of affliction, when creature-comforts prove to us their inefficiency to support the soul, how precious is the Saviour, when apprehended by faith, in all the fulness of that precious Name. The Name of Jesus is like ointment poured forth—at once healing and fragrant. Happy the soul which can live upon him daily by faith, and to whom he manifests himself, as he does not to the world.

I rejoice to hear that Miss F— is so graciously supported under her heavy trial. Surely we must acknowledge (and oh, may we ever do it with gratitude) that the Lord does not, yea, will not forsake his people. When they pass through the water he will be with them, &c. And in all ages this blessed truth has been verified—that no one ever trusted in God and was confounded. I earnestly hope that He who so providentially opened a way for the poor girl's escape from the dreadful evils of prostitution, will graciously bless the instructions she will receive to the everlasting good of her soul. It is quite delightful to hear continually of the bloodless victories of the Bible Society. Emperors and kings are now become its nursing fathers. But I was much distressed at the intelligence in the Leeds paper of this day, stating that the great printing-house at Serampore has been destroyed by fire. 2000 reams of paper from England, and founts of type in 14 languages, ready for printing the Holy Scriptures, has been consumed. It is supposed to have been set maliciously on fire. The damage is estimated at £12,000. The money is nothing compared with the value of the materials. Oh, my dear friend, how this proves the importance of the Bible Society. The great enmity of mankind begins

to tremble for his eastern possessions; and he has been permitted, as with Job in former days, to burn and to destroy. But the end of Job was more glorious than his beginning, and so I trust it will be with the interests of the Bible Society in India. This painful catastrophe will call forth the anxiety, the aid, and the prayers of every sincere member of this Institution. The breach made in its ramparts will, I trust, soon be repaired, and types for 28 languages be cast, for 14 destroyed. However, this must be a work of time; and when we consider the death of Dr. Leyden in conjunction with this recent calamity, it forms a dark cloud over that glorious sun which was so beautifully rising in the east. Still the Lord is sufficient, and He will prevail.

How sweet, my dearest friend, is Christian friendship! May ours every year become more rooted and grounded in love. Christ being our bond of union, and loving each other in him, we shall, I trust, with all our nearest connexions, meet around the Throne, lost in wonder, love, and praise. Your letters are always cordials to my heart; let us pray that we may always write to each other with a simple view to the glory of God and our spiritual good. The more we look to Jesus, and the more good we shall do each other. He can impart holy thoughts to the mind, and enable us, whilst writing, to speak a word in season, when, perhaps, we know it not to be so. I perfectly agree with you respecting the danger there is, of lowering the standard of works, from a mistaken idea lest man should be elevated, by elevating the standard of holiness. When we consider that all good comes from above, and that we have nothing excellent that we have not received—where

is boasting? It is excluded. Jesus came to save his people from their sins, and to make them a peculiar people zealous of good works. Mere forms and ceremonies will avail nothing, if faith working by love be wanting. The pure in heart shall see God; and if any man be in Christ Jesus, he is a new creature. A new heart and a new spirit were the great blessings promised in the New Covenant. If any man, therefore, pretends to know Christ, whilst in works he denies him, that man's religion is vain.

What great need is there then for watchfulness and prayer—for prayer, that we may draw from the fountain of grace, continual supplies of strength into the soul; for watchfulness, to guard against the deceitfulness of sin, the depravity of the heart, the subtilty of Satan, and the allurements of the world. I daily feel the force of all these combined enemies. Often, my dear friend, do I groan, being burdened. But Jesus ever lives! Oh! that I had a stronger faith, and more ardent affections. The fountain is open. I am invited to draw water out of the wells of salvation. What kindness! Ah! nothing but unbelief! Jesus is as willing as he is able to save. Oh! then remember me in your prayers, that I may partake richly of all his spiritual blessings, and with an *enlarged heart* run the way of his commandments.

Your ever affectionate friend,

T. S. B. READE,

Leeds, 19th Sept., 1812.

NO. XVI.

MANY thanks MY DEAREST FRIEND for your welcome and affectionate letter. * * * * * Those occurrences, which appear fortui-

tous in respect to us, are fore-ordained by that infinite Wisdom, which knows the end from the beginning. It may often be said :—"What thou knowest not now, thou shalt now hereafter." The promise is, that all things shall work together for good to them that love God, to them who are the called, according to his purpose. Now this could not be, if daily passing events were the effect of mere chance. The doctrine of an over-ruling Providence is most comfortable to that soul which has intrusted all its cares and concerns into the hands of Jesus. Be the day smiling or gloomy, all is well ; for Jesus guides the stupendous machine, and is continually making all things, both prosperous and adverse, work together, to advance the interest of his Church. Oh, my dear friend, how wonderful is the Covenant of Grace. It is indeed ordered in all things, and sure—yea, it is an everlasting covenant; and those happy souls, who are brought, by converting grace, into the bonds of it, were loved with an everlasting love. How clearly the Scriptures define the character of such blessed souls. God bestows upon them, through his Son, a new heart, and admits them through faith in the blood of Jesus, into fellowship with himself. All is of grace, that God may have the glory of all !

When I look at myself, and into myself, what do I behold ? A worm of the earth—a rebel ! and yet free grace offers even to me, eternal life ! saying :—"Believe on the Lord Jesus Christ, and thou shalt be saved." Here is no exception, then why should I except myself ? But, ah ! the cursed pride of fallen nature, is desirous to patch up the old Adam, and make him appear somewhat comely, in order to gain the favour of

the Saviour. Thus the leaven of self-righteousness, often keeps us from closing in, by simple faith, with Jesus. But as the Israelites were commanded to purge their houses of leaven, before the celebration of the Passover, so must this leaven be purged from the heart, before we can truly receive Christ, our Passover, who was sacrificed for us. And when he is received by simple faith, oh ! what joy and peace fills the believing soul, through the power of the Holy Ghost. You live, my dear friend, in the enjoyment of this blessedness. You can sing of abounding grace. How loving is the Saviour in his dispensations towards you and your dear family ; let me join you in heartfelt praises, and adore that Jesus, that almighty Saviour, who does all things well. When I look at my own mercies and privileges, oh ! how great is the sum of them ; if I should count them, they would be more than I am able to express. The manna falls daily round my habitation. The waters of life are flowing in a continual stream. The sweet trumpet of the Gospel is sounding every Sabbath in my ears, calling me to Jesus, to happiness and to heaven. Surely all this demands the most lively gratitude and unceasing praise. But, my dear friend, when I compare my returns with my mercies, I am sickened at the review. I am well assured, that the divine mercies will for ever infinitely exceed any poor returns of love which I can make ; yet I want to feel a warmer glow of affection in my heart ; a more entire surrender of myself to Jesus ; and a stronger and more abiding sense of my obligations to a crucified and exalted Redeemer ; and where can I obtain all this, but at the hands of Jesus ? without him I can do nothing. His Spirit alone can shed abroad this

love in my heart. His power alone can subdue my stubborn will; his grace alone can impress my soul with a saving knowledge and abiding sense of his unbounded goodness. Thus, all is of grace! I can only return to God, what he himself bestows; for every good and every perfect gift is from above! Oh! then, my dear friend, how should this excite our gratitude and love! Jesus first bestows his gifts upon us; then receives them back again from us, with sweet complacency; and then promises to reward us, as if the returns

we are enabled to make, were all *our own*. The more we contemplate these things, the more we must be lost in wonder, love, and praise!

Pray for me, my dearest friend, that Jesus may dwell in my heart by faith; transform my soul into his blessed image; and finally bring me with my dear family and friends into his presence above, where alone is the fulness of joy and pleasures for evermore.

Yours most affectionately,

T. S. B. READE.

Leeds, 30th Nov., 1812.

A WORD TO PASTORS

WHO ARE CALLED TO OPPOSE THE WILES OF ERRORISTS.

REMEMBER that the very best preparation for the difficult and painful work before you is to live in constant communion with God, keeping your own souls continually under the powerful, subduing, refining, and elevating influence of those great evangelical truths which you are called to defend, so that you may be enabled always to speak that you do know, and testify that you have seen.

Especially endeavour to preserve a childlike simplicity of motive, never seeking, in your conflict with the teachers of error, a personal victory for yourself, but only the glory of God through the triumph of his truth. It is amazing how much of the disquietude of God's servants in troublous times arises from their efforts being leavened with self-seeking, and from their looking to their own standing and influence rather than to the welfare of Zion; and how wonderfully, on the other hand, a pure heart that is willing to be either some-

thing or nothing, as God may see best, provided his great name is honoured and his Church is built up upon the foundation of the Apostles and Prophets—it is amazing how much a pure heart tranquillizes the soul, and raises it up above all fears of man. He who is conscious of seeking his own glory has always a disquieting presentiment of defeat, which destroys his peace of mind. He who has the glory of God for his only aim, knows that his cause shall be successful, and is therefore calm.

Endeavour, by the grace of God, to extirpate from your soul all feelings that even border on ill-will or revenge towards the person of your adversary. Accustom yourself to think of him and pray for him in your closet with tender concern, and then, while you firmly and fearlessly resist his errors, you will be kept from betraying any bitterness of spirit towards him, or any irritation on account of the mean artifices and studied misrepresen-

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tation and corrupt manœuvring, to which he, in common with the whole tribe of errorists will resort, to undermine your influence, destroy your reputation, and foment jealousy and divisions among your flock.

As a general principle, meet error indirectly by filling the minds of your people with the truth which is opposed to it. But if it becomes necessary, as it occasionally may, to meet it directly, do it boldly and thoroughly.

Make your people understand, not by words only, but by the whole tenor of your ministrations, that you shall not withhold one jot of the truth from apprehension of the personal consequences to yourself of fidelity, or from fear of offending men of reputation in the congregation.

At the same time, for Christ's sake and for the sake of the edification of his flock, study the meaning of our Saviour's words—"I have many things to say unto you, but ye cannot bear them now;" of the apostle's declaration—"I am made all things to all men, that I might by all means save some."

If, after all your efforts, some on whom you greatly relied are seduced from the truth, and from being ready to pluck out their eyes in your behalf are made your bitter enemies, while you weep over them in secret places, remember the words of the apostle—"There must also be heresies among you;" and comfort yourself with the truth that "the foundations of God standeth sure, having this seal, the Lord knoweth them that are his."

REVIVAL OF THE CHURCH IN VIRGINIA.

(Bishop Meade.)

THUS graciously hath God dealt with us. But does it not, out of gratitude to God, and that we may continue to enjoy his smiles, become us to inquire by what means this hath been done? how our Jacob arose, when he was not only so small, but crushed to the earth, trodden under foot of man, after having been betrayed by friends, and dishonoured by the very ministers of God who were appointed to defend him. In the character, habits, views, and history of the man whom God sent to us from a distance, to be our head and leader in this work, and in the views of those, whether from our own State or elsewhere, who entered into the service, may be seen the religious principles and methods of action, by which, under God, the change has been

effected; and it need not be said, how entirely different they were from those by which the disgrace and downfall of the Church had been wrought. Of the efficacy of these means, we are the more convinced, from the peculiar and very great difficulties to be surmounted, which have, nevertheless, in a great measure been surmounted. We are persuaded that, in no part of our own land were such strong prejudices, and such violent oppositions to be overcome, as in Virginia, in consequence of the former character of the Episcopal clergy, and the long and bitter strife which had existed between the Church and those who had left its pale, which latter were never satisfied until the downfall of the former was accomplished.

Let me briefly allude to the

means used. Bishop Moore, in his previous correspondence, and his first sermon and address, declared his determination to preach as he had ever done, when God so greatly blessed his ministry, the glorious doctrines of grace, instead of a mere morality, such as many of the English clergy had once preached, and such as had been but too common in Virginia. The young clergy, who engaged in the revival of the Church of Virginia, took the same resolve, and made the great theme of their preaching Jesus Christ and him crucified, on the ground of a total apostacy from God on the part of man, which required such a sacrifice, as well as the renewing of the Holy Ghost, in order to meetness for the joys of heaven. But they did not turn this grace of God into licentiousness, and think that either priest or people might indulge in sin. Among the first acts of the earlier conventions, it will be seen, that it was at once set forth before the world, that the revival of the Church was to be undertaken on principles entirely different from those which had hitherto prevailed, and under the influence of which religion had been so dishonoured. It was plainly declared that there was need of discipline both for clergy and laity; and canons were provided for the exercise of the same. Not merely were grosser vices stigmatized, but what by some were considered the innocent amusements of the world, and which the clergy themselves had advocated and practised, were condemned as inconsistent with the character of a Christian professor.

Baptism, by which we renounce the pomps and vanities of the world as well as the sinful lusts of the flesh, and which had been customarily celebrated in private, directly in opposition to the rubric, and

often amidst ungodly festivities, was now sought to be performed only in the house of God, and with pious sponsors, instead of thoughtless and irreligious ones. Candidates for confirmation, instead of being presented because they had reached a certain age, and could repeat the catechism, were told what a solemn vow, promise, and profession they were about to make, and that it was none other than an immediate introduction with full qualification to the Lord's Supper. Of course, very different views of the Lord's Supper, and the conduct of communicants, were inculcated: and the minister even bound, by express canon, to converse with each one before admitting him for the first time to the Lord's Supper. Thus were the whole tone and standard of religion changed, to the dissatisfaction and complaint, it is true, of some of the old members of the Church, and not without condemnation of some from abroad.

In due time, the important measure of requiring that all who enter our Convention to legislate for Christians and Christian ministers, should themselves be Christian professors, was adopted, though there were those at home who feared the attempt, and there were those abroad who prophesied evil in such a manner as to encourage disaffection at home. But God was with us, and has granted the most entire success.

As to the manner of exciting zeal in Christians, and awakening interest in those who were not, it was thought that no better example could be followed than that of the Apostles, who preached, not only in the temple and synagogues, but, in some places, from house to house, as occasion required, and opportunity offered. As to the manner of preaching, written ser-

mons were generally preferred in the pulpit; extemporaneous exhortations were often resorted to in smaller assemblies; and without slighting the excellent prayers of our Liturgy, there were many occasions, both in private families and in social meetings, when extemporaneous petitions seemed edifying both to the pastor and his flock. As to the great benevolent and religious institutions of the age, our ministers felt that they were doing well to encourage their people to a lively participation in them. The Missionary and Bible Societies, the Colonization and Temperance Societies, especially, received their most cordial support, and they considered it a subject of devout thankfulness to God if their congregations took a deep interest in the same.

To provoke each other and their congregations to zeal in all good works, and especially to awaken the careless to a sense of their lost condition, the ministers would meet together occasionally, and for several successive days, make full trial of prayer and God's word, expecting the blessing promised to two or three who come together, and ask somewhat of God.

To these I will only add a few words as to the spirit cherished and the course pursued towards our Christian brethren who walk not with us in all things of Church order and worship.

We have seen how long and bitter the strife that subsisted between them and our fathers; how violent the prejudices that raged against us; and it would have been easy to enter on the work of revival in the spirit of retaliation and fierce opposition. But would it have been right, and as our Master would have had us do? Had not our forefathers done religion and them some wrong? Had not God

made much use of them for good to religion? Were they not most sincere in their fear of us, and opposition to us? Did it not become us rather to win them over by love, and secure their esteem by living and preaching differently from our predecessors?

Such was the conciliatory course pursued by our deceased Father in God, and followed by those who perceived the good effects of his example; and most happy was the effect of the same.

And now, brethren, are there any who, in view of the past, and of God's blessing upon the doctrines preached, and the measures adopted, would, for a moment, listen to the proposal of a change? More especially, when we remember, that in the course adopted by us, we only followed closely in the footsteps of a noble host of faithful ministers and laymen in our Mother Church, who, during the last fifty years, have been so successfully engaged in the work of her revival. Though not so deeply corrupted as the Church of Virginia, yet was the English Church most sadly defective, both in doctrine and practice. But God raised up the Venns, Newtons, Scotts, Cecils, Martins, Buchanans, among the clergy, and the Wilberforces, Thorntons, Grants, and Hannah Mores, among the laity, to bear their testimony against the *jejune* morality of the pulpit, and to condemn, as well by their writings as example, the worldliness both of clergy and people in that day.

And what a blessed change has been effected! None pretend, for a moment, to question either the effect or the cause thereof. And yet, alas! so fickle, so fond of various experiment is man, there are not a few, who, within the last twelve years, while lavishing praises on those who were the chief instru-

ments of the happy change, have yet proposed to do more good by means and instruments widely different from those which heaven has so greatly blessed for the last half century. I need not tell of the confusion, discord, and unhappiness already produced by the unwise experiment, and the injury our Church is suffering thereby. We, my brethren of the clergy and laity, will keep to the old ways; assured that he, "in whom is no variableness, neither shadow of turning," will continue to bless us as he has done, and yet more abundantly, if we will only be more faithful in those ways.

And while we have reason, at thought of our present by comparison with our past condition, to exclaim, "What hath God done!" to thank him and take courage; yet should we beware of boasting, or of supposing that all is done, or that what remains will certainly and easily be done. I consider it as the great error of many in our Church throughout the land, that we are too much given to boasting, too apt to overrate our own successes, and calculate too largely on far greater while underrating the present or probable future successes of others. God will, in his own way, correct us if we be guilty of presumption. Our Jacob is still small, and it becomes us now, as of old, to ask, by whom shall he arise? Much is there yet to be done, and there are many difficulties in the way. Though we have a goodly number of ministers, yet by no means enough to carry on the work of enlargement as we could wish, and as the door seems opening to us.

Although we have many churches, yet how many of the congregations are small, and not rapidly increasing, being still unable to afford even a moderate support to the ministry.

Many are the discouragements which meet us in our efforts to sustain some of the old, and to raise up new congregations. Among the most painful is the difficulty of attaching the poor of this world to our communion. When our Lord was on earth, he gave, as one of the signs of his heavenly descent, the blessed fact, that "to the poor the Gospel is preached," and "the common people, it is written, heard him gladly;" — "the multitudes followed him." Such should be our constant endeavour, my brethren of the clergy; and if, from the causes alluded to in the past history of our Church, one description of the poor of Virginia have been almost entirely alienated from us, let us rejoice to know that there is another description not less acceptable in the sight of heaven, who, if we are kind to them, and will take due pains to win them over, will more easily be led to come under the faithful preaching of the word. The poor servants will, if we persevere in our labours of love towards them, and be to them what God's faithful pastors in every age have been to the poor, be benefited by our ministry, and may, if we will, in conjunction with their owners, attend to them betimes as we do to our own children, become regular and pious members of our communion. But whether we think of the rich, or the poor, or those of any and every condition and character amongst us, with the hope of converting them to Christ, and attaching them to the communion of our Church, we need not expect much success, without much zeal and diligence, such as was put forth in our first efforts for its resuscitation. Our State is not one of those whose population is rapidly increasing, in which flourishing villages are springing up in every direction,

calling for neat churches to fill up the measure of their beauty and excellency, and where the support of the ministry is sure, so that our Zion must needs lengthen her cords, and strengthen her stakes. Very different is it with us now, has it been for many years, and will in all probability be, for many years to come. It is only by patient perseverance in well-doing, that we can hope to make advances in the establishment of our Church. Much self-denial, and enduring of hardship, and bounding in labours, and itinerant zeal, and contentedness with a little of this world's goods, on the part of many of our ministers, are indispensable to the growth of the Church in Virginia, much beyond her present attainment. Without these things, she may continue stationary, or even retrograde in some places, during years to come. The want of such ministers, and the pressing demands of our Missionary Societies, and of vacant places in our dioceses, depriving us of a number of our young men, and of some of those more advanced in life, have left us, during the last year or two, with a larger number of destitute places than usual, which I fear will not be supplied during the present year. In addition to these difficulties in the way of our rapid progress, requiring great zeal and self-denial in order to advancement, I should suppress the truth, were I not to say, that recent circumstances in the history of our own and Mother Church have contributed not a little to revive old prejudices and former opposition, which, for the last thirty years, had been gradually and happily subsiding, under the faithful preaching, and peaceable, conciliatory deportment of our ministers. The cry of false doctrine and Romish tendencies has been renewed under circum-

stances well calculated to mislead the judgments of many good people, who are not so well qualified to distinguish between the errors of individuals and the positive corruptions of a Church. There are those, who, of course would make use of these circumstances to our injury, the temptation being too strong for poor human nature entirely to resist. And in what spirit, and with what weapons shall we meet and contend with this old enemy, now risen up with renovated strength against us? Surely it becomes us to remember in what manner, and with what success, old prejudices were put down, and former opposition in a measure disarmed. Let us adopt the same method now, when we would overcome a less formidable foe; for it cannot be, that prejudice now exists to same extent as formerly. Making all allowance for honest prejudice, and little regarding any other, let us, in the spirit of Christian kindness and patience, set forth the true doctrines of our Church, as established by the Reformers, and their conformity with Scripture, more emphatically than ever.

Let us avoid as much as possible all contention, not rendering railing for railing, but contrariwise blessing; and thus, as in former times, commend our Church to the hearts and judgments of the pious and peaceable. I well know the difficulty of this in some places, and under some circumstances, but am not the less persuaded of the duty, because of its difficulty, and the temptations to an opposite course.

To conclude. In urging you, my brethren, to an adherence to those modes of exhibiting truth, and those means of advancing religion, which, in our Mother Church, and in the Church of

Virginia, have been so blessed of heaven ; in warning you against changes in this time of innovation ; you will not understand me as intimating that those who were first engaged in the work were incapable of error, and that no improvement could be made, neither that circumstances being changed in the progress of events, there might not be some modifications in the manner of promoting the same object.

I am well aware of the folly of supposing that any one age or generation can be an unerring standard of truth and holiness. I admit the justness of the wise son of Sirach's warning, "say not that the former times were better than these, for thou speakest not wisely concerning this thing." I admit, with readiness and gratitude, a general improvement in the condition of mankind, as to morals and religion, not only since my own recollection and observation, but for a much longer previous period. I dissent entirely from those who can see nothing but deterioration in the history of man, either in our own, or other lands. I see the very reverse of it in all Protestant Christendom, and even in some parts of the corrupt Church of Rome. Nevertheless, I cannot close my eyes to the fact, that some in the Episcopal Church of England and America, in their desires for its rapid extension, and its universal prevalence, and in their haste to attain some ideal perfection of

unity, have embraced exploded errors, and subjected the whole Church to the charge of retracing its steps toward apostate Rome. In this, and in the vigorous and too successful efforts of Romanists to regain some of their lost power, we may perhaps see the approach of that last fearful conflict between truth and error, which is, happily, however, to be of short duration, and to end in a sure victory to the former. However this may be, my brethren, and whether we shall see, or be in engaged in this battle or not, one thing is certain, that we cannot be too earnest in our endeavours, each one, after personal holiness. We need not fear, as an innovation or presumption, the attempt to be more holy than any who have gone before us, provided only, that we go by the rule of God's word. Neither can we be too zealous and faithful in preaching according to the law and testimony. If, in anything, any of us find that we have erred, laying too much or too little comparative emphasis on doctrines, duties, ordinances, promises, threatenings, or anything pertaining to the whole council of God ; of course it is our duty, by the unerring word, to correct the same, not without a careful regard to the warning and instructive voice of history, which shows how prone some have been to give to the mint, the anise, and cummin of religion, that regard which is due only to the weightier matters of the law.

HUMBLE CURRENTS.

THE humble current of little kindnesses, which though but a creeping streamlet, yet incessant flows ; although it glides in silent secrecy within the domestic walls and along the walks of private life, and makes neither appearance nor noise in the

world, pours, in the end, a more copious tribute into the store of human comfort and felicity, than any sudden transient flood of detached bounty, however ample, that may rush into it with a mighty sound.

THOUGHTS IN THE FIELDS.

It was a lovely spring morning, when, with the privileged idleness of an invalid, I was wandering in the fields; and my heart became warmed with joyous and grateful thoughts, as the magnificent scenery around opened upon my view. Oh, how great is God's goodness to fallen man! When we look on the beautiful earth which He has allotted for his dwelling, and from which his many thousand years' iniquity has not been able quite to blot out the traces of Paradise, we cannot but think that surely it must be the abode of some obedient servants of the Supreme, some ready doers of His will, whom He is desirous royally to reward. But no; the inhabitants of this favoured spot are those who have slighted His authority, and disobeyed His laws; and yet their heavenly Father continues mindful of them, and gives them all things richly to enjoy. And from Revelation we learn the reason of this; for there we read that One has interposed on their behalf, and that for His sake these mercies are still continued to them.

As I advanced, I gazed with delight on the wild-flowers which strewed my path. To me these spontaneous offspring of the ground seem to have a grace even beyond that which their more favoured sisters of the garden possess. The latter have about them the marks of human art and care; but the former are dropped, as it were, immediately from the hand of heaven, for the refreshment of the first passer-by. On many of them, perhaps, no human eye will ever dwell; and others, the more enterprising explorer of nature may think produced for his own peculiar grati-

fication, since he may be the only intruder into their haunts. Therefore, though others may despise you for your homeliness, O ye gentle children of the field! I will not pass you heedlessly by, while I can gather from you a fresh proof of the tenderness of God.

But my attention was attracted by the music of the lark. From amid the clods rose up the little songster, pouring forth melody, increasing in richness in proportion to the elevation of its flight. My straining eye followed it to the blue vault, which appeared to bend down approvingly to meet it: on towards the sun it pressed, till at length, gilded by the light, it hung amid the sky, a brilliant creature, all radiance and song. And can this golden bird, then, be the same dark-winged animal which a few moments ago I saw take its flight from the dust? How, then, is it thus changed? It has soared upwards to the sky, it has turned its wings to the sun, and therefore its course was attended with gladness, and glory plays around it at the end. Oh, thus, I thought, when I have mused on the lives and writings of men of God, have I remained for a while almost doubtful whether they could have been of the same nature with myself; whether it could have been from a human heart that such sweet strains of gratitude ascended, or whether on a care-worn human brow such a glory could rest.

But Christian experience unveils the mystery, and shows that they were by nature men of like passions with others, but they had been enabled by Divine grace to ascend from earth, to press onwards on faith's unflagging wing to Jesus,

the Sun of Righteousness, and by Him were those thanksgivings inspired; and it was the reflection of His face, beheld in sacred communion, with which their countenances glowed. Let me, then, O Lord! share in this transforming influence. Draw me upwards in faith and

prayer to those heights which bask in thy presence, and then, though but a denizen of earth, I shall be arrayed in a splendour, which even Thyself wilt not refuse complacently to behold.

M. N.

TRADITION.

To the Editor of the Christian Guardian.

DEAR SIR,—As we are continually reminded that “facts are stubborn things,” is it not surprising that our spiritual watchmen, who so confidently appeal to ancient tradition for doctrines, as we usually do to authentic history for facts and occurrences which have taken place, should not try their theory, by what we really admit and are assured of respecting facts and doctrines nearer home, and which therefore we can verify when we please. This would be a far more satisfactory mode of conviction than the wild theories which do little more than bewilder us. The early fathers, we are told, did not at all need to be men of learning in order to hand down apostolic truth; they were men of piety and integrity, and as such could bear testimony, as honest witnesses, to what were the received traditions of apostolic authority in their days. The term “witness,” as testifying to the truth of doctrines as the truth of facts, was, I conceive, that invention of Popery by which she deceived mankind out of their personal right to “search the Scriptures” for themselves for so many centuries. We have a remarkable piece of history in our own Church, even since the Reformation, which I conceive will show how vague and useless is the boast that the fathers, as “witnesses,” could testify to the truth of the doctrines always held in the Church Catholic; but above all—the unquestionable certainty which their united testimony bears to

the doctrines held by the church Catholic, in their own day specifically.

The case to which I refer, is the “*Lambeth Articles*,” nine in number, framed in the year 1595; only making a remark or two—1. That if the *prevailing* opinions at any time be not the *right* opinions, we gain nothing by their testimony. 2. If the general opinions of *one age* DIFFER, as we know they do, from the general opinions of *another age*, we must have some *public* UNCHANGEABLE DOCUMENTS by which to *test them ALL*; for truth cannot change with public opinion. Respecting the authors of these Lambeth Articles, the excellent historian Fuller, in his history of those times, observes—“*Those learned divines will be taken as witnesses beyond exception, whose testimony is an infallible evidence, what was the general and received doctrine of England in that age, about those controversies.*”—B. 9, p. 232, No. 28.

The *Articles of the Church of England* were agreed upon in 1562, and again 1571, just 24 years before the *Lambeth Articles* were constructed; which periods, being within a quarter of a century of each other, leaves no doubt that there was a perfect recollection of the *Established Articles* in the minds of those who framed the latter ones at Lambeth.

Respecting this grave fact, I would observe—

That the *Lambeth Articles* are substantially in accordance with the
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Established Articles, which (on account of certain disputes occurring at that time) they were intended to explain, or they are not:—

1. *If they are not*, we derive from *this fact alone*, certain evidence destructive to the so much esteemed *testimony* of antiquity respecting the *ancient fathers*, both perfectly understanding and perfectly recording the doctrines transmitted from apostolic authority. For if in *one quarter of a century*, the leading doctrines of OUR REFORMATION, the most important circumstance that had occurred in the Christian world for more than a thousand years, had been forgotten or substantially laid aside, an appeal to the unanimous opinions of *antiquity* is a perfect nullity; for half a century or even a quarter, may, on the above supposition, have so *changed the phases* of the Christian Church, that one could not be recognized from the other. For be it remembered that, as Fuller wisely remarks, the “doctrines” of those *Lambeth Articles* were the “*generally*” received doctrines of *THAT AGE*, and that the *testimony* of those learned witnesses is “*infallible evidence*” of the truth of this statement, however far we may assume those doctrines to have been from the doctrines of the *Established Church*.

2. If, however, in order to sustain the character of tradition, it be said that, though the *Lambeth Articles*, being of a somewhat more stringent and definite texture, were wisely not established and grafted upon the *National Creed*, yet may still be looked upon, with little modification, as a *faithful exposition of the 39 Articles of our Church*; may we not, without offence, ask—“Why, then, are they not believed?” For it is perfectly clear, from numerous volumes published on those points, and other indubitable evidence, that not only do our leading authorities not *believe the doctrines* defined in the *Lambeth Articles*, but very earnestly contend

against them, as fraught with error of the very *worst description*.

Let the striking case of the *Lambeth Articles* be taken which way it will, it affords the strongest possible testimony against appeals to antiquity as veritable authority; and reduces to next to nothing the *value* of all authority not established.

1. For if the *colouring* given by those celebrated Articles be *erroneous*, forasmuch as they were the sentiments of the very *highest authorities* in our Church, and which were then, as Fuller says, *generally* embraced, only 24 years after our own *Articles* were finally established, and while many of their revisers were still living, or only recently dead, of what *USE* are *articles of faith* which can be so soon and so generally *misinterpreted*? Or, of what *VALUE* is *testimony to the sense of articles* which (if that testimony be erroneous,) is so *fallacious*?

2. If, on the other hand, it be maintained that the sense given in those *Lambeth Articles* is the genuine, or essentially near the genuine, meaning of our *Established Articles*, what can we say in defence of that *GENERAL DEPARTURE* from that *meaning in the present day*? For if at the *distance* of 270 years (the period we live in,) we at the present time, understand the *true sense of our Articles* better than those whose distance was only 24, to what purpose do we appeal to the *ancient Fathers*, as living so much *nearer* than (even) our Reformers did to the *original source of truth*, if the *Lambeth divines* were less informed than we are, who live at more than *TEN* times their distance from the source of knowledge.

In my mind, dear Mr. EDITOR, *tradition* must die, or lose its influence, if such cases, so palpable and so demonstrative, are duly brought before the public.

I remain, Rev. Sir,

Very faithfully yours,

SENEX.

LETTERS TO THE WIFE OF A YOUNG CLERGYMAN.

NO. III.

MY DEAR YOUNG FRIEND,—You will not, I hope, be very impatient if you receive one more letter on the subject of your general reading; feeling, as I do, the importance of a due improvement of your present vacant time for future usefulness. Much of it is necessarily consumed in formalities, but endeavour to redeem all that you can, for higher purposes; you will then, as Kirke White so well expresses it, “be drying fruits for future use.” Never forget the great principle, which I would again urge upon you—namely, suitableness and adaptation to your peculiar sphere of duty, in all that you acquire and undertake. Read such books as will strengthen and enlarge your mind for God’s work. Every Christian should be able to give a reason for the hope that is in her, with meekness and fear; but the wife of a Clergyman of the Church of England, should *also* be prepared to give the *ground* of her preference for that Church, if called upon to do it. You will I know agree with me in saying, that “we love our Church chiefly, because we believe her to be a faithful witness of the truth of God in Christ, on account of her purity of doctrine, and the simple, Scriptural, spiritual nature of her worship; in other words, on account of the Gospel of Christ which she holds forth, and the assistance which she offers in approaching the Father, faithfully and devoutly, through the great Mediator. We love her also, because we believe her to be a community well ordered and rightly constituted, in accordance with the Gospel; and that her Episcopal government is entirely defensible on Scriptural grounds.” But when placed in trying circumstances, we often feel the difference between believing a thing to be right, and being able to state the ground of our belief. On this account it is desirable for us to have a general knowledge of those works which will assist us, and to

which we can refer, either for our own satisfaction or that of others. Such books as “Hooker’s Ecclesiastical Polity,” and the publications of the “Parker Society,” will be very useful for the purpose. As, however, there is such a natural fondness in our nature for disputation, we need much watchfulness and prayer, and it would be well if we never commenced an argument without offering up the petition of David, “Set a watch, O Lord, before my mouth, keep the door of my lips.” The calmness of conviction is also far more powerful, than the strongest assertions made with an agitated manner. We cannot too often be reminded, that “positiveness, dogmatism, and an ignorant contempt of difficulties, may accompany the firmest conviction, but not the conviction of the firmest minds. The freedom with which a vessel swings at anchor ascertains the soundness of its anchorage.” A well informed mind, as to what our Church really holds in doctrine, or adopts in practice, becomes daily more and more important;—there may be difficulties attached to the latter, but the former will be best ascertained by such a comparison as you will find carried out in “Bailey’s Liturgy compared with the Bible.” This shows the masterly knowledge of Scripture which our venerable Reformers possessed, and which some single expression often betrays, to an extent which astonishes us. When we can enter into their minds, we feel convinced, that if they were not inspired they were specially guided in their choice, not of words only but of subjects also; including, as they do, the every want, every care, and every difficulty of our Christian course. The structure of our Prayer-Book may be human, but the materials are divine. Have you ever read the preface to it? If not, do so; and I think you will be struck with the wisdom, humility, and Christian charity, which it evinces,

There is only one more subject connected with your reading which I shall allude to; namely, *education*. This, in all its branches, will require your attention. Endeavour, therefore, to gain increasing knowledge of its principles and practice. Read, again and again, Mrs. H. More's valuable practical remarks, which you will find dispersed through her Works. It is much to be regretted, that the result of so much observation and experience should be lost to many, because more modern works are superseding hers: we may daily expect to find scientific discoveries increasingly valuable, but so long as the heart of man remains the same, and the mind unchanged, we need not expect to meet with observations more valuable. Taylor's "Home Education" contains much matter for your consideration in the regulation of your various schools, or the instruction of your children. I

may have some future opportunity of giving you a *list of School Books*: and, therefore, I shall only refer you to the apostle's most comprehensive assurance, which you will find Phil. iv. 19. If every private Christian be entitled to plead for it, surely one who from love to Jesus is *united* in the glorious charge given by Him to his apostle John xxi. 15, 16, need not fear to do so. And does it not include all that the most extensive sphere will need? I can only add an earnest prayer, that you may have a daily increasing sense of the worth of souls, of your own extreme helplessness, and of the inexhaustible fulness and faithfulness of Him who has entrusted you with such a charge.

Believe me,

Your attached Friend,

Bristol, August 15th, 1845.

PROTESTANT MINSTRELSY.—No. IX.

(For the Christian Guardian.)

THE MIDNIGHT BURIAL.*

THE beechen boughs are brown and bare

Beside the icy brook,
Amongst the copses, here and there,
Ghastly the snow drifts look;

The yester snows, that will not pass
Beneath this winter moon;
And, lo! one slumbers on the grass,
As it were summer noon.

"What, ho! it is no summer night
To sleep in forest brake,
The winter moon is cold and bright;
What, ho! dull sleeper, wake!"

The snow might fall, the wind might sweep,
And the cold patt'ring rain,
And never break his slumber deep—
He will not wake again!

The raven sits upon the bough
And answers to thy call;
And strangely on the corse below
The flick'ring shadows fall.

Not where the tree was hewn it lies,
'Twas from a prison foul,
For light and air, to upper skies,
Soared forth the troubled soul.

The cruel ones, who thought in scorn
The helpless poor to slay,
As ye might cast a garment worn,
Have flung the corse away—

Yea, for the truth the captive spake,
That they were slow to heed,
Have cast him forth, in this wild brake,
The hungry fowls to feed.

* During the Marian persecution, the bodies of those who died in prison under the charge of heresy, were cast out into the fields, burial being forbidden; yet in the hours of darkness kindly hands often performed this sad office.

Yet, hark! is that the driving sleet,
That thro' the thicket goes?
Nay, 'tis the tread of stealthy feet
Crushing the frozen boughs.

They come; and many a mournful
face
Bends o'er the heedless dead;
How long and earnestly they gaze!
What noiseless tears are shed!

Take wing, take wing, thou evil bird,
Thou shalt not have thy prey;
For, lo! the frozen turf is stirred
To hide that precious clay.

And fervent prayers for better days—
Sad cries, that God may save—
The pale and trembling mourners
raise,
Above the woodland grave.

Then homeward thro' the woods they
speed,
Beneath the branches brown,

And little for the flakes they heed
The wind is shaking down.

A blessed dead, this midnight cold,
Their Christian hands have done;
That on the house-tops shall be told,
Before the rising sun.

The snow falls noiselessly and fast,
And soon is left no trace
Where the worn flesh hath found, at
last,
Its lonely resting place.

Yet in that brake, the violets blue
Wake early in the spring,
And bright-eyed thrushes, not a few,
On summer eves will sing.

And fairer is the nameless mound,
Where a true martyr lies,
Than marble tombs, whence foreheads
crowned,
Bowed with their sin, shall rise.
'Ελενη.

THE ELEVENTH HOUR'S ALARM.

(For the Christian Guardian.)

AWAKE, Great Britain! nor consume thy day
In ostentation's Gentile-like display;
While divers warnings obviously presage
Condign chastisement on this faithless age!
Yea, staring symptoms fearfully foreshow
The grim-eyed vanguard of corrective woe!
Take heed, I charge thee, of the scarlet snare
That stalks at noonday, with pretensions fair!
Nor, longer servile to the Harlot's will,
Despoil Jehovah of his glory still.
Look up, look round, what various signs portend
Those kindling judgments that full nigh impend!
What base defection to his sacred name,
Now 'days augments thy Babylonian shame!
Thus, o'er Solyma, obvious signs foretold
The near expulsion of the Hebrew fold:
Yet, heedless still, that vain, self-righteous race,
In blind presumption, spent their day of grace—
On types and symbols full precisely stood,
And disregarded great Messiah's blood!

What mov'd thy councils to impede the truth,
When they espous'd the College of Maynooth?
With worldly prudence, senselessly endow'd
That dang'rous stronghold of thy foe avow'd?

What genius now tenfold delusion sheds
 O'er plodding statesmen's wisdom-treasur'd heads—
 Still, still, the Harlot to enrich, forsooth—
 And thus commend the dogmas of Maynooth?
 Will such delinquents venture to pretend,
 Thy faith-craz'd isles from vengeance to defend—
 The crafty harlot's deadly spell to break—
 And ward the horrors of a Bonner's stake!
 Midst which the martyrs, in their Saviour's name,
 Defied the tortures of the Belial flame?
 Or will they drowse till truth be shadow'd down
 And faction's tempests shake the regal crown?
 Till Papal synods, through thy watchmen's sloth,
 Enforce the hideous Jesuistic Oath?*

T. B. S.

Review of Books.

THE UNITY OF THE CHURCH. A Sermon preacht at Brighton, Dec. 10th, 1840. By JULIUS CHARLES HARE, Archdeacon of Lewes. Parker: London.

IS UNAUTHORIZED TEACHING ALWAYS SCHISMATICAL? A Sermon preached before the University of Oxford, May 12th, 1844. By the REV. J. GARBETT, Professor of Poetry, and Prebendary of Chichester. Hatchards: London.

THE UNITY OF THE CHURCH. By W. B. NOEL, M. A. Nisbet, London.

THE UNION OF ALL TRUE CHRISTIANS, POSSIBLE, DESIRABLE, AND NECESSARY. By A CLERGYMAN. Norwich: London, Seeleys.

(Continued from page 412.)

OUR readers, we think, will be of opinion, that if the sentiments contained in the works we have already noticed are but duly acknowledged, much will be done in our Church towards the promotion of Christian Union. It is a great point gained to realize the true position of those who differ from us. In the heat of controversy and party spirit it is sadly overlooked.

And now, in winding up this subject, which the length to which we have carried it compels us to do for the present, without specially noticing other pamphlets before us, we wish to suggest to our readers what, after

much deliberate reflection, we believe to be almost the ultimatum of attainment under existing circumstances, in the discharge of this essential duty. We might be willing to make great concessions to the prejudices of others—we might wish to offer a more open door for the return of those who are alienated from our communion: we might be glad to show practically and substantially the honesty of our longings after Christian Union in various ways that have been proposed, but in all this we have presented to us what is desirable rather than practicable, and we only see the interposing and impracticable barriers of circumstan-

* See the little Work lately published by Messrs. Seeley, Burnside, and Seeley, Fleet Street, London: which comprises this impious oath, that may well be styled, in the words of the apostle—"The doctrine of devils;" and is well calculated to make every orthodox and thinking man tremble at the present signs of the times.

ces over which we have no control. No; we must consider what *can* be done, rather than what we *wish* to do. We may be spending our time in useless speculations which can come to nothing. We should never indeed lose sight of what we believe to be desirable, nor miss our opportunities for promoting it; knowing that the most important works have often the most slender and insignificant beginnings, and knowing, too, that there is a mighty efficacy in prayer, and that we have to do with him who is always ready to grant whatsoever we ask in accordance to his will. But still our chiefest energy should be directed towards that which we *can* compass: and we must confess that we have a growing and strong conviction that there is that within our reach which, if brought duty to bear, would transform the Christian Church, and give a healthfulness and effect to the exercises of brotherly love, to which, as heretofore, we have been comparatively strangers. We refer to the recognition of the apostolic precept, "forbearing one another in love."

While some would effect Christian union only by reducing all who bear the Christian name to one common symmetry and rule, we never can forget that all God's dealings with his creatures in this world are calculated to teach us that our present state of being is intended to be characterized throughout as a condition of discipline and trial; so that in the very constitution of Christian Churches, the separate and distinct ecclesiastical enclosures that have ever existed, there is that which is providentially permitted and designed to form the trial and effect the discipline by which Christian grace is to be exemplified, and the will of God done on earth as it is done in heaven.

Now, in furtherance of what God sees best, in his infinite wisdom, for a fallen world, it is his will that there should be in perpetual existence the varied gradations of human life; the greatest seeming inequalities; the rich and the poor meeting together. And to prove that this is God's will, we have only to refer to his word, in which we find the provision of special

directions and duties attaching only to the varied grades of life. The rich have their duties, and the poor have theirs; and in the discharge of these is seen the reality and the healthfulness of Christian character. So in like manner, it is God's will that there should be separate and differing Christian communions. He permitted schism to start up even in the Apostles' days. He permitted our established Church to fall under an unhallowed and illegitimate influence, and to be accessory to measures which laid the foundation for fearful schism. Yet the Apostle rejoiced that Christ was preached even through contention; and no one will deny that the Gospel has been faithfully preached by separatists from our Communion, and that thousands and tens of thousands have experienced its saving power through this irregular agency, and become new creatures in Christ Jesus. Then is it not evident that the apostolic spirit should pervade our apostolic Church, and that her members should rejoice if Christ is only preached, by whatever means, and that souls are brought to the saving knowledge of his name? And in pursuance of Gospel principle and apostolic example, *mutual forbearance* must be the order of the day. There may be differences of opinion as to the expediency of an ascendant Church; but let us take things as we find them. A government professing Christianity deem it their duty to provide for the religious culture of the state. It necessarily, for this purpose, selects that system of religion which it thinks the best. Thus one Church necessarily becomes dominant—other Churches take a lower place. And let both maintain *mutual forbearance*. The ascendant Church be not high-minded, but fear. The ascendant Church manifesting all that tenderness and gentleness which a sense of its former delinquencies and injustice may well dictate. The ascendant Church, not compromising principle, but holding out the right hand of fellowship to all who love the Saviour, and are doing his will, under whatever name: in fact, discharging those duties, and manifesting that

spirit which the Scriptures attach to those who are in authority. And the dissenting Churches, if they cannot accredit a dominant or endowed Church, yet, finding it in existence, and supported and selected by the majority, and themselves in an inferior position, nationally consider, it is evidently their duty and their interest too to exercise humility, and submission, and forbearance. We do not call upon them to abandon their views of church government; we cannot expect that they should all at once yield to our arguments, or see in all things with our eyes: but if the Bible is to be the rule of action, there can be no difficulty in determining what should be done. Let them progress with all diligence and zeal in an untiring effort to save their own souls and those of others, but let them forbear towards those who aim at the same object, though in a different course.

And, ah! if they could but see it, they would discover, that in any supposed inferiority of condition, they stand on no disadvantage for spiritual attainment. Our lowly Saviour has sanctified and ennobled the "lowest place." He took it himself, he recommended it to his disciples. He knew what is in man, and consequently, what was best for his highest interests. Our dissenting brethren may rest assured, that while they thankfully cling to what they consider their distinctive advantage, they will lose nothing by humbly submitting to any thing which they regard as of a subordinate character. That very subordination forms the discipline, the trial of the Christian life to them. Let them go forward intent upon doing good in their own way, rejoicing if others are coming to a similar issue though it be by a different course, and forbearing to be bitter towards those who seem to be ever so erring, recollecting, that but for the sovereign, unmerited grace of God, there is no error, or negligence, or provocation into which they would not themselves fall.

Now beyond this, we fear, in the present state of things at least, that we shall scarcely get. Yet this is a

grand step towards Christian unity: what mountains of difficulty and mischief will it not effect! If all would resolve to bear and forbear in Christian brotherly love, we should need little more. We cannot get rid of the condition of trial: God wills it for his Church on earth: and his Church needs it; it is the discipline which alone can bring her safely through her militant to her triumphant condition; but the principle of mutual forbearance disarms the trial of its sting, and in the luxury of the peaceable fruits of righteousness which result, we quarrel not with the irksomeness of the discipline that brings them.

"Forbearing one another in love," then, is a grand feasible means of effecting Christian union. We have said that we do not see our way much beyond this; but the practical exhibition of this precept will open the door to extensive blessing. Alas! the bitter invective, the rancorous hate, the fretful jealousy, and we have at once the ground cleared for pleasant and profitable intercourse amongst differing Christians—we have at once the primitive spectacle exhibited, "see how these Christians love one another;" and thus we have removed the grand barrier to the progress of the Gospel at home and abroad. We may not be able to accomplish more: but let not a despair of accomplishing all that we could wish, discourage us from attempting to do what we can. We confess that we read much on the subject of Christian union that appears to us Utopian and visionary; we may be far removed from many things that are advanced as essential, and we may question their expediency, but here let us take our stand. Let us seek to be so occupied with our own concerns, as to have little time or inclination to comment upon those of others. Let all that we know to be so faulty and wrong within ourselves and our own communion, lead us to be tender toward the defect of others; for mutual forbearance is best grounded on a heartfelt conviction of our own manifold sins, negligences, and ignorances.

And shall we not, before we lay down our pen, urge one more point on the consideration of all who are panting and longing for greater Christian union; and that is, the duty of meeting those who differ from us, as far as we can, in works of benevolence and charity. We really do not understand how there can be a difference of opinion on this point, amongst those who are sincere in their desires after Christian union. We may not be able to admit the ministers of other denominations into our pulpits, and many other approximations may be at variance with our present ecclesiastical discipline, but here, at least, without any compromise, we can manifest the genuineness of Christian brotherhood, and make it evident, that we are not considering how far we can be removed, but how near we can properly advance towards those who differ from us. Hence we cannot but maintain, without thinking one disparaging thought or uttering one disparaging word towards those

many excellent societies which are exclusive in their constitution, every honest effort at Christian union should lead us to hail with a hearty welcome, and to support with a ready co-operation, those societies in which all Christians unite to spread the glory of their Lord and the best interests of their fellow-creatures. There never was a period in which, in this point of view, we regarded the British and Foreign Bible Society, and the Religious Tract Society, and some other similar institutions, with so much interest as we do at present. In the lack of opportunities for drawing closer together, we value those that do exist. We long to see a growing disposition to do so; and, oh! let our prayers unceasingly be offered up to Him who alone can order the unruly wills and affections of sinful men, that he would be pleased to engrave upon our hearts, and to enable us more and more to exemplify in our conduct the rule of his own word—"forbearing one another in love."

IRELAND AND HER CHURCH. By the **VERY REV. RICHARD MURRAY, D. D.,** Dean of Ardagh. 2nd Edition.

If any one would really desire to know the truly evil character of the Romish Church, they must read it in the history of Ireland. If they would know the certain connexion of vital error with suffering, they must read it in the influence of that Church, and the unmitigated misery which it has produced in Ireland, otherwise one of the fairest spots upon God's earth, but now its plague-spot. The lesson has been taught to the European nations, and it should be read and learned; for never till it is, shall we have a sufficient value for the blessed, sanctifying, elevating influence of revealed truth, or sufficiently dread the privation of it by the artful intrigues of a worldly and ambitious clergy. It is historically possible that a land as enlightened as our own, renowned throughout the earth for its scholarship and its piety—the very light and balm of other nations—may, if it admits this same unholy agency permis-

sively into its bosom, become a dark bog of ignorance, and superstition, and crime, and beggary, and sorrow, and may remain so for six hundred years! This tremendous fact is before us in the history of the sister country; and it has been shown so distinctly and so fairly in the present work by Dr. Murray, that its pages have a very strong claim upon our attention. It will correct, upon sure grounds, many false impressions.

Ireland, for a thousand years, had its Christian Church, its learned bishops, and its faithful preachers, entirely independent of any connexion with the see of Rome, either before or after its present lamentable apostasy and usurpation. The island was visited by Christian Teachers, within one hundred years from our Lord's Crucifixion. In the 2nd century, missionaries went forth from her. Her teachers were renowned in various parts of Europe, Sedulius, one 3 x

of her theologians, took a prominent and able part in the Pelagian controversy; and at the time when Augustine was sent by Gregory into England, a most uncompromising enmity existed in the minds of the Irish against every thing connected with Rome; so that a parallel attempt to obtain dominion in Ireland was eminently successful: The Church retained its Protestant character for ages, affirming "that they never acknowledged the supremacy of a foreigner." It is a proved historical fact, that the Irish Church was of Eastern origin; and never till the 12th century bowed to the authority of the great Western schism at Rome. It was pure in all essential points of doctrine, and resolutely resisted the growing errors of the age. It never admitted the errors of auricular confession, or authoritative absolution, or prayer to saints or angels. All these corruptions are comparatively novel and recent. They are since the introduction of Popery in the 12th century. They only obtained dominion over the Irish mind through persevering intrigue or violence.

Even St. Patrick, the assumed Patron Saint of the Irish Roman Church was not a Papist. A Briton by birth, and educated in Gaul, he was Irish only in his affections and his domicile; and as to orders or mission from Rome, he never had either. He was sound in the faith of the Scriptures, and held it as it is held in the Protestant Churches. It is sad to see a minister of the Church of England, educated in a Protestant university, the Rev. William Palmer, in his *Ecclesiastical History*, turning aside from important historical documents, and receiving and issuing as truth in this matter, the bald inventions of the Romanists. All confidence in such annalists must be destroyed.

It is also matter of clear, historical testimony, that Columba and Aidan, and all that galaxy of talent and piety that shined forth from Ireland, and were known under the general title of *Guldees* (Gaelic, *Cuideach*) that is, the solitary inhabitants of cells, received their orders through an eastern

source, had no connexion whatever with Rome, were opposed to its superstitions, and were viewed there as irregular, hostile, and impracticable dissidents from the Romish system.

At the close of the eighth century, the Danes and Northmen first began to infest the shores of the British Isles; and the period of anarchy and confusion to which their invasion and partial possession of Ireland gave rise, was most unfavourable to the quiet progress of the native Church, either in piety, learning, or wealth. The original Church gradually declined into indifference and poverty; and the conversion of the Danes by other instrumentality, gave the first spring to the Roman power in Ireland. The facts are not stated very systematically by Dr. Murray, yet he shows plainly that the Danes had no leaning to the native Church; that they introduced, in the tenth century, the Benedictine order of monks; and that they obtained the consecration of their bishops at Canterbury. Dublin, Waterford, and Limerick, at length refused the authority of the Primate of Armagh; and in the year 1038, Silitzic, a Danish king reigning in Dublin, made his fellow-countryman, Donagh, bishop of that See, and sent him to Canterbury for consecration. On his death the clergy fell into the same course, and sent Patrick his successor to Lanfranc, Archbishop of Canterbury; on which occasion he promised obedience to the English Primate and his successors in all things relating to the Church; and the wily Archbishop speedily took advantage of this favourable event to interfere with the government of the Irish Church. The work thus begun gradually went on, and at the end of the eleventh century, the Danish portion of the Church received a legate in the person of Giselbert, Bishop of Limerick. Councils were held at Dongus and at Meath; and although only about a sixth part of the Episcopal order consented to their devices, yet a plan was then laid for the subjugation of the Irish Church, which proved eventually but too successful. It was only in 1152, that the Court of Rome sent a Cardinal

legate into Ireland to endeavour to settle its hierarchy on a new plan: but finding that even then so decided a measure was threatened with failure by the opposition he had to encounter, Pope Adrian took another and yet more decided step. In 1155, he issued a bull to Henry II., King of England, in which, assuming that "Ireland, and all other Islands on which the light of Christianity hath shone, are his patrimonial right," he gives it to Henry, to enter in and possess it; reserving, what he calls, "the rights of the Churches," and the annual payment of Peter-pence, as a revenue for himself from these his assumed hereditary dominions.

Is it not sad, that the restless rapacity of some men in this world should so serve as a foundation for ambitious men to build thereon their insolent usurpations. Had Henry been a just man, the Pope's pretension would have been laughed at as folly. Honourable men would have put it down, and we should not have seen in the nineteenth century the same pretension really at work in the Pacific Ocean, to dethrone a legitimate queen, and to upset a successful Protestant mission. Nothing but the selfish interests of men would ever have given substance and currency to such a pretension; and yet it is lamentable that at this late era, ridiculous, unfounded, and unjust as is any such claim, Rome, though she dares not assert it openly, would not throw it up. Is that like a legitimate and defined authority proceeding from a holy source? Is it not rather the unavailing assumption of power to the extent, that the weakness, the division, and the vices of men will allow it to proceed, a dominion having the base in men's iniquity, rather than in God's holiness? Let the Pope, in the 19th century say, whether he has this right to give away Ireland, and whether or not Queen Victoria holds it as his vassal! Let him say whether or not he claims now each island of the Pacific, as the Gospel light falls upon its shores; and if he does not, then let him admit the alternative, that the Pope of Rome is fallible in his pretensions, and has been an

usurper. He must either uphold or renounce such claims. Either way we know what to think of him, and we condemn yet more severely the intermediate plan of dishonest mystification.

The conquest of Ireland was accomplished by certain powerful barons. Arrogating much to themselves, and attributing little to their royal master, who had, in fact, done little, they claimed to divide the spoil, and consequently Ireland was chiefly divided among ten English families, who expelled the natives from their lands, and drove them into the mountains and morasses by incessant and harassing warfare. In the lapse of years, however, these new-comers (nearly as uneducated as the degenerated Irish) became lawless, violent, and rapacious; and, uniting in policy with the Romish ecclesiastics, they persecuted bitterly the remnant of the primitive Church, on the one hand; and on the other kept up a perpetual spirit of rebellion and discontent against the English government; always seeking further encroachments on the royal power in favour of the Church's enormous pretensions; or bringing into retributive action those paternal fulminations which the Romish Pontiff was ever ready to send forth in their behalf, and which in those days had a terror about them that it would be difficult to revive now. The "rosined lightning" is nothing to those who have been behind the scenes. The actual imbecility, however, of such weapons did not diminish the guilt of using them; and the outrageous ingratitude, sedition, and treason of the Hiberno-Romish clergy, for a long series of years, is only a sample of the universal doings of that strange combination of religious pretence and political aggression which is called "the Roman Catholic Church," and which is, in fact, not a Church of Christ, but, on the authority of inspiration, an apostasy from it. The clergy had received large bribes for submission to the authority of Rome; not only all the tithes and glebe, but also complete immunity from all imposts and laws, and the power of taking, at any funeral, one third, or

even to one half of the goods of the deceased. Yet even now were they constantly standing forth in seditious opposition to the sovereign, though Roman Catholic; and in every petty dispute that they could raise, threatening excommunication as the consequence of resistance to their will. In one instance, Comyn, Archbishop of Dublin, in pursuit of some disputed land, excommunicated the Lord Deputy and all the members of his administration, and laid the city and diocese under an interdict. And it is worth while to notice the arts to which in those days they resorted.

"To indicate that the passion of Christ had been renewed in the indignity offered to his minister, he caused the crucifixes of the Cathedral to be laid prostrate, with crowns of thorns on the heads of the images; and one of the figures was pointed out as the miraculous representation of the suffering Redeemer, the face inflamed, the eyes dropping tears, the body bathed in sweat, and the side pouring forth blood and water!" By such stratagems the Lord Deputy was beaten, and gladly purchased his peace with a donation of twenty plough lands to the See of Dublin.

Is "*Semper eadem*" the motto of Rome? Why, then, are similar tricks not played now? Because the spreading light of education would expose them. Why, then, have they not the manliness to admit the guilt and folly of such puerile legerdemain, and take the low ground of fallibility, to which such authentic historic facts drive them? While they still strive to bolster up such a system of fraud, when they may—while they yet exhibit the liquefaction of the blood of St. Januarius—they bind upon the shameless forehead of their system all the criminality of their former lying and conjuring for God! What a development it will be by and by for those who have pulled the wires of such a system of mummery, in hostility to the true, sanctifying, and saving religion of Jesus! In the day of decision what a tremendous matter will be the apportionment of such guilt!

The remainder of the history of Ireland, after the full establishment

of the papal power, is easily told, sad as it is. It is nothing but a series of vexatious attempts to raise the power of the clergy, and to depress the legitimate influence of the Crown; to emancipate the Romish system from all interference by the secular authority; and to leave the clergy triumphant in the midst of the most open and gross immorality; varied only by occasional disputes among themselves. At one period a contest was maintained for twenty years by the Archbishops of Armagh and Dublin, (the one, in fact representing the original Church, and the other the Romish schism,) for the Primacy; which ended at last only in a silly compromise, that the one should bear the title of "Primate of Ireland," and the other that of "Primate of *all* Ireland," a distinction which still continues in something very like a *bull* upon the face of it. The immorality of the clergy was of a fearfully notorious kind—open and unshrinking adultery and concubinage, rapine and murder. In 1421, the Archbishop of Cashel was impeached by two other Bishops "among other offences, with forging the King's seal and letters patent, and with openly taking a ring from the image of St. Patrick, and giving it to his concubine." And Bishop Bale relates, that, on his first arrival in Ireland in 1552, he found that "for a man to be able to claim a bishop, priest, or monk for his father, was accounted a great honour." Sir Henry Sidney complains of the conduct of the clergy in "admitting to ecclesiastical dignities the children of unmarried bishops and priests." In any case of rebellion or revolt, the clergy were almost invariably the open or secret abettors of the mischief. They crowned Edward Bruce king, and then abandoned him; and they received the impostor, Simnel, with an extravagant affectation of loyal zeal. The Bishop of Meath preached before him in the cathedral of Dublin, enforcing his right to the crown; and a crown taken from a statue of the Virgin Mary was placed on his head. And when the rebellion was terminated, and an oath of allegiance

was exacted of the prelates and lay leaders, they required that when the oath on the holy sacrament was administered, the host should be consecrated by one of their own chaplains; the secret assurance being given to the conspirators, that, as the validity and efficacy of the sacraments depended entirely, according to the Romish doctrine, on the intention of the officiating priest, so the intention of the chaplain should be decidedly in their favour—the wafer would be no host, and the oath a nullity! Such facts must be deliberately weighed, before statesmen can at all know their real position in dealing with the adherents of Rome.

Such, it appears, however, was the general conduct of the hierarchy in Ireland, down to the time of the Reformation. "Few generations," says a learned historian, "passed away, without the prelates adding some new grievance to the accumulation of national suffering; whilst for the turbulence which they uniformly evinced, they had as little aggression to plead in excuse, as, perhaps, was ever experienced by any community in so long a lapse of years. The sovereign, besides endowing them splendidly, had placed them next to, and scarcely below himself; and the aristocracy had enriched them with many noble benefactions, yet they were ever setting an example of that rapacious violence which was the prevailing vice of the times, fermenting disaffection, braving the executive government, stripping the law of its authority. One purpose appears to have animated the order; that of drawing to itself the domestic government of the country, and of establishing this dominion upon the trampled rights and pretensions of all other classes of men."

We will not now follow out the history of the Church as reformed in Ireland, its conflicts with the ever-restless struggles of the Romish clergy, and the melancholy proofs which have for so long a time existed of the degeneracy of the Protestant Establishment through the selfish use of its patronage by the successive governors of the country. Sufficient has been said to point attention to a

very useful book on the subject, and to enable us at the same time to deduce from facts the true character of the Roman Catholic system. It is an opposition to the authority both of God and man. It is an opposition to the legitimate authority of man under the mere pretence of an especial authority from God. It is an artful system of contrariety to the written revelation of God's will, masked by an equally artful endeavour to withdraw the written word from the sight of men; and under the profession of defending them from distracting and overpowering light, to keep them in total darkness, to shut out meridian day by the deep-stained and storied windows of tradition, to merge the simple, grand, and elevating truths of the Gospel message in the mere scenic processions and pomps of a theatrical exhibition, frittering down the energies of the mind from the sanative contemplation of great moral truths, to the outside and beggarly service of vestment and posture, and ascetic and bodily inflection. A calm and impartial inspection of the system by the written word must end in this conclusion. And history, honestly read, leads us to the conviction, that the results are analogous to the moral aspect of the scheme. It is one of the infrangible truths of God's written code of government, that, as a man sows, so shall he reap; and they that sow to the flesh, shall of the flesh reap corruption. If, therefore, men shall so pervert the message of sanctifying mercy, that it shall minister not to the spirit but to the flesh, then most unquestionably shall it become a carnal and a debasing influence on human nature, on individuals and communities. If the Romish perversion of Christianity be an opposition to the authority of God and man, it will ultimately develop itself in restless and seditious resistance both to divine and human law. This is, and must be, the direct fruit of the system; and what is the whole history of Ireland but a proof of this? Even while her Sovereign were Romanists, and the Romish Church exclusive and dominant, the priest, in the lordly exercise of his plastic power, and the

people, the moulded creature of his hand, ignorant, and unsubmitive to anything but priestly domination, were alike rebels against the sovereign. And ever since, so far as the repressed but tolerated Church has been able to maintain an influence in the land, that rebellion has continued skulking under the lawn of prelatic suavity, breaking forth into unbounded insolence in the "rollicking" parish priest, and streaming forth among the misled multitude, in the blood of midnight or mid-day murder.

This is no exaggeration. It flows inevitably from the system of contrariety to the sole divine rule of human conduct. The people are trained under a continual endeavour by the clergy to emancipate themselves from the control of human government, and to show their contempt for it; and they are consequently without regard or reverence for it—prepared, at any time, for any required act of disobedience. "As with the priest, so with the people." Nor need our observation be limited to the sister island. Over the whole continent, where Romanism prevails, the loyalty and morality of the people have no substantial principle. The French revolution was a full development of the results to be expected in a series of years. The morals of the people became grossly corrupt through the abstraction of the divine rule of conduct; the multitude, untaught in the renovating system of revealed truth, became infidel to man—the priests, as the usurping substitute for God—and, consequently, infidel to the unknown God, whose real character of holiness and mercy had been concealed from them; and at this moment, in every Roman Catholic state in Europe, instead of the existence of a healthy and moralizing loyalty, the government walks upon a scarcely hidden volcano, and the ear already vibrates to the rumbling of the threatened explosion. And in the end, doubtlessly, the nations will learn a fearful lesson: that if men will go on independently of God's infinitely wise and gracious plan, of governing the human mind, its progress and its interests, individually and collec-

tively, by the rule of his almighty Spirit, through the written word, they will find the upshot to be wickedness, pollution, rebellion, and ruin.

But the tendencies of the Romish system may be fairly tested, by a comparison of the physical and moral aspect of the three countries—Ireland, England, and Scotland. The natural resources of all three are in favour of Ireland: the mineral treasures, the climate, and the soil, have an aggregate superiority. Scotland is in all these respects the least abundantly supplied; and yet we find prosperity, activity, and moral and intellectual worth, in proportion as we recede from Popery. The only anomaly in this statement, if it can fairly be called one, is, that in the north of Ireland the state of the people is vastly superior to that of the south; but there the Scottish presbyterian has been long settled; and that in several manufacturing towns of Scotland the dense population has been sadly demoralized and degraded, but every such spot teems with emigrant thousands of Irish Roman Catholics. Wherever the victims of the system gather, there its resultant evils prove manifest. Wherever a people under the influence of Scriptural truth throw off the incubus, they improve rapidly in the process of moralization. Is it not strange then, that while the nations of the continent are heaving in convulsive agony under a pressure felt to be intolerable, and while all the history of our own country, and of Ireland especially, shows forth the anti-social and anti-moral character of Popery, a strange infatuation should be eddying so many of our statesmen once more towards its vortex, and so many of our clergy are dallying and tampering with the fringes and furbelows of its robe? Under this strange influence, Romanism has been again established amongst us. All the experience of bygone years has been in vain; "men still wonder after the beast," are still led by the cunning of that Jesuit association to whom the beast has given his power; and the result is, that we have no longer a Protestant constitu-

tion. One step of aggression after another has been gained; and now the Trojan horse is within the walls. This may have been permitted to humble and correct us. It certainly will be to afflict us. And it remains now to be seen, as time unfolds her misty curtain, whether the British churches shall shake all remaining

dust and defilement from their garments, and go forth from the wilderness leaning on their Beloved, or whether they will shrink back into the polluting and stifling embrace of the Romish Harlot, be identified with doomed Babylon, and perish with her in the coming crisis of her plagues.

ST. PAUL'S MESSAGE TO ARCHIPPUS. A Sermon preached at Wel-
lingborough, May 27, 1845, at the Visitation of the Venerable the Arch-
deacon of Northampton. By the REV. D. B. BEVAN, M.A., Rector of
Burton Latimer. Seeleys, London.

WHEN the Clergy meet at a Visitation, and are to be addressed from the pulpit by one of the brethren, a custom has obtained which serves very greatly to take off the edge of a ministration that ought properly to avail "for doctrine, for reproof, and for instruction and correction in righteousness." The most recently appointed incumbent, and generally one of the youngest men, is called upon to preach, in circumstances unavoidably calculated to unnerve him for so solemn a duty, and to melt down the energies of his faithfulness into the inanities of common-place thought. This arrangement savours of bad, and, we hope, of almost bygone times. We conceive, that if a bishop has a strong sense of the vast importance of a clerical conclave, the momentous value of even one morning to some 50 or 60 ministers of Christ; if the shortness of life and of the ministry be rightly calculated, he would break through this shabby professional rule, and seek out the man best fitted in his turn to speak words of weighty monition, and of judicious and stimulating kindness. And if the clergy sufficiently regarded the solemnity of a ministry, which must be either "a savour of life unto life, or of death unto death," they would not be satisfied in looking forward, in a critical spirit, to the *debut* of the young Vicar of A., or the new Rector of B.; but they would unite in entreating that they might hear some known and venerated voice, saying "This is the way, walk ye in it." Instead of this it is, with many

honourable exceptions, too often the case that a Visitation Sermon is juvenile and tame, uninfluential and profitless. It sometimes, however, happens that the lot falls upon a man, though young, of too much seriousness of mind to look away, at such a time, from "the ministry he has received of the Lord," of too great singleness of eye to occupy it with anything else, and too much strait-forwardness to go anywhere but directly to the points prominently before him. And in such a case, it is strange and sad to see the conviction, strongly manifest upon some faces, that the wise arrangement of appointing a junior has failed—that the young man has stepped intrusively out of his place—that he has presumed to lecture his seniors, and that little or no thanks are due to him.

We are glad, therefore, that the recent Visitation Sermon of Mr. Bevan, of Burton Latimer, has appeared in print. He is evidently a man of the class alluded to; and if a production of the kind is likely to have incurred censure, it is well that we should see it, and judge whether there is any real ground for it; whether he has outstepped the legitimate bounds of a *concio ad clerum*, and violated, either in matter or in spirit, the proprieties of his position.

The sermon is plain and unartificial. It aims at no flights of eloquence or niceties of composition; but flows naturally from a serious though youthful mind. It might be thought that some of its statements

might have been a little diluted, or mixed up in a more bland and balmy vehicle, but it is a serious question after all, whether they would have been bettered; and whether the clergy are the men who should seek for such *vehicula*. It is hardly likely, when physicians take medicine, that they should condemn themselves to the large dilution of "four draughts" per day, for the sake of a few grains of active treatment. Surely if the clergy could receive in this appointed half-hour the concentrated essences of pastoral wisdom, in "thoughts that breathe and words that burn," it would be for their profit. There is, however, nothing improper or out of place in Mr. Bevan's discourse. It savours more of a meditation on his own sense of duty, than an attempt to admonish others—a thinking over his own ministry, rather than a meddling with theirs—and, evidently, anything in it bordering on the severe, savours really more of a correction honestly administered to himself, than to his brethren.

The two great features of the sermon, are the object of the ministry, and the conduct of the minister. As to the first, let it be remembered, aye, let it be a deeply cherished remembrance, as long as the distressing fact exists, that there is a division among the clergy—that there is an Evangelical, and that there is a Puseyite or Romanizing party—and that often indeed has the Visitation pulpit sounded forth the errors of the nonjurors or semi-Pelagian school; and the body of pastors who receive the 39 Articles in their "plain, literal and grammatical sense" have listened and turned homeward in sorrow—but in *silence*. It must not then be wondered at, if in these days of rising and rampant Popery—of Jesuitical assault both without and within our walls, men of what are called Evangelical, but which we would call reformation or Scriptural views, should mark somewhat distinctively the ground on which they stand. Nor must it be thought strange, if they who have been too readily charged with the neglect of moral instruction, as the criminal concomi-

tant of high doctrine, but who have really, at the same time, been ever cavilled at for the needless rigidity of their habits, should protest against that over easy conformity to the prevailing recreations of less religious society, which so frequently characterizes the rubrical precisians of the day. It has been our lot to see sprucely cassocked incumbents of important parishes arguing across the dinner-table for the priestly power of renewing the soul of every infant brought to the font, and at the same time writing from the raceground their astonishment that any one could object to such rational and harmless amusements.

The grand question is (and we, the reviewers, speak professionally), are we, or are we not, in earnest? Is it enough in fulfilling "the ministry we have received of the Lord," to go on the principle of the old proverb, "let-a-be for let-a-be;" to merge in the common places of a good-natured neighbourly intercourse, all the conscientious differences of opinion which exist? It is impossible! In proportion as those differences are serious, they must mark and divide. A leading bookseller once said to a clergyman, "I am often astonished at the keenness of your controversial divisions. Why, we often quarrel most heartily with each other, but we always make it up again at the monthly dinner." "Yes," said the clergyman, "naturally enough; your object is a mundane one, and the heart is readily healed by the energies of that very selfishness in which it originated. Our differences are often on vital points; and the warmth of the strife is a measure of the awfulness of the subject, and of the deep sincerity with which an opinion is maintained." In the main, this is true: and, in the present instance, we see very little more than an honest endeavour, on the part of the preacher, rightly to occupy his position, and to preach the Gospel in its proportion, *kata την αναλογίαν της πίστεως*, to those to whom, by his diocesan, he was appointed to preach it. There is an unequivocal simplicity and a considerable manliness in

what he has done, and we think that the meed of approbation should not be withheld, coming as it does come in these pages, from one utterly unconnected with the preacher.

It is here that some may take offence—that some, sinking into lethargic indifference, may shrink from the sharp and rousing outcry of younger energy. But at what do they cavil? Is it at the doctrine of everlasting rewards and punishments? Is it at the value, the free forgiveness, or the *conversion* of an immortal soul? Is it at the recognition of “the moving of the Holy Ghost,” as a fitting motive to the ministry? Is it the preference of purity of doctrine and practice to a mere legitimacy of successional ordination? Is it because of the open testimony for our reformation-doctrines against Romanizing encroachments? Is it because a young man, under a deep sense of the importance of his mission, has unhesitatingly, in a testing crisis, avowed his honest renunciation of recreations which might be snares to him, as they certainly are to many, and compromise his ministry among his parishioners, which in many other instances they most unquestionably do? Are there any so pertinacious and so testy, that in the face of the solemn vows and interests of the sacred calling, they can make no allowance for the honest warmth and sincerity of a seriously impressed mind? There may be some; but,

surely, they are, however unangelic, “few and far between;” and we cannot doubt but that there are many who may differ in some respects from Mr. Bevan, but who, on a deliberate perusal of this little tract, will lay it down with a sigh, and say, “The man is evidently in earnest; and it would have been well for me, for my family and my parish, if a similar seriousness had commenced and continued to characterise my professional course. Let him go forward honestly striving, in a wicked world, to do what good he may, and in the meantime, the ‘precious balm’ of even a junior’s reproof shall not break my head.”

Time, time is flying. By and by, the delegated angel, bestriding the earth and the sea, shall lift up his hand and swear, by Him that liveth for ever and ever, that there shall be time no longer. Then the great Shepherd and Bishop of souls will meet and examine all his servants; and the decision of that awful scene will not turn upon professional etiquette and eloquent blandishments, but upon the question, whether the minister has “hid God’s righteousness within his heart; or kept back his truth from the great congregation.” It will be a mercy indeed in that day “to be found faithful.” It will be a mercy to have written, and practically exemplified, this short, simple, and correct address.

THE BISHOP OF WORCESTER'S CHARGE.

WE have received, from an hitherto unknown correspondent, in comparatively humble life, a letter on the subject of Dr. Pepys’ recent charge, as reported in the newspapers. It is a candid, and fair, and reasonable letter, accompanied with the name and station of the writer. We think it right to give publicity to a communication coming from such a quarter; because we think it shows, with the spread of general education, the growth of serious, intelligent thought

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amongst the people, and will serve to show to the reckless clique of theological innovators that, wide spread in the less noticed ramifications of society—not merely among the aristocratic and flowering branches of the tree, but in those equally wide spreading subterranean and radical fibres, which constitute its stability in the day of storm, and its nutriment and moisture in a day of drought—there is a sound and Scriptural theology, a living possession of the power of Pre-

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testant truth, which they will not easily destroy. Bating a few corrections, we give the letter almost *verbatim*:

To the Editor of the CHRISTIAN GUARDIAN.

REV. SIR,—I have been a constant reader of the *Christian Guardian* for the last twenty years. I esteem it a publication of great value, highly calculated to do good. Its sound Protestant evangelical principles strongly recommend it to the notice of every sincere member of the Church of England. It has never shrunk from the exposition of error, and has been equally zealous in the promotion of truth. In all the reviews which the late Editors have undertaken, they have manifested a candid, open, and faithful spirit, without regarding the favour, or fearing the frown, of man. I take the liberty of forwarding you by this post a newspaper, containing, on its fourth page, an abstract of the Bishop of Worcester's Charge to his clergy, delivered at a Visitation held at Christ Church, Birmingham, on Saturday, August 9th. In the delivery of the charge, his Lordship attempts to justify his vote in favour of the Maynooth grant by showing, what appears to me, the analogy between (the essential identity of?) the Catholic and Protestant religion, or, to blend, as well as he was able, Catholicism and Protestantism together. His Lordship proceeds to mention some doctrines which (he says) we hold in common with our Roman Catholic brethren: and to this particular part of his charge may I respectfully direct your attention? He says—

"We *both believe* that, to redeem mankind from his fallen state, it pleased the Almighty Being to send his only begotten Son into the world, to become a sacrifice for our sin, that through his atonement we might be justified before God."

This is, indeed, a glorious Bible truth; on it the sinner places *all his hope* of mercy and pardon here, and his acceptance at the tribunal of God hereafter. But surely the poor Roman Catholic does not believe this,

while he seeks for justification (or to be "justified before God") by virtue of his fastings, his penances, his alms-deeds, his prayers to departed saints, his invocations to the Virgin, Purgatory, &c., &c. Do we "*both believe*" in, and agree as to, the *nature* and *design* of this article of our faith? For my own part, I regard the sacrifice of the Mass (held in such veneration by Catholics) as idolatrous and superstitious, and depend for justification before God, upon the merits of that sacrifice offered on Calvary "*ONCE FOR ALL.*" Does the Roman Catholic do this?

"We *both believe* that the Church was originally founded by the Saviour, and that the doctrines of the Gospel have been handed down by a regular succession of ordained ministers, priests, and deacons."

What honest Catholic will admit this? Do not Catholics, in the strongest terms, claim for themselves the supremacy? Will they say that the priests and deacons of *our* Church have been handed down by "regular succession" from the Saviour? Do we "*both believe*" so as to be *agreed* on this point? Is not our Church set at naught by them as spurious and vile, tarnished and corrupted by the doctrines of Luther, and other reformers; and does not the spiritual head of their Church live at Rome, and ours live in heaven?

"We *both believe* that two Sacraments are binding on Christians."

The Roman Catholic believes there are *seven*; and although, in those seven, Baptism and the Lord's Supper are included, still, is there not a very wide difference in our belief, as to the true intent and meaning of both? Surely his lordship cannot mean to say that Catholics and Protestants regard these Sacraments *alike*! and if he does not, why then allude to them as being branches of our faith and parts of our creed? Does not the true Churchman look upon Infant Baptism only as an "outward and visible sign of an inward and spiritual grace," and will not every Christian parent pray that his child may be in-

wardly baptized with the Holy Ghost, of which the water used outwardly is only a sign? And as to the Lord's Supper, do "both believe" alike on this point? Are we to submit to the doctrine of Transubstantiation? to believe that a wafer, blessed (as it is called) by a mere man, becomes converted into the real body of Christ, and that the Sacrament in one kind only is to be administered? I must confess, that, on reading the whole of this paragraph my feelings became sadly embarrassed, my mind much pained. The idea of a Bishop of our truly evangelical Church endeavouring to unite her doctrines with those of the corrupt Church of Rome, was to me a mystery. The whole charge appears to me very deficient in the pure spirit of the Gospel. Jesus Christ and him crucified, of whom the Apostle was determined to know nothing beside among men, constitutes in it but a small ingredient.

I admit, sir, an apology is due from me for troubling you with this communication. I venture upon your clemency, inasmuch as you are now the sole editor of a work which, for upwards of the last twenty years, has been read by me. I should like to see the charge well reviewed by some able and pious pen. These are not the times for Protestants to indulge in silence, ease, and apathy. Fifty years ago, Popery was thought to be sleeping its sleep of death. Now it is awaking, and, like a giant stalking-horse, making rapid strides through the length and breadth of our land, multiplying, as it proceeds, its cathedrals, chapels, bishops, priests, and converts. The man, however humble in life, who loves his God, his religion, and his country, ought not to be afraid or ashamed of his profession. Surely it becomes his duty to use every effort to stem the torrent of iniquity which at this time threatens to sweep away our Protestant privileges, agreeably with that situation of life in which Providence has placed him. I long to see the Bishops, Ministers, and members of the Establishment *decided* and *firm* in espousing the cause of that Church to which they profess to belong; not

resembling the worshippers of Baal, "halting between two opinions." We want such men as Newton, Scott, Romaine, Richmond, and others, who have adorned the pages of the *Guardian* with their writings, ("some of whom are fallen asleep") to show the nation its iniquity, and the half-hearted Protestant Churchmen their sin.

Pray we then, sir, the Lord of the harvest to send forth such labourers into the harvest; and although our beloved Church appears to bow down her head as a bulrush, yet may the time speedily arrive when she shall appear in all her strength and beauty, "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Pardon the liberty of a stranger thus trespassing upon your notice.

I remain, Rev. Sir,

Your obedient Servant,

Now we admit that, in the main, these remarks are substantially and Scripturally correct. They exhibit the sound and judicious thinking of one of that class of mind, of which we trust many, many thousands are to be found in the ordinary walks of life, who are the "salt of the earth," and who, in a religious crisis, in which numbers must tell, will be found on the right side. The main point on which the writer has seized in his letter is of vast importance; but before approaching it, there is a little preliminary matter to be disposed of. In the first place, it is impossible to approach a newspaper report with the severe aspect of criticism that would be applied to a published document. With all the wonderful facility to which the reporter attains, there are niceties in theological statement, which, because he can scarcely be likely to know their importance as a delicate hinge, or a pivot of some great move, must almost necessarily escape him. For instance. We can scarcely suppose a bishop to have deliberately said, or, at least, deliberately to have sent from the press the assertion, that "we are deeply indebted to antiquity for the very founda-

tions of our faith." This idea is actually at variance with the train of thought he is pursuing. Had he been reported to have said, in accordance with his own argument, We are indebted to antiquity, that is, to ancient times, for the confirmatory wisdom of that volume which contains the foundation of our faith, it would have been more consentaneous to the bishop's own views. But this is one of the proofs that a report of this nature must be taken *cum grano salis*. We may commend or condemn general views, which are manifestly independent of clerical views; but we must not sit at the catch for a tripping word.

In the next place, there are certainly many important truths put forth in a manly and fearless way, well adapted to meet the errors of these times. The Bishop of Worcester seems to cherish none of that mawkish sentiment towards the Newman school, which sometimes seems to savour of a mystic reverence for scholarship, with which the writer is but little conversant, and a reluctance to meddle lest he should be over-matched. There has been far too much compliment afloat, because the men have read a little patristic Greek and Latin, and dived into Fabricius and Ducange. Dr. Pepys appears to be at home in all the length and breadth of the land—the history of the early Church (after all, but a meagre subject of study for a whole life, and for the basis of a reputation); and he at once treats the subject and their pretensions with the simplicity and straightforwardness which it merits. A few master-strokes show that he understands his weapon: and that some of these professors of patristic lore had better keep wide of its range. They may be foiled at their best fencing.

Dr. Pepys has said with much truth, that "the victory of Christianity in the days of Constantine was not gained without some compromise on the part of Christians; and the foundation was then laid for many of the errors of Rome." "Their canonization of saints was adopted as a substitute for the high and holy days

of the ancient mythology; and no one who had witnessed a Roman Catholic procession could fail to be struck with the similarity between it and the pagan processions described in the *Fasti* of Ovid; St. Januarius and St. Martin being substituted for an Apollo and a Bacchus; or St. Agnes and St. Perpetua for a Ceres and a Diana." How confirmatory of this view is the following passage from "The Classical Tour" of Eustace, a leading Roman Catholic, who travelled to Italy a few years ago. "Rome," (which elsewhere he calls "the Eternal City," and "once the abode of the Gods,") "in thus civilizing and polishing mankind, had prepared them for the reception of that divine religion, which alone can give to human nature its full and adequate perfection; and she completed her god-like work, when the world, influenced by her instructions and example, became Christian. Thus she became the metropolis of the world by a new and more venerable title, and assumed, in a *more* (!) august and sacred sense, the appellation of 'the Holy City,' 'the Light of Nations.'" And again, "The figure of the Redeemer, till then unknown, seemed to breathe on canvas before their eyes. The venerable forms of the Apostles, in Parian marble, replaced the grim and uncouth statues of their idols." And, "The columns of Trajan and Antoninus formerly supported each a colossal statue of its Emperor. These have long since disappeared, while St. Peter and St. Paul have been substituted in their stead." And, "Then the spacious *Basilicæ* were first opened for the assemblies of the faithful, and the forsaken temples converted into churches. The lights that preceded the book of laws and the prætor, now moved before the Gospels and the bishop. The solemn tones of tragic declamation were adapted to the lecture of the holy books, and the Psalms were tuned to the modulation of the Greek choruses." There the Romans heard the language and beheld the vestments of their fathers; there they saw and venerated in their clergy, the grand and digni-

fied deportment of the magistrates of ancient Rome." Who, on the testimony of so fair a witness, will deny the compromise? Who, after such averments, will hesitate to admit that the imperial patronage of the religion of Jesus brought with it an adulterating mixture of heathen error? The bishop and the Roman Catholic traveller have, with very different intentions, both exhibited the same characteristics of the system, the one to praise, the other to blame it.

The bishop states very distinctly another leading view of the Churches of the Reformation. He says, "He who trusts to antiquity, would find so much diversity in opinion among the fathers of the Church, that he would be so tossed about upon these troubled waters, as to search in vain for an anchor for his soul in patristic theology;" and then adds, in conclusion, the well-known sentence of Chillingworth, which he evidently adopts, *con amore*. "The Bible, and the Bible alone, is the religion of Protestants." Most thankful are we to see this vitally-essential principle so distinctly recognized. It is here that the stand for religion and morals must be made. He that wavers at all on this point, is liable to fall into the hands of the enemy. From a wish to attach a sort of mystic awe to the Church, there has been in many quarters an endeavour to becloud this very important point; but, if we would walk sincerely and be a safe example to others, we must maintain unequivocally that the Almighty carries on his religious government of man, not by the authority of a body of clergy, who have erred, and may err again, but by the agency of his own Spirit, as at once both a heavenly and an earthly witness, (1 John 5.) through the instrumentality of his written word. It is delightful to find a mind of the class of the Bishop of Worcester's bowing submissively to the divine record, and putting the agency of the Church in the right place, as witnessing historically to the genuineness and authenticity of the sacred writings.

It is with the same sound commonsense, that the Bishop approaches

those fashionable puerilities in worship, for which the peace of the Church has been so recklessly sacrificed, and speaks of "the pedantry of introducing ornaments and forms supposed to have been used in the ancient Church; thus a stone instead of a wooden communion table, a lectura for a reading-desk, sedilia in churches in which it was not likely that more than one clergyman would officiate at the same time, a rood-screen and credence-tables, with candles on the communion tables never intended to be lighted; and the walls covered with Scriptural sentences in Old English text that could never be read." There is a dry humour in the way of touching these things, that almost at once consigns them to condemnation among sensible men. But the Bishop does not leave the matter there: "we thought them," he said, "abstractedly reprehensible, as having a tendency to convey false notions, unsuited for the purposes for which a Protestant assembly met together;" naymore, "that vital religion was almost lost amid these formalities!" How sad it is, that men trained in our evangelical Church should, by their superstitious frippery, have brought themselves under the lash of the Bishop's deliberate, manly censure. He has no sympathy with such ecclesiastical fopperies; and seeing them to be in direct contrariety to the spirit of our appointed worship, it is evident that, if Dr. Pepys were the governing mind of the Church, such innovations would not have been treated with that excessive tenderness, and timidity, and semi-patronage, which they have received in other places; but would have been swept with something like Miltonic indignation into "the limbo of vanity." We shall have occasion probably in due time to notice Mr. Bricknell's recent work, "The Judgment of the Bishops on the Tractarian Theology," when we may compare the amount of disapprobation which has been meted out in different quarters to the Tractarian leaders, and the silken under-wing of "faint praise," with which their onward course has occasionally been fanned. The general line of episcopal charges has not always been

free from tortuosities. Thanks the more for the healthy discriminating censure of Dr. Pepys.

But, after these laudatory observations, which will show sufficiently how little we are disposed to approach any part of the charge, as reported, in the spirit of cavil and contention, it is with considerable pain that we advert to the topic on which our correspondent has addressed us—the grounds on which the Bishop justifies his vote in Parliament as a Christian man, for the improved means of training and educating the Romish clergy, and so far upholding the Romish system. We confess that we are compelled to differ materially from the view maintained in this charge; we think it a duty of our present position to express that difference strongly, and though we have little reason to suppose that our humble pages would meet and arrest his eye, yet if they should, we submit their contents most respectfully to Dr. Pepys's consideration.

The position taken will be best shown in the Bishop's own words:—"I cannot persuade myself that we committed a national sin, when we gave improved education to those whose doctrines we conceive to be erroneous;" and again, "nor can I venture to say that Christianity, as professed by the great majority, is so full of error as to make it a sin in a Protestant state to contribute towards the education of its ministers." In order to deal with these propositions we must (and quite in the spirit of fairness, and without the slightest wish to take a logical advantage,) amalgamate, abridge, and simplify them, in a way in which we think the author would not disapprove; we must put away the more vague idea of "national sin," and view the matter as one of individual Christian acting and responsibility; we must substitute for the expression "Christianity, as professed by the great majority," the term "Romanism," which is the thing intended to be expressed, and then we bring the proposition to this, which we believe the Bishop intends honestly to maintain, that it is not a sin for a Protestant to contribute towards the education of the ministers

of Romanism, which he believes to be erroneous. Free from circumlocution, we conceive that to be the Bishop's affirmation; and we join issue with him on it: we consider such conduct to be sinful.

Let it be remembered that our religion is divine; that it is based in a series of truths divinely revealed, on the knowledge of which the salvation of the soul is made to depend. Then a distinct apprehension and holding of them is of unspeakable importance, and any withholding or contradicting of them when so persevered in must be a very serious matter; because the withdrawing or repressing a revealed truth is, to say the least of it, yielding so much ground for the spread of the opposing error: of course, very much depends upon the conscientious sense of the importance of truths. For instance, if a man holds the doctrine of justification by faith, as stated in the

Article to be a dogma revealed from the throne of God, essential to the salvation of the soul—that it is the truth—God's truth—a wonderful and merciful condescension of the divine mind to the fallen creature; then he could not but look with horror on any the slightest deviation from that truth, as opposing the divine revelation, and coming between God's gracious scheme of deliverance and man's perishing soul. This is of the very nature of implicit faith in a revelation from God. Now, in this case, it would surely appear that if, while he taught this truth with one hand, he circulated a tract in favour of justification by works with the other, he would not be free from criminal inconsistency. Granted this is looking closely and strictly; and that religious opinions sit very loosely and lightly on some men's minds; and that in these days there has been very much of the "give and take" in our general religious associations; and that probably the system of a broad unqualified subscription to the absolute accuracy in detail of a large book of human composition, has had a certain influence towards the habit of religious compromise in some minds; yet still, when we come to look fairly at it, we must see that in divine mat-

ters, to hold a truth, and at the same time to teach a countervailing error, must be a sin—the sin of hypocrisy, or of indifference, or of unwise and unjustifiable compromise. Nor does it appear that the case is altered if the teaching is by means of an intermediate person. In this case, if in any, *qui facit per alteram facit per se*. It is impossible to separate the prime moving agent from the moral result. An erroneous teaching goes forth to deceive mankind and defeat God's gracious purpose, which would not but for my instrumentality; a false teacher of delusion, opposed to revelation, acquires through my act increased facilities for practising his nefarious calling; error is declared, truth is repressed, and souls are perverted. It is inconceivable to a well balanced mind that any circumstances could induce a clear-sighted believer of a revealed truth to be thus in any way, however remotely, the propagator of an opposing or adulterating error. Men may say, this is very rigid and illiberal; but look at the elements under consideration, and their awful sanction. Give them their real weight; and it will surely be concluded that good men ought to come up to this standard; and that if they do not, it is worth while enquiring what defective and perverting agency is at work, which can lead men with comparative indifference to circulate on the one hand the justification of the soul by faith alone, and on the other its justification by human merit. We know there are many ways of mystifying a question of this sort, and letting the inconsistency pass under the cloud of sophistication; but the point is, what does a truly honest, straightforward mind think of it—one who would not lightly lend himself to his own deception?

It is quite evident that the Bishop of Worcester has felt the practical difficulty, as it is here put, to be a great one; because he has felt that as long as he were compelled to view the teaching of Rome and the Reformation as essentially opposed to each other, he could not take the position he has done. "Nothing," he says, "could induce me to vote for a measure

per se sinful;" and surely he would consider a measure far more effectually teaching vital error—doctrine differing vitally from his own—to be sinful *per se*. His mind therefore has taken refuge, where only it had the semblance of escape, in the essential identity of the great substance of Romish and Reformation teaching—in the comforting and quieting idea "that we hold many doctrines in common with our Roman Catholic brethren." And here again, on the justificative ground of the Bishop's original position, we once more join issue with him. Could we agree with him, we would go further than he does; but believing the Romish system to be "an apostacy," a falling away from the truth, "the believing of," and the propagation of, "a lie" in the cause of God: we cannot cherish a charity so virtually licentious; we would rather maintain that, with respect to every truth which we hold, the parallel dogma in the Romish scheme is not *the* truth—is not *a* truth—but is a perversion, or a contradiction, or a pollution, or an overlaying of the truth—so that the truth is not there. The union of moral truth and error is like an union of two simple substances in nature by chemical affinity. The sulphur combines with the iron, and makes sulphuret of iron, another substance of widely different qualities, utterly different from the nature of iron, and unfit for the purposes to which iron is applied; and the iron will not be iron again till the sulphur has been thoroughly abstracted.

We agree, then, here, in the main, with our correspondent, while we venture, respectfully, to differ from the mitre. And we conceive, in order to fix our relative position towards Rome, and our duty towards God and our fellow-creatures in this awfully important matter, we must permit ourselves to be brought up by right reason and the paramount authority of revelation to this distinct position:—viz. we hold no truth in common with the Church of Rome. She holds no truth; because every truth which she seems to hold is nullified and perverted, inasmuch as it is essentially combined with a fatal error. A man

may say with me, that twice two are four; we seem to agree; but if he hold also, that three and two are four, then his notion of the number four differs essentially from mine. There is an element in his notion of four which is at variance with mine—we do not hold our arithmetical tables in common. In all the practical results of calculation we shall differ; I can have no safe or sound dealings with him till he shakes off the delusion that the elements of five are only equivalent to four. Then, only, will he hold the truth as to four: then, only, shall we be agreed; and hold the multiplication table in common.

This is an illustration, not an argument; but it carries the principle; and will materially assist the development of our objection to the Bishop's vindication of his vote for the education of Romish priests, on the ground that they and we hold and teach many truths in common. There is not a tenet of Christianity professed to be held by the Romanist, that is not so essentially combined with an unscriptural notion as to make it not the avowal which it professes to be, but a widely different and dangerous one; so that the notion held by him is not held in common with us, but is exclusively and peculiarly his own. The Bishop says, "we both believe in God the Father;" but be it remembered, that we do not believe in a mere name, but in a revealed character, and if the general views entertained of that character by Romanists are essentially inconsistent with the sublime notion of revelation, if their God and Father is a being who can sanction an adoration of demons and of images, and contentedly divide the honours of worship with creatures and figments, if He is not in their estimation the "jealous God" of the decalogue, then, even on the subject of this elementary truth, we have no doctrine in common. Their rock is not as our rock, themselves being judges. In the same way the professed tenets of a Trinity in Unity is vitiated by the assumption of a woman to the throne of divine honours. The introduction of the *genetrix Dei* as a prominent object of worship—introduces a

fourth element into the great mystery of the Godhead; and the habit of the Popish mind toward the object of worship, differs essentially from that of the Protestant. The cherubic emblem of Ezekiel presents to the Protestant an adequate intimation of the Triune God manifested through the incarnation; but it would not fully meet the Romanist's practical notions. He would be conscious of defects. He would be feeling after some presentation of the additional idea of the "Queen of Heaven," who fills so large a portion of his confidence and his devotions. We hold not the same notion of a Trinity with those who recognize a *fourth* element of Divine power and glory, however casuistically modified and subordinated. It is impracticable in the scope of these pages to follow out this idea in detail. But it might be very clearly shown, that the doctrine of a gracious salvation through an atonement, is essentially vitiated by the recognized means of fastings, penances, and payments, on the part of the congregation, and of indulgences, dispensations, and pardons, on the part of the priest; that the true doctrine of mediation is lost in the second-class mediation of hosts of canonized intercessors; that the one propitiation, by a sacrifice once offered, is merged and buried in the daily sacrifice of a daily created Christ, for the quick and dead; that the belief of Christ's appointment of two sacraments is swamped in the assertion that he appointed seven; that the divine inspiration of canonical Scripture cannot be held as we hold it, when the same inspiration is claimed for other writings containing palpable error; and that a system of revealed truth is diluted and lost when held together with an undefined and yet undeveloped *depositum* somewhere or other in the heart of the clergy, an "unwritten law in the Church," as Dr. Phillimore calls it, which may be brought out piecemeal as convenience serves.

Now we submit this view of Romish error most seriously to the consideration of the Bishop, and all others who wish to entertain largely charitable views of the abettors of the

Romish system; for we believe this to be the *graven* of their sin, that they have poisoned the stream at the fountain. They seem to hold Scriptural truths. They hold none. The voice is Jacob's voice, but the hands are the hands of Esau. They sign, swear to, and repeat the Triune Creed, but they also sign, swear to, and repeat twelve other articles, which are taken along with it, as of equal authority with the previous articles, and essentially modifying them, as truly and really as a will with a codicil to it, which can only be admitted to make such bequests as flow out of the fair interpretation both of the previous and the subsequent documents. Then, as it is evident that every statement of the previous part of the creed is modified, altered, and vitiated by the subsequent statements, it must be admitted, that we hold none of the previous truth in common with the Romanists; because they do not hold them at all as they stand, but as they are modified, coloured, and transformed by that which follows.

Let this view be entertained, and we see not how an accurate mind, thinking rightly over the whole matter, can properly entertain any other, and then, surely, all charity towards the Romish system must cease. If we are satisfied that the combined result of professed Scriptural truth held with and modified by adulterating error, is not truth but falsehood; then it is quite evident, that to further the promulgation of that falsehood is sinful; and that it is sinful, in the very worst form of such sin, to support a scheme for training more effectually the teachers of the system. It is applying fresh power at the centre of the system. It is strengthening and quickening the energies of the heart.

It behoves us, however, to state, before we altogether turn away from this very momentous subject, that we do not deny, that through the extraordinary mercy of God, men may catch at and lay hold, even in the precincts of the Romish community, and under the upas tree of Trentine teaching, of some portions of saving truth. The alembic of their mind may,

through mercy, eliminate the associated poison. Pascal is an instance of this; but this does not at all affect the systematic teaching. "There is death in the pot." The mixture must be condemned as poison; and no mitigated notion of the virus must be entertained, because it is just possible that some minds are so constituted as to separate that which is healthy from that which is deleterious. Men may in this way be saved within the system, but the mixture is poisonous, and they who put forth a hand to aid it, are participators in the administration of death.

And thus we are brought, finally, to the Bishop's posing question, which, certainly to a Bishop, *as a legislator* for a population of mixed creeds, is one which must call up most serious, extensive, and not easily answered enquiries. "It is," he says, "a question between teaching Christianity as professed by Roman Catholics, and teaching no religion at all." We have no wish to cut a knot, rudely and summarily, which we cannot untie, but we do deliberately, in our position, accept the latter horn of the dilemma. The Romish system is not a Christianity, but an "apostasy" from it, and we say at once, that the responsibility attached to religious teaching is so awful, and the guilt of teaching error so great, that it is clearly the duty of believers of the truth, to teach nothing, if they may not teach truth. There is no other way of keeping their hands clean. There is no other way of using profitably the actual state of things to further the cause of truth. Mere statesmen may do what they like, and Christian men and Christian Bishops may go the length of tolerating all erroneous religious opinions, and refusing to mulct men in any way in their civil privileges on that account. But a stand must be made on the extreme verge of truth. We cannot go further. We cannot deceive men's souls and keep them in error by a compromise. Their interest is directly concerned in the manifest horror with which Protestants should shrink from any participation in the teaching of idolatrous delusion. Let

men carry out their view one step further, and look again:—Mahomedanism is a modification of Christianity—would they teach that? And in what is the false prophet at Rome less criminal than he of Mecca? Vital disease calls for desperate remedy. It is no concern of the Christian what religion a people will have, if they will not receive the truth. Let the way be unrestrained for them to maintain their own superstitions. Let the true Church provide her agents to offer the truth to their attention, and then with the Gospel standard in our hand, we may say, safely and wisely, “we demur to any participation whatever in the teaching a compound of truth and error.” While the means of teaching truth are provided for them, we say fearlessly, it is better for the people, as yet, to be anything at all, than that we should neutralize the testimony to saving truth, and mystify the narrow

path of light that leads to heaven, by taking part in teaching them to be Roman Catholics.

With such views we must, of course, deeply regret, not only the direct vote of Dr. Pepys for the Maynooth measure, but the general want of bold, prominent, uncompromising protestation by the Right Reverend the Bench against it. “It was as if a standard bearer fainted.” We cannot forget that there was an English Archbishop, in Reformation times, who was once led to put his hand to a measure of conciliatory compromise with Rome; but when the day of calm and serious investigation came to him, on the verge of eternity, and he read alike the mercy, the integrity, and the Scriptural truth of the Church of Rome, by the blazing faggot of his martyrdom, he thrust that hand first into the fire, saying—“Oh! this unworthy hand!”

FROM THE GERMAN OF RUCKERT.

(For the Christian Guardian.)

THE sky is a huge letter, on a ground
Of azure written, held in God's right hand,
Which to this hour undimm'd its hue retains,
And will retain it, till the world shall end.
In this majestic letter is contained
Mysterious writing from the mouth of God:
But th' round, splendid seal thereof—the sun—
Will not permit the letter to unfold:
Now, when night from this letter takes the seal,
Then the eye, in a thousand characters,
Reads nought but one stupendous hieroglyph—
That “God is love, and love can ne'er deceive!”
Nought but this sentence, yet so great *its* depth,
That human mind can ne'er interpret it.

M. N.

A VISIT TO THE UNION HOUSE.

(For the Christian Guardian.)

WE readily insert the following letter, not because we have changed our opinion of the Poor Laws, which we have from the very first reprobated as cruel, unchristian, and unconstitutional, but because we are glad to be able to exhibit a specimen, for the encouragement of others, of what may be done under humane and Christian direction. We know there are exceptions to the general rule, and we could name some (one, at least,) ourselves. But they are not such as the existing laws, in their strict letter, admit. We believe that where the Poor Law system works satisfactorily, it is only by a determined resistance on the part of humane guardians to its objectionable provisions. Happily, the Government are yielding to the pressure of irresistible influence, and the vaunt of infallibility, which has so often and so ridiculously issued from Somerset House, is heard no more. There is scarcely an objectionable feature in the Poor Laws which the Home Secretary is not gradually, though we fear reluctantly, compelled to amend; so that we live in hope to see the day when our nation will cease to treat poverty as a crime, and, in the haste to check the disorderly, oppress the virtuous.

"WE had so constantly heard complaints from the poor in every town we visited, of the cruelty of the laws respecting the Union Houses, and expressed the horror of being obliged to become their inmates, that we wished to see one and judge for ourselves of the truth of these statements: and being at Cheltenham for a short time, we took the opportunity of going over the Union House there, and our visit afforded us very great pleasure. We were struck, on entering the garden, with the air of cheerfulness and the attention to taste in the distribution of the flowers; and there was evidently the desire to render every thing both useful and agreeable—a thing too often lost sight of. The

flower-pots were bright red, which cast quite a sunny glow over the little garden. We were first shown into the governor's room; and upon our observing to him how much we had been struck with the garden, he replied, 'it gives the inmates a taste for cultivating their little gardens at home; and when they see how much can be done in small space, it encourages them to try to raise a few flowers and vegetables for themselves, and the colour of the flower-pots is to show them how much brighter and more cheerful cleanliness is, than the dirty and disorderly way they are usually accustomed to at home.' We then enquired about separating the husbands and wives. It appeared to us hard, that a couple, after having lived the best part of their lives together, should in old age be deprived of that comfort. He laughed, and said, 'Oh, I assure you that is not the case. The law provides out of the house for any respectable couple who bear a good character. I have been here ten years, and have not yet met with an instance where there was the smallest desire expressed to be together; on the contrary, the request generally is, Pray never let me see my wife again, or, I trust I shall be kept from my husband; misconduct in one or both being the usual cause of their state of destitution. Drinking is the scourge of the lower orders; and really I think, if anything, the women are worse in this respect than the men. They have no domestic comforts to lose; strife and contention, poverty, and every evil which sin brings with it, is all they have known at home.' We said we thought they must be very comfortable in such an establishment. He answered, 'Yes, to the aged, the sick, and the children, we do endeavour to give every possible comfort; their circumstances require it: but to the strong and healthy, we should be guilty of a sin, to encourage them in idleness. Man must gain his bread by the sweat of his brow, and there-

fore we find occupation for all who can work; and it requires much thought to contrive work for so many. Everything used in the establishment is made by the inmates. There are tailors, joiners, shoemakers, &c., &c. They break stones to mend the roads, work in the garden, &c., so that they are always usefully employed, and learn a great deal beneficial to themselves afterwards. I know much is said and written against the New Poor Laws, but, for my part, I consider it the most admirable and well-designed plan that was ever devised. For the governor it is most laborious; the books require so much time and attention; and often I am so completely puzzled and confused, that I am obliged to go and work an hour in my garden before I can arrange them. But, notwithstanding, they are most excellent; and now I will show you over the establishment, and you shall then judge for yourselves of this alleged cruel system.'

"We were very much struck with the beautiful order and cleanliness, as well as the comfort which they enjoy; and constant occupation, the great secret of contentment, is always provided for them. There are printed cards put up in several parts, 'A place for everything, and everything in its place,' and this is truly the case; and it must be most beneficial to those who have never known anything but disorder, idleness, and misery, to feel the comfort which such a system produces; and it is to be hoped, that many, on returning to their own homes, will have reason to be thankful for what they have learnt here. The establishment combines everything—wards for the sick, the young and old in separate rooms, and there were four young girls all going off in consumption, they have comforts which the rich only can procure—whatever the doctors order, however expensive, they are authorized to get it for the patients. There is a Penitentiary also. Seven young women were there, and the governor said he had very great hopes that some of them were under religious impressions, and several had left and gone into families, and their letters

are most rejoicing, and give him great encouragement. The great thing is to get them out of the place they have lived in, otherwise their bad acquaintances soon draw them back into what they had been removed from, and situations are very difficult to obtain. There is a lying-in ward, where they are kept for a month, and provided with everything requisite for the mother and child, and after that time they can remain in the house with the others. There is a nursery for the children, schools for the elder children, in short, it is a perfect colony. A clergyman attends the sick, and has a service every Sunday; but every one is allowed to have the minister of whatever denomination he belongs to. We asked the governor if he had the satisfaction of knowing that some of the inmates had experienced the needful change since they had been under his care. 'Oh, yes!' he replied, 'many. I have been here ten years, and have witnessed 180 deaths; and many have called me to their bedside and said, "Oh, sir! I never knew I had a soul till I saw you, and now I die in peace, believing in the Lord Jesus Christ;" and those four young girls you saw, I have reason to think, are all dying in the Lord; and one old woman of 104 years of age, has been brought to the foot of the cross since she turned her hundredth year. And there are many, many that I hope and trust are Christians, and I can indeed thank the Lord for his goodness, when I look back and think what this house was when I came to it. My wife and I sat down upon this sofa and wept, and I said, "We cannot possibly live in such a place." There was singing profane songs in one room, dancing in another, swearing, and every vice practised without restraint. After thinking over what was to be done, I went to them and said, "I have never in my life witnessed any thing like this before, nor do I intend ever to see it again. To-morrow morning at six o'clock (God willing) I shall meet you for prayers, and to beg the Lord will pardon the iniquities of this night." The bell was accordingly rung, and

ten persons came, and so we went on gradually increasing in numbers. I then said, "I have forbidden your singing profane songs, but I do not see why we should not sing the praises of God. To-morrow I will try to get some hymn-books, and we will begin." This attracted others, and so by degrees they all joined; and now we can all meet and worship together as a family. When I came here there was not a whole Bible in the house. The Bible Society heard of this, and sent us a packet. The Society for Promoting Christian Knowledge sent us also a packet. The Tract Society sent tracts, and now each person has a Bible, and, what is more, I trust they feel the value of it.'

"The matron is a most kind person. She seems to take a motherly interest in all the inmates, and, her husband says, bears all their burdens. And yet, though we saw such kindness, such plentiful provision, for both their temporal and spiritual good, the nurses told us that the people are very ungrateful, and often very discontented; but she herself knew that they were so comfortable that she only wished thousands of the poor and destitute could have such blessings, but there are many who would

rather beg about the streets, or die in misery, than come here, such is the prejudice against the Union Houses. And if you advise a poor person in great distress to go into the House, they seem to consider you the most cruel and hard-hearted person imaginable, and void of all feeling of humanity. Would they see for themselves, and not take the prejudices of others, how thankfully would they accept the blessing so amply and liberally supplied for them, and what benefit they might derive from the excellent Christian instruction, and the habits of order and regularity required there. We had a friend from the Continent on a visit with us, who expressed the same opinion as we had done, pitying the poor, and thinking them hardly dealt with. We advised him to go and judge for himself; and on his return he said, he had not seen anything in England which had given him so much pleasure and satisfaction. He had imagined that the institutions abroad were very far superior, but he found he was quite mistaken, for he had never before seen anything so well arranged, and such very great attention paid to both the souls and bodies of the inmates.

"L. H. P.

"July 22nd, 1845."

Intelligence.

COLONIAL CHURCH SOCIETY.

MALTA.

From Dr. Bonavia, Catechist.—"At our service to-day, I read and addressed the people from the 18th chapter of Matthew. While applying verses 11, 12, and 13, to the conversion of the sinner, and showing that pardon can be obtained only through the blood of Jesus, three women and a man by their tears excited similar emotion in myself and others, and we wept together for our sins. The three women, aged fifty-eight, seventy, and seventy-two, with the husband of the

last, aged sixty-two, give the most satisfactory proof of having been taught by the Spirit of truth to discover the errors in which they were brought up. They live in different parts of the island, and indefatigably attend from a distance to hear the word of God.

"A remarkable circumstance occurred to-day. Returning into the room in which we had been holding our service, some minutes afterwards, I observed a man in tears kneeling in a corner. On my enquiring the reason of this, he declared that he was

weeping at the thought that he had passed sixty years of his life without knowing how to love and serve God, and keep his commandments, and because in his necessities he had never made use of the name of Christ, referring me to the 13th, 14th, and 15th verses of the 14th chapter of St. John, which I had been reading, but, added he, 'As I was ignorant of the way, because no one showed it me, I hope to find mercy for my great error.' This is truly wonderful, and we may exclaim that the word of God is indeed quick and powerful, and pierces like a two-edged sword to the dividing of the joints and marrow.

"After prayer and a hymn at our accustomed meeting, I read and commented on the entire 17th chapter of St. John. As soon as I had finished, a person, who came to our service for the first time, said to the others, 'Never did I hear words so beautiful and consolatory as those of to-day. I have been especially comforted in hearing the Gospel in my own tongue.'"

From H. Innes, Esq.—"It gives me pleasure to say, that Dr. Bonavia is going on very satisfactorily. I am happy to perceive in him a consistency and subdued firmness which assures me of the progress of grace in his soul, the best security of his fitness to promote, instrumentally, the kingdom of God in that of others."

Malta.—I arrived at Malta in March, and there saw the genuine nature and legitimate effect of Papacy; for that little island is one of the most affectionate and obedient daughters of the Pope. The number of ecclesiastics in the island is about one to every fifty or one hundred of the people. On my first arrival there, I was greatly struck, at receiving on board the ship a card from a taverner, stating that his establishment was situated where its inmates would not be annoyed by the ringing of bells. What, thought I, can this man be an infidel! I soon, however, under-

stood, the bells were ringing to call the people, or the monks, to worship, or for some other purpose, continually. When Dr. H. recently stated, that they were ringing from morning to evening, he might have added, with perfect truth, from the beginning to the end of the year; and it is really no small comfort to find a home beyond the reach of them.

As you pass along the streets, you see at every corner, almost, some image, with an inscription offering this or that indulgence, for a pater noster, or an ave Maria, said to the image. Over the doors of all the churches you see inscribed in large letters—"PLENARY INDULGENCE FOR THE LIVING AND THE DEAD." Individuals are employed to pass along the streets, at particular times, with a little box to receive the collections, who sing at the doors of the houses, or ask as they pass along, "What will you give to pay for masses for the poor souls in purgatory?" and here you will see a poor woman dropping a little something into the box, and there a little boy, and there a poor man, &c., &c.; and that the people may not forget or neglect the matter, there are images and pictures on the walls of the churches in all directions, representing souls in purgatory, writhing in agony, surrounded by flames, and in the posture of earnest supplication for relief.

GREEK CHURCH.

THE Greek Church believe that baptism by water regenerates the soul. The baptism is performed in this way. Some water is prepared, sufficient for the purpose, when the priest puts salt into it, and reads the prescribed prayers over it, when the Holy Ghost is supposed to descend into it. He then takes the child, perfectly naked, and immerses it three times, saying, "The servant of the Lord is baptized in the name of the Father, and of the Son, and of the Holy Ghost." This child is then regarded as having all his original sin washed away, and as being made holy, because he has been bap-

tized, literally, as they suppose, in the Holy Ghost.

When they are assembled for public worship, and are engaged in prayers, it is not uncommon to see them whispering and laughing with each other, particularly the women, who are secluded from the rest of the assembly by a kind of lattice work. But the moment that the priest begins to read the Gospels, although they are read in the original tongue, which very few of them understand, they are all perfectly still, and stand, gently leaning forward, supposing that some invisible and indescribable influence comes forth with the words read, and enters into the tops of their heads and thence goes down into their hearts.

It pains and grieves me to say what I am obliged in truth to say, respecting the character of the priesthood. Generally they have no education. Not one of them understands the liturgy which he reads; or can take a passage from the Septuagint and give it a correct translation into the modern tongue. To show how they are introduced to office, I will state a case that came under my own observation. The individual was a cook, and he wished to become a priest. The first thing was to let his beard grow, and his hair become long, and to learn to chant the liturgy. This done, he went to the bishop for ordination. As usual, when addressing the patri-

arch, he said, "May it please your holiness, I have come to be ordained." The bishop replied, "Very well, my son; you must pay me two thousand piastres." The cook was poor, and said he could not. "But," said the bishop, "I have purchased my office, and have so many thousands (naming them) to pay the Sultan; how shall I do it?" The cook asked if the forefathers did so, and if it were not simony to require such payment for induction to office. "Yes," said he, "but what shall I do?" The bishop at length agreed to ordain him for five hundred piastres, instead of two thousand. By the aid of a sister, he paid it, was ordained, and went to take charge of a small parish as a Christian pastor. The priests are often called to exorcise evil spirits. Nervous persons suppose themselves often to be possessed of evil spirits, and they get the priest to read certain prayers over them, and often the poor creatures imagine they are delivered from them. Every year the high patriarch of Constantinople reads a solemn anathema in the Greek church, of all other churches. The Archbishop of Canterbury, if he were to go there, would have to go into the water in which the Holy Ghost is, and be re-baptized, or he, as much as any other, would be regarded as still an unregenerate man, and dead in trespasses and sins.

TOLERATION OF CHRISTIANITY IN CHINA.

THE Directors have received the most gratifying intelligence from China, as to the unexpected and enlarged facilities afforded by a recent edict of the Emperor, for the propagation of the Gospel in that vast empire. At no former period in the history of the Society has any event occurred demanding more exalted gratitude, or involving higher responsibilities; and the following intelligence will doubtless be read by all the friends of Missions with thrilling interest. Had the work of the Churches in every

other part of the heathen world been already completed, the claims of this vast empire, and the facilities for responding to them, would be sufficient at the present juncture to engross the whole of their resources. By an enlightened act of His Imperial Majesty, China is become a land of religious freedom—the profession of Christianity by its myriads is no longer proscribed. Our importunate supplications, continued through years of anxious watching and eager hope, have at length reached the ear of the

Lord of Hosts, and are answered—answered to an extent beyond our most sanguine expectations. It is not possible that an event could occur more calculated to animate the heart of Christian love, and impel it to the highest exercises of zeal and generosity. He, who turneth as he will the hearts of the children of men, and by whose power this wondrous change has been wrought, now looks from heaven to see how his people will meet the crisis. May they be enabled to act worthy of the solemn and momentous occasion which his gracious providence has brought to pass!

It will be observed, that, although European Missionaries are, by the terms of the Edict, restricted, in their direct Christian labours, to the Five Commercial Cities, yet in those cities they have free access to many hundred thousands of the people; while, by means of well-trained Native Evangelists, and the distribution of religious tracts, they may extend the knowledge of salvation through the length and breadth of that vast empire. It will be seen, also, by our letters from Shanghai, that, for several miles around that populous city, our Missionaries have had access to the numerous towns and villages without the slightest hindrance, where they have found the people peaceable and well disposed. Individuals, also,

from the interior, have made long journeys to obtain from our brethren instruction in the knowledge of the true God, and the way of salvation, concerning whom they entertain good hope.

It cannot but be an occasion of humiliation to Protestant Christians that this act of Imperial favour towards the Chinese Christians was obtained, at the instance of the Ambassador of France, on behalf of the converts to Popery, rather than by any interference of our own Government in favour of a purer and more Scriptural faith; but we trust the zeal and ardour exhibited by the advocates of Romanism will serve as an additional stimulus to our Churches to send forth their faithful messengers in numbers somewhat proportionate to the magnitude of the object, and with that promptitude which the urgency of the occasion demands.

Indistinct reports of this signal event reached England several weeks since; but, until authentic communications arrived, the Directors felt it would be premature to present any official statement on the subject. The delay is amply compensated, since the intelligence now communicated may be received by our friends throughout the country with entire confidence and satisfaction.—*From the Report of the London Missionary Society.*

SCRIPTURE READERS' SOCIETY IN IRELAND.

EXTRACT FROM A LETTER OF THE
REV. ———.

"Nov. 1844.—I thank God the work is prospering here beyond my most sanguine hopes. Nineteen Romanists have come out within the last six months, now regularly attending public worship. We want help. All the assistance I have is my own schoolmaster, who devotes all his leisure time to furthering the great cause. We want pecuniary aid—not

for bribes, but to relieve the poor, wretched converts from that persecution which invariably follows. I do believe that there is nowhere in the world such a promising field as E— presents at this moment; and the recent conversion of the Rev. George M'Namara, at Achill, lately Roman Catholic priest in this parish, adds a still more cheering fact, for he was and is a man to whom the people of this place were devotedly attached."

It is requested that Advertisements intended for insertion on the wrapper of the Christian Guardian, may be sent to Messrs. Seeley, Burnside, and Seeley's, or to the Printer, not later than the 20th of the month preceding.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

NOVEMBER, 1845.

MEMOIR OF THE LATE REV. S. CROWTHER:

FROM A SERMON PREACHED BY THE REV. S. BURDER.

THE Rev. Samuel Crowther was born Jan. 9, 1769, in New Boswell Court, in the parish of St. Clement Danes, London. His father, the late Richard Crowther, Esq., was many years surgeon to the Hospitals of Bridewell and Bethlehem. His mother was the daughter of Samuel Richardson, a celebrated writer. He received his early education at the Free-school of Croydon, Surrey; but afterwards became a scholar at Winchester College, under Dr. Joseph Warton, from whence, in 1788, he succeeded to a fellowship at New College, Oxford, where he passed through the regular course of an university education.

He was ordained deacon, June 3, 1792; and priest, June 26, 1793. He entered upon the curacy of East Bergholt, Suffolk, March 26, 1793, and removed to Barking in Essex, Oct. 4, 1795. In this extensive country parish, he exercised his ministry with great diligence, until elected to the living of the United Parishes of the Vicar-

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age of Christchurch, Newgate-street, and Rectory of St. Leonard, Foster Lane, January 30, 1800, by the Governors of St. Bartholomew's Hospital.

The circumstances in which Mr. Crowther entered upon his parochial duties, were not very encouraging. He found the congregation at church very small, and as he had been warmly opposed in the election, had to encounter considerable prejudice and opposition. This was, however, but temporary. It soon gave way to brighter prospects. The number of hearers rapidly increased, and gradually accumulated, till at last this large church was completely filled. The result proved, also, that this was not the effect of novelty, or, indeed, of any factitious causes, but was produced by the unfeigned piety and indefatigable labours of the pastor. In 1801, he commenced an evening lecture in his church. This was attended with the same success that crowned his other exertions.

In almost every instance, some judgment may be formed of the efficiency and influence of the ministry, by the number of persons who frequent the communion of the church. If it be small, it is but natural to infer that indifference prevails amongst the people; but if, on the contrary, many persons regularly and devoutly attend the celebration of the holy sacrament, it evinces the existence of increasing piety and seriousness. Applying this observation to the communions of this church, it must certainly be concluded that a spirit of devotion of no ordinary tone and degree, prevailed amongst the people, as the number who generally on these occasions approached the altar, was seldom equalled, and could not well be exceeded, in other churches.

On Jan. 9, 1801, Mr. Crowther was elected by the parishioners to the joint Lectureship of St. Botolph, Bishopsgate. This duty he continued to discharge with great regularity every alternate Sunday afternoon, till the period in which he was laid by from his public work by affliction.

It has fallen to the lot of few clergymen to be so frequently solicited to preach sermons for the various charitable institutions of the metropolis, as to that of Mr. Crowther. On these occasions he was always well received, and became a successful advocate for the poor and the young. He set, indeed, an example in his own parish of his solicitude to promote those important objects by the establishment of a Sunday School, which has hitherto been conducted upon an extensive plan; and by the formation of a benevolent society, for visiting and relieving the sick poor at their own habitations; and for supplying lying-in women with linen and other necessities during

their confinement. May these valuable institutions be perpetuated, notwithstanding they have been deprived of the personal superintendence and influence of their founder.

But Mr. Crowther's attention was not restricted to objects which existed only in the sphere of his own immediate care. He was assiduous in promoting the welfare of the City of London National Schools. He cheerfully contributed his assistance, in every instance, and on all occasions, where it was required; but an eventful crisis arrived, which put a final period to his public labours, and for ever deprived his benevolent associates of his individual exertions, and active co-operation.

During the whole of the preceding twenty-four years, he suffered severely from repeated attacks of the stone, which, though they rarely prevented him from discharging his public duties, there can be little doubt secretly preyed on the vitals of his constitution, and perhaps predisposed it for that disastrous stroke which finally terminated his public labours. This melancholy event occurred on Sunday, March 27, 1825. On this occasion he was reading the morning service in church, when, having advanced as far as the litany, he was suddenly seized with a violent stroke of apoplexy, and taken from the desk, apparently in a senseless state. This was followed by a severe paralytic affection, which for a considerable time rendered his life exceedingly precarious. Time, however, and medical assistance, under the divine blessing partially restored his faculties and strength, though he never recovered them so far as to be able to resume his official duties.

In addition to this personal affliction, his domestic happiness

was greatly interrupted by another gloomy dispensation of Providence—the blindness of his eldest son. This occurring when he was only four years old, has rendered him ever since the object of much parental solicitude and attention.

Mr. Crowther served the office of President of Sion College in 1819, and on the expiration of his year of office, preached, as is customary at the annual meeting of the London Clergy, a Latin sermon, in the parish church of St. Alphage, London-wall. His publications have been few, being confined to six sermons, preached on public occasions.

There are cases in which eulogy may be overstrained and misapplied; but it would be difficult in the present instance to commit such an error. Those who were best acquainted with Mr. Crowther well know, and will readily admit, that he stood eminently high in the scale of moral and religious worth. To speak of him as his character demands, would lead us to employ no ordinary language; it would allow expressions of strong and emphatic commendation. In whatever light we contemplate his spirit and deportment, whether personal, domestic, or ministerial, we are fully justified in asserting that he was a “burning and a shining light.” (John v. 35.) Thankful that its beams so long directed and instructed us, the more sincerely may we mourn that it has so soon been extinguished.

His personal character was distinguished by sincere and unaffected piety. His religion was experimental, and displayed its benign influence in his truly Christian disposition and temper. The language of Archbishop Leighton may be properly applied in this case. “A sublime and heavenly mind, like the upper region of the world,

is not only itself always calm and serene, as being inaccessible to every breath of injury and turbulent impression, but it also continually sheds down its benign influences, without distinction, on all below it.” He possessed that wisdom that is from above; and its celestial qualities unfolded themselves in his mind and conduct, for he was “pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.” Jas. iii. 17. As circumstances required, he manifested decision and firmness; liberality and candour; sympathy and benevolence; activity and steadfastness. In his domestic and social relations, his spiritual graces and virtues were uniformly brought into exercise, and he sustained them so as to diffuse happiness amongst those with whom he was connected.

But it is his ministerial and public character which now requires our more particular observation. He was indeed a labourer in the vineyard of his Divine Master; a workman that needed not to be ashamed; rightly dividing the word of truth. There was nothing equivocal or dubious in his sentiments. They were strictly conformable to the Holy Scriptures, and the accredited formularies of the Church of England. He had embraced the truth; he felt its power; and his endeavour was to bring those who heard him under its sanctifying influence. The subjects of his preaching were not disputed points of controversy, or curious speculative enquiries, or mere moral discussions; but the grand, peculiar doctrines of Christianity. These he represented in a clear, plain, faithful, and practical manner. Such a spirit and tone pervaded his public services, as convinced others that he had experienced what he had recommended; and

that the consolations he wished to instil into the minds of his hearers, had possession of his own heart. For regularity and constancy in his public work, he could not well be exceeded. Practically, at least, he was not of the opinion, so inconsiderately, I think, avowed by some persons, that preaching is the least part of the work of a minister. No one, I am sure, will venture to assert, that he either neglected, or superficially discharged any other branch of his duty, but whilst he sedulously regarded other obligations, as to the ministry of the word, he was, as St. Paul exhorted Timothy, "In season, out of season; reproof, rebuking, exhorting, with all long-suffering and doctrine." 2 Tim. iv. 2. On many occasions, when acute pain, and bodily infirmity, might have excused him from his accustomed exertions, he could not be prevailed on to relinquish them. To the last, he continued indefatigable, and received that stroke by which he was disabled from farther activity in the immediate service of his Divine Master. Of the extent of his usefulness we cannot accurately judge. It will not be known till it is disclosed in that great day,

when all the faithful servants of God will receive their final commendation and reward. But we are assured that his ministry was owned of God, for the benefit of many who went before him to glory, and of many who yet remain in this probationary state. His work is now done, and he is gone to rest. When Elijah was translated to heaven, Elijah took the mantle that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? 2 Kings ii. 14. In like manner, may those who survive, and with whom the spiritual care of this people will remain, cultivate the temper, imbibe the zeal, and emulate the diligence of our departed brother. And may he, with whom is the residue of the spirit, richly anoint them with gifts and graces suited to the important stations which they respectively occupy. And, above all, may that benediction, without which Paul may plant and Apollos may water in vain, accompany all their endeavours: and then, those who sow, and those who reap, may rejoice together, not only in the Church on earth, but in the realms of bliss for ever.

TRUTH; ITS POWER AND IMPORTANCE.

WHEN Pilate asked our blessed Lord "What is truth?" he received no answer. Jesus left the question to be answered by the developement of that system of doctrine which he sent forth to the world, solemnly attested by the seal of his blood. And if the question were again asked in these days, the answer is this:—Truth in the natural world is in those

sublime and simple laws which Newton and his followers have gradually discovered; and truth in the moral world is in the volume of inspired Scripture. The principles of science are as strict in the one case as the other. The same Omnipotent infinitely accurate and definite mind rules equally in physical and metaphysical laws; in the government of bodies, whe-

ther worlds or atoms; and in the government of spirits, whether angels or men. The principles are certain. The laws are fixed. The influences, the effects, the results, are definite and traceable. The agency of certain principles upon a soul are as certain as the power of gravity upon a body. The difficulty lies only in the capacity of observation.

In the natural world agitations, and alterations, and seeming irregularities, were found to manifest themselves in the motion of the heavenly bodies, as the result of close observation; closer observation showed that they were all portions, and necessary consequents and accompaniments of the one harmonious working of the permanent equilibrium, or balancing of the complicated and moving system. Nay, further, it has been seen, or thought to have been seen, that in the whole created system of the universe, a law of irregularity exists, which must move on the whole system of present moveable orbs to a certain point in time and to a certain position in space; when the breaking up and annihilation, or reorganization of the system, must take place; when the spinning of all these mighty orbs shall approach with aggravated centripetal force, and consequently destructive energy, towards their own central ruin. But apart from this greater and more abstract idea, imagine the introduction into the physical world of one element of influence contrary to and inconsistent with the appointed law, so as to vary and render irregular and disobedient the course of any one orb of this complicated harmony of motion and mutual influence; what confusion, what desolation, what destruction must inevitably follow! This will present to us with some force a parallel notion of irregularity

in the moral world; what must be the issue, if there is brought into action, upon the souls of God's rational creatures, principles and motives contrary to those by which he would regulate their doings! The mischief must be as certain in the one case as in the other, and as manifest. We have an awful instance of this fact on record—a mighty perturbation—which viewed in connexion with its results, we may now, probably, regard as an irregularity provided for, balanced and compensated in the system. It is the introduction into man's heart, under the tree of knowledge, by diabolic agency, of the principle of mistrust. It at once smote the natural world with barrenness and the moral world with curse; and a mighty cycle of purifying agency must go its round ere millennial loveliness shall return to either.

But our application of the thought must be limited to a lower range; we must watch the operation of this principle on a somewhat smaller field of action, but one where the principle in question is and must be precisely the same; and where every part of the enquiry ought to be most deeply interesting to ourselves:—the present existence of a disturbing moral force for evil amongst us, and the bearing of revealed truth on it as a remedy.

Pilate's inquiry evidently had reference to what was truth in the matter of Christianity—in the matter of the facts before him—the pretensions of the mysterious Master and Sufferer at his bar: in fact, in reference to that religious system which this wondrous sufferer was then introducing to the world. And the answer is, the fixed and definite laws by which a holy and merciful God has willed to govern a fallen world, and to bring about

his own gracious purposes in it, are registered fully, unequivocally and finally, in his written word.

All holy Scripture, from the earliest preserved manuscript recognized as in the Synagogue by Jesus Christ, down to the latest letter of an inspired apostle authenticated by the Church—"all holy Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction and correction in righteousness"—within the covers of that sublime volume is "*Truth*." There, and there only, are the laws of moral movement and progress. It is a revelation of the will of the Eternal for the government and present and final happiness of his creature. As rounded and complete as are the laws of physical motion, so must be, unquestionably, the laws of moral mind. If not, the code must be imperfect; and we could as soon, nay, sooner admit the idea of an imperfection or a slip, an omission or an excess in the solar system or the laws of chemical relation, than suppose an omission in a purposed revelation which is to rule the eternal destiny of almost countless millions of souls.

It follows from this, that "the truth" may be ascertained. It is a revelation, that man may know his Maker's gracious will. Then, certainly to the extent that he intended it to be a revelation, it may be distinctly read and known.

The Father of thought and language has chosen his thought which is to be revealed, and the language by which it is best fitted to enter into and to adapt itself to the mind of man. It would be strange indeed, therefore, if the heaven-directed language failed to convey the thought; if the invited inquirer found himself baffled, not by his own ignorance or error, but by the chosen vehicle of the idea. True,

there may be difficulties, obscurities, "things hard to be understood;" and as far as these are so, they are part of the system, part of the object in view, a portion of the means for training and disciplining the mind; as there are deep spots on the sun's bright disk that we cannot fathom while we receive the effulgence of his light. But, if there are really in Scripture obscure passages or thoughts, to the extent to which they really are obscure, they were intended to be obscure; and it cannot be said, therefore, that it is of the nature of a revelation that it is obscure—that it is not a revelation—that it does not convey a distinct idea; but rather that in that wondrous book in which God has been pleased to make his revealed mind plain to his creature, there are also passages which are intended to be difficult and mystic, to show man, so easily puffed up and exalted, what a poor imbecile creature he is, when he brings his boasted wisdom to look upon a thought which God has not been pleased to make plain. This has little, however, to do with the fact, that as far as God has been pleased to make his written word a useful revelation of his will, so far the meaning stands out in the very best way for man's ascertaining it. And if he will he may. We must put away, therefore, all the too popular and common notions of the obscurity and difficulty of Scripture, whether the objection comes from Romanists or indolent Protestants. The idea is a solecism. It is an assumption that God had bidden the sunshine of his will pierce through the mist of his own chosen language to illumine the human understanding, and that it has failed. It cannot be but that a proper measure of diligent application, through the instrumentality of a proper education, guided and

sanctioned by right moral feelings, must bring out that meaning which God had mercifully enshrined there, as a light and not a darkness—a revelation and not a mystery. If this is not so, the whole avowed object of the book is baffled and lost; and that which is the prerogative of man, to make himself understood by language, is not the prerogative of God. Observe, it is not argued that man can penetrate into the mysteries which God did not purpose him to know; but that he can perceive and understand that which God did purpose that he should know; and that, by means of the channel through which God has directly appointed that this knowledge should come. God's will, in his written word, is a revealed will intended to be known; and man is invited and enjoined to read and understand it.

There is a collateral idea here of some importance: that the written will of God is not to be supposed to owe anything in the way of addition or improvement or development of any new notion not within itself, to any unwritten source such as tradition or church authority and announcement. The system of written revelation as it stands is the subject of the most ample, jealous, and elaborate proof; and consequently any other portion of revealed truth, if there were any, must from analogy be looked for, not in the realms of the indefinite and the uncertain, but in the clear light of an amply-sustained proof like the rest. The manifest object of revelation by means of a written document, distinctly ascertained and guarded, is that it may stand out to all ages fixed, definite, and incapable of change, forgery, or adulteration. Once publish such a document largely by many copies and in more than one language, and "*litera scripta manet*"—the

demonstration of the mind of God abides as sure as the great mountainous outlines of the earth's surface. Add to it anything unwritten, anything yet to be developed from the breast of subsequent men, and the grand outline is blurred and lost amid the mists of accidental or mischievous vacillation and change. The revelation as a whole is gone. The purposed object is lost. On no authority whatever could the idea of traditional addition to revealed written truth be admitted, except on the absolute distinct avowment of the book itself. And yet when we look to it, it appears at once that one of the most serious faults with which the great incarnate teacher charged the keepers of the then existing portion of Holy Writ was, that they had "taught for doctrines the commandments of men, and made void the commandments of men by their tradition." It is easy to perceive that if men were hostile, directly or indirectly, to the essence of revealed truth, they would readily have recourse, if possible, to some such diluting and adulterating invention, by which the distinctiveness of the statements of infinite wisdom might be confounded and neutralized. But few honest minds would be prepared to admit that after the direct object of the *litera scripta* had been clearly ascertained, and the sin of tampering with part of it had been at so important a crisis so solemnly denounced; that then the whole completed canon of written revelation should be plunged at once into cloud and mystery, and all the accurate and infinitely distinct delineations blurred and irretrievably defiled in the quagmires of church authority and priestly traditional development. It is of the wisdom of the infinitely wise, that if, for the safe guidance of his creature he condescends to

place his will within a written document, he draws a line of demarcation around it, such that it shall stand alone; and all the arguments for the modification of it by an unwritten and traditionary revelation are but mystifications to neutralize its power and to defeat its purpose, which he will laugh to scorn.

But to return. If God's written word is a revelation; if, according to His gracious will, its purport is ascertainable, then it ought to be ascertained. No duty was ever plainer. No privilege ever stood higher than to know through this gracious condescension the mind of the Most High. "Holy Scripture" has been talked of till the idea is become commonplace; but what a woful error! Look at the idea intensely, and it rises with you in intensity, till it is not possible to entertain a thought more awful than this distinct record and detail of the mind of the Almighty. We meet this infinite Being in the blast of his storm, in the flash of his lightning, and in the rocking of his earthquake, and the mighty roll of his ocean: but it is more solemn still to meet him in the revelation of his will. To this mercy invites. To this duty, the highest sense of duty, enjoins. It is the call of the "still, small voice." The full import of the message ought to be known in all its breadth and in all its minuteness. Man, according to his ability, should set his strenuous effort to this work. What can be for one instant admitted to be equally momentous? Ask the intensely studying astronomer what he thinks of the knowledge of nature's physical laws? and what are they! They must perish. We speak not now of the plain, unlettered man who, in the reading of a faithful version, lays hold sufficiently of the great features of revealed truth, and presses them to his heart as

all his salvation and all his desire; but we affirm, in a higher sense still, the Church ought to know, beyond all question and doubt, the full meaning of the inspired records; and so ought the lettered and intelligent individual of that Church. No pains should be spared, and no patient, laboured, and continuous effort accounted too great for such an object. It should be the highest strain of the intellect and the heart. When the admirers of the works of God in nature would know the laws by which visible nature is governed, and trace the wisdom of the Creator in the systematic processes of a perishing creation, they combine, they form their institutes, their associations. They calmly register for centuries apparently unconnected facts, observations, and experiments, and wait and watch till the patiently sought indication brings forth some new generalization; and so they continued till the whole scientific world can say, "So far we have ascertained; so far we are agreed; so far the inviting veil which has been thrown over the principles of physics is removed; up to a certain point we know the law of nature, the law of successional agencies by which the Author of Nature has been pleased to bring about visible results." For a long time the language of empiric science was but fanatical pretence; but before philosophical investigation, the mind of God and his mode of working in nature have been unfolded. Up to a certain point philosophers are agreed; on all the main lines of inquiry there is no controversy.

If there had been any proper measure of desire to read the written mind of God as to his moral government of his creature, would it have remained even till now in the Church a matter of mere casuality whether this awful inspired

speaking from on high has been rightly comprehended or not? Where is the combined institute, the united effort carried on for a series of ages to record and compare, to illustrate and eliminate, as if men believed the momentous fact that God had spoken; and that by a diligent enquiry into this volume of historical, didactic, and prophetic tracts, the very mind of the Eternal respecting the eternal interests of his creatures might be educed? Such a measure, solemnly and deliberately adopted, would have long since settled beyond controversy the grand outlines of truth revealed in all important points; and the universal Church would have acknowledged without controversy the great mystery of godliness. It would not have been left as it is for each new and isolated enquirer to launch his frail bark on this wide ocean of research, almost without a compass and without a guide. It would not have been in this latter day a church-dividing question whether the restoration of a sinner to acceptance with his Maker is by baptism or by a living faith; or whether the safe holding of an individual on this system of grace depends upon the sincerity of his own intention, or on that of the priest.

It is impossible to doubt that, in a revelation from heaven, whether through many channels or one; whether through the instrumentality of one human mind, or whether the book has been the issue of the varying dispensations of a thousand years, there must be, from first to last, one only harmonious meaning breathing throughout the whole. It is impossible to suppose a discrepancy. There may be collateral points running nearly into matters of revelation, on which the book has not spoken, and men have not yet clearly defined its limits, and

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having thought and differed, have heedlessly laid the blame, or some of it, on the record. It is a great matter to define well the limits within which the authority of revelation rules; where the Lords peaks definitely; and where he has left men to judge for themselves. But on every point on which he has condescended to speak, there is, and must be, a definite harmonious statement throughout the whole document, which men may and ought to find. Upon all such points the blame of men's differing opinions lies, somehow or other, with themselves. "Let God be true and every man a liar." Men are guilty of their *isms*, and their schismatic views. The different doctrinal notions of men are a libel either on the book or themselves. It is not for any man or sect to say, "We have the truth, the whole truth, and nothing but the truth, and all men who read differently are in error, and consequently in guilt;" but it does behove the universal Church to say—"There is blame somewhere. We cannot charge it on the written word. We cannot impugn the unity and simplicity of truth, or of the divine revelation of truth. The truth, and the chosen vehicle of it, must be infinitely perfect. As long therefore as we differ, some of us, perhaps all in one degree or other, are in sin upon the point of that difference." And it will not do to sit down satisfied with the existence of differing doctrine in the universal Church, as if it was a matter of no moment that a divine message could be supposed to contain or countenance two differing views upon one point. It should be the earnest cry of the whole Church, in the diligent and rightly appointed channel of such enquiry, "What is the truth?" Let universal Christendom approach the divine record in

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the same humble, patient, self-repressed spirit, in which the Baconian philosophers sought to raise the veil of nature; and doubtless, for the honour of infinite wisdom and for the happiness of created dependance on it, the mist of doctrinal and practical difference would gradually vanish. TRUTH,

revealed truth, would shine forth with meridian splendour, and out of the subsiding ocean of angry controversy and dispute, there would arise the long-sought, symmetrical, and infinitely lovely form of UNITY!

LATIMER.

(To be continued.)

THOUGHTS ON THE BIBLE SOCIETY.

It is an affecting circumstance that a Society which is so simple and so unexceptionable, as well as allowedly important in its object, as the Bible Society, should seem to require or even admit of an advocacy or defence; but we live to see the strangest things fall out to us in this crooked world, and the failure and desertion, not to say the treachery of friends rather than the avowed and undisguised assault of enemies, seems to be the character of the fiery trial which is to try us in these latter days. I well remember all that this Society had to encounter in its infancy, and I know how it gathered strength by opposition, and grew in public estimation. Men of talent and learning only assailed in order to induce the powerful and unanswerable arguments of its abettors, among whom were ranked the first men of the day in point of station and intellect: the effect of which has been a comparative rest from hostile quarters. It has been seen only to grow stronger from opposition, and hence its destruction has been abandoned as a hopeless effort.

And one would have hoped that in the steady progress of its blessed achievements if foes were silent, friends would be faithful; and that

as railway speculators are only found to forsake the scheme which is doubtful in its advantages, and cling to that which is manifestly prosperous and sure, so the maturity of years and the evident progression of success, added to the sublimity and perfectness of the object, would only confirm and establish attachment, and lead old friends to exult in the honour and privilege of their position, with feelings of interest and self-satisfaction not inferior to those which the individual possessors who have had the good fortune to be an early shareholder in one of our most prosperous railways.

But the fact cannot be concealed, that the Bible Society in the present day is chiefly suffering from the defection of friends. There is, it is to be feared, a growing alienation amongst the Clergy of the Church of England. Bishops who once supported stand aloof. The Clergy, in many directions, look on with suspicion and indifference: while many who do not recal their pecuniary support, are afraid of being otherwise identified with the Society.

May I hope that any suggestions that can here be offered will meet the eye of any so circumstanced, and obtain their thoughtful, and

above all their prayerful consideration? I feel a peculiar desire to arrest the attention of my brethren in the ministry. I am quite aware that many stand aloof from the Society with the most conscientious feelings. But conscience may be misguided. Saul of Tarsus thought that he ought to do many things contrary to Jesus of Nazareth, and he was most conscientious in so thinking.

We are answerable to God for our negligences, and ignorances too, as well as for our sins. May God grant, that by His Holy Spirit we may have a right judgment in all things, and may He make us to perceive and know what things we ought to do!

Now the grand objection which stands in the way of many, is the very constitution of the society, consisting, as it does, of all denominations of Christians. Let us enter a little into this objection. And in the first place, I would observe that I never cease to think that every dictate of reason and sound judgment should lead us to distinguish between the sublime and unexceptionable object of such an institution, and any awkwardness or infirmity that may be apparent in its machinery. If Christians could only get their thoughts fixed on the vast importance to the glory of God and the good of men of the universal dissemination of the Divine Word, all considerations of the instrumentality by which such a work is effected would be comparatively as nothing. True, there may be an occasional contact with a Dissenter, whose bitterness and hate against our own communion may be too well known. Or, in our meetings there may be a weary speech to listen to which offends against good taste and our notions of propriety. Shall I add that in some

cases a meeting may be held in a place not congenial to our wishes. All this may be, and much more; yet after all what is it in comparison of the work that is accomplishing in the circulation of the Scriptures over the whole of the habitable globe?

Shall the traveller, intent upon his home, be greatly upset with the badness of the road, or the badness of the conveyance? Will he suffer himself to abandon his journey on this account? What will not men put up with in order to reach home? And if God's word is precious to us, and if we are alive to the importance of sending forth the light of truth to disperse the mists of error overhanging our fallen world, every thought should surely merge in the blessedness of such a consummation.

I am sure that the distinction in the mind between the magnificence of the object and the inferiority of the instrumentality, will do much with candid minds to discern the path of duty. Our endurance may well stretch to a great extremity to compass such an object. Paul went far when he rejoiced that Christ was preached by contentious schismatics! and what co-operation shall we refuse for the full dissemination of Christian truth?

2. But, in the second place, agreed as I am sure we all are on the essential importance of the universal circulation of the Scriptures, I would ask, by what other agency is it expected to effect this object? The Society for promoting Christian Knowledge cannot do it. In the work of translation it is almost stationary. Half a dozen versions are the extent of its publications. Its designs are too multifarious to admit of its doing more. But supposing any scheme of a Church Bible Society could be

effected, or any other unexceptionably constituted, I for one feel that I cannot wait till a choice of societies is in existence, and in equally extensive and efficient operation. I may possibly live to see another agency effecting what the Bible Society is now doing. The thing is possible. But life is fast ebbing, and there is no device or work in the grave whither I am going. I must work while it is called to-day, the night cometh when no man can work. In the meanwhile, who can wait for a suspension of the mighty work which is unquestionably progressing? Who would dare to recal the 160 versions and the above 100 translations? Who can forget the more than 16 million copies of the Word of God that this society has already circulated! Is it possible for a Christian heart not to feel some glow of grateful attachment to a Society which has achieved so much in furtherance of the Redeemer's glory and the best interests of the world? Is it possible to wish for a suspension of all this good, till a society less exceptionably constituted presents itself? and yet to stand aloof—is it not almost tantamount to this?

3. But let me observe further, that the constitution of the Bible Society is essential to its success; I mean to say to the success of every Bible Society which is to be the world's Bible Society. We may declaim against Dissent, but there is no concealing the fact, that Dissenters are largely possessing the privilege and the power of evangelizing the world; and if their missionaries are to be excluded from a share in circulating the Scriptures, as undeniably would be the case if we are to have a Bible Society consisting only of Churchmen, then, consider how we should limit and contract the

free course of God's word in distant lands. And further; the union of all denominations of Christians in England is the only guarantee and security to foreigners of the purity of our versions, and likewise against the possibility of any proselyting intentions. A Church of England, or a Wesleyan, or a Baptist Bible Society may answer for home purposes, but abroad it would be eyed with suspicion, and would necessarily not effect a free and uninterrupted circulation.

4. But may we not ask, what mischief has been found to accrue from the union of Churchmen and Dissenters? We have a right to ask the question after the experience of 40 years. Some serious and positive mischief to our section of the Church of Christ should be indisputably manifest, to set against the abandonment of such an institution. I can only give the result of my own experience. I was one of the undergraduates in Cambridge whose efforts were so signally blest in the formation of the Cambridge Bible Society. Never shall I forget that first magnificent meeting, when the leading men of the University fearlessly came forward to give it their allegiance and to repudiate the charge of danger to the Church; from that day I have been almost as much engaged as any one in attending Bible Meetings, and in watching the impression and effects of the Bible Society, and most truly can I affirm, that I am utterly at a loss to conjecture in what respects it can have proved detrimental to our Church. I believe indeed that the Clergy have suffered loss in the estimation of Dissenters because of their neglect of the Bible Society, while I know, for a fact, that the better acquaintance with them, which the Bible Society has effected, has ex-

tensively softened down the prejudices of Dissenters, and produced on their part a more friendly feeling. I am much mistaken if the contact into which Quakers have been brought with pious members of our Church through the Bible Society, and the discovery of an enlightened and spiritual religion, for which they never before gave us credit, has not been one of the chief means of shaking Quakerism to its very centre, and leading many of its communion to join our establishment.

But, where is the Churchman who through Bible Society influence and attachment ever found himself more in love with dissent or less devoted to his own communion?

5. But in the very spot where so many falter, I must own, I never cease to find a welcome resting place. We can have no part with Dissenters in many ways. I am the more thankful that we can in one. Shall we ever be at strife? In that world to which we are hastening shall we able to keep asunder from each other? Shall we wish it? In the prospect of eternity shall we not try to get as near as possible to all who love the Saviour, rather than consider how entirely we can stand aloof? No one would wish me to refuse to act in concert with a Dissenter for the good of a Hospital. I am equally ready to go hand in hand with him for the circulation of God's word. Here is no compromise of principle. A large work is to be done, and all hands are wanted to effect it; and with all my abhorrence of Popery, if the Pope himself would come and join us on the platform of a Bible Meeting, I would give him an honest welcome.

Would that my brethren in the ministry would consider this matter well; they may depend upon it

they commend not our beloved Church or promote its real interests by acting towards Dissenters as an inferior and dangerous set of beings, with whom no association can be had. Their conduct may often make intercourse difficult I admit. But if they readily come forward to circulate that word which strikes at the root of all error, theirs amongst the rest, shall we swamp the world's welfare in our refusal to unite with them, and virtually say, that the world may go without the bread of life, rather than that a Dissenter's hand shall join with ours in making the distribution? The whole matter solves itself into this: Bread for the world is at stake—the world is hungry for it—shall we send it? or, are we willing that thousands and millions should perish for lack of knowledge, while we are squabbling about the mode of dispensing it? Rather let my right hand forget its cunning, than refuse such a sympathy. Never may I forget, that to him who knoweth to do good and doeth it not, to him it is sin. I again repeat, that if there were two agencies at work, with their two versions, and issuing their millions of Bibles, it might be a question which I ought to select: but in the little space of life which is allotted to me, I must avail myself of the one channel which is open to me, for doing what in me lies to send the light of divine truth throughout the world.

When I come to die, it will be no regret that my mind was so filled with the importance of sending the Bible to all mankind, as to be comparatively regardless of the agency: it might be a regret that in quarrelling with the only existing agency, I had withheld the boon.

There are other weighty considerations, which I must leave for future number.—ED.

ON DESERTING THE BIBLE SOCIETY.

To the Editor of the Christian Guardian.

DEAR SIR,—I have been too much interested and delighted with your Review of "Essays on Christian Union," to let the present opportunity pass without communicating to you a few extracts from a MS. which was occasioned by some clerical characters deserting the British and Foreign Bible Society. Some of our brethren brought the subject forward, at a Clerical Meeting, about "The propriety of the Clergy seceding from it connexion;" chiefly on account of the virulence of dissenting ministers against the established Church, and the danger there is lest we should encourage their hostility, or be classed with them; some asserting that they could not advocate even a good cause on the same platform with those, who had no sooner left such meetings, than they began to rail against our Church, her Prayer-Book, or her Clergy; and that the best way to avoid being identified with them, or imbibing their spirit, was to leave them and the Society to their sole operation and control.

Now, my good brother, as I have been more than half a century an ambassador of Christ and a minister of the Church of England, I trust I may, without presumption, be permitted to give my opinion on a subject so interesting and so important. Before we, as clergymen, desert the Bible Society, I think, we should consider well the consequences of secession. As we are not called upon, as advocates of that society, to any "compromise of principle," it resolves itself into a mere matter of feeling or expediency. Respecting the former, I

admit, there may be feelings too acute, and faith too feeble to allow every one to encounter the painfulness occasioned by such a public junction with persons hostile to our Zion. As to the expediency, propriety, and utility of leaving the society, the subject in my view speaks to the heart; and every Clergyman, rightly informed, and of right feeling, should in my esteem feel himself at home and alive in the ranks of the Bible Society.

The chief objections which I have seen and heard against Clergymen uniting with this society, are summarily involved in this: viz.—"The *sectarian* character of the society, in its constitution and operations."

Now, most truly, I consider this a great mistake; for the essential nature of the British and Foreign Bible Society is not division but union. And wherein the UNION of all denominations in the circulation of the Scriptures can fairly be viewed as sectional, I cannot comprehend. We are told that its constitution has a bad tendency, inasmuch as it is calculated to magnify the agreement, and sink the differences of the various denominations engaged in it. To this we may surely say, so much the better. Differences ought never to have existed, no, not even appeared to exist. And how the withholding differences can either create or increase them we are not told. And "agreement" in any thing which respects the making known the *word of God* cannot easily be magnified above its worth. It is the very life and breath of divine

truth that it be made known or placed within the reach of every one. It is complained, that its operations obtrude on the Clergy, make them disrespected, and promote, by giving influence to, dissent; and that it usurps the office of the Church, as a witness and keeper of Holy Writ. It is true, if a Clergyman leave the Bible Society to do the office of circulating the word of God, which he neglects in his own sphere, there is no remedy; in a comparison of the diligent with the remiss, his character must and ought to suffer till he amend his ways; and it cannot be said that Dissenters reap an advantage in the circulation of the Scriptures which the Churchman has not, without admitting that the Scriptures favour dissent; and thus conceding the very thing complained of.

With respect to the Church, as the witness and keeper of Holy Writ, I see no usurpation in this case; nor any incapacity in this society for bearing "witness to the truth." Every Society bears witness to that, and to that alone, which it promotes; but the Bible Society, of all societies under heaven, bears testimony to and promotes truth—divine truth—and that alone; unmixed with human errors. And in England, at least, we Churchmen cannot complain, because that copy of the Bible, and that alone, is circulated by this society, which was framed by the Church, and legalized at her request. So that I do not perceive how the Bible Society can be complained of by Churchmen, as being divisional, either in its constitution or its operations.

But supposing the fears of some of our tender-hearted brethren respecting the tendency of such mixed society were real, would their sectional tendency be cured by

our deserting them? Rather might we not say that if we decline to circulate the Bible upon the open ground of Scripture, that souls might be saved thereby, we desert the principle of God's word and become sectarian in our own example? The only remedy which I conceive is within our compass is, *that Churchmen reassume their general character.*

The pre-eminence which the Church of England possesses rests in the constitution of her order, and the character of her clergy. She is in theory built upon the Scriptures—the Scriptures fairly and honestly taken. Her doctrines and her spirit are derived from the vital, soul-saving truths of God's word. They stand on them alone. These are open and evident without reserve or equivocation. She needs not deception. She courts not flattery. She is above sectarianism. She has no quirks nor shifts. She is built on the "Rock of Ages," and there she abides. "The gates of hell shall not prevail against it." But as she has truth for her constitution, so she must have holiness for her character. Her clergy must restore her primitive perfection. Now or never is the time to show themselves men. Holiness is the great object and result of Scripture. The Church, therefore, can never sustain her genuine standing or bear up against the opposing divisions which still combine against her, or advance in her heavenly career, but by constantly planting and cultivating holiness. A heavenly mind is the essence of the Bible, and the Church character. Wherever this is lost or enfeebled or endangered, the life's blood of her vitality is proportionably gone. The clergy, then, must resume their own standing. They have descended many degrees from their original and duly appointed station.

The Church lives above the world, and the clergy at the top of the Church; they are, or should be, the eye, the head, the heart, the lungs of that never-dying body of Christ, "the Church of the Living God."

These are the men that have to do with the Bible. They are especially Bible-men. But their object is not to monopolize, but to diffuse. They are enriched by giving. By scattering they increase. Freely they have received, they freely give. It is the essence of their office to make known the truths of the Bible. But a grand

auxiliary is the reading of the Book of God. Books can be multiplied, though divines who labour in the word and doctrine may be rare. But in this the clergy cannot alone supply the millions who need; they therefore engage the nation to join in this "work of faith and labour of love." My paper reminds me that I have already written too much, though I have much more to say; but must with earnest prayer for the diffusion of Scripture and Scripture truth, and your success, remain yours in the Lord,

SENEX.

LETTER FROM AN ABSENT PASTOR TO HIS FLOCK.

—, 1845.

DEARLY BELOVED IN THE LORD, AND FOR THE LORD'S SAKE,—Since I left you, I have, be assured, not forgotten you. I may truly say you are never long out of my thoughts; greatly desiring that, as a part of the chosen and redeemed family of God, you may be filled with his Spirit, and satisfied with his love; that you may grow in grace and in the knowledge of a blessed Saviour, even the Lord Jesus Christ who is our hope; yea, that you may grow up into Christ in all things, in the experience of his infinite worth, in submission to his will, and obedience to his commands.

Beloved brethren and sisters in Christ—much goodness and mercy have followed us since we have been here. All that kindness on the part of Christian friends, and quiet and retirement, and a pleasant country could give, we have had. But this has been the least of our blessings. We have had some opportunities, in a quiet way,

a way in which there was little demand upon my strength, of speaking the truth to many sinners, and to not a few saints, and not without testimony that the Lord himself has been with us.

And even this is far from being all the claims upon our praise and gratitude. I trust we have enjoyed something of his presence which is better than life, and known somewhat of Phil. iv. 7,—“And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.” Oh, how needful is it from time to time, when the Lord himself opens the door and gives us power to enter, to withdraw from the outward circle and go within. I am quite assured, beloved friends, that it is no uncommon case for a man to be usefully and honourably employed for God in the Church and in the world, to be looked up to, to be flattered and highly thought of, and in the midst of it all to be dry, barren, unctious, powerless, and all for

want of retiring into this inner circle.

Casual observers may not perceive it; superficial eyes may not detect it; but he is, in some degree at least, (and a mercy is it when he is,) conscious of it; close walkers with God suspect that it is so with him, but the heart-searching God knows it altogether.

I do not mean by this retiring from the world such a withdrawalment as that I am now enjoying, for that to some of you is quite impossible; and that which is out of the power of a saint of God to possess can never be essential to his true spirituality; what I mean is, the having some time, however small the period may be, for positive withdrawalment from all things around—the being actually alone with God, and knowing it and feeling it.

I am aware that there are great difficulties in the way of some on this point: but much more may be done than is done; and I believe, where the Lord sees the soul really panting after this real withdrawalment from things outward, in order to be alone with himself, he opens unexpected doors, or if he do not that, gives such power of withdrawalment in the very midst of engagements, as shall be surprising to ourselves, and afford us cause for ceaseless gratitude. Secret prayer is an immense blessing; we shall never know entirely and fully how great the blessing is, which is connected with it, till we, through grace, reach the land where prayer is no more needed. But great as it is, it is not all that is conveyed to us by this secret withdrawalment. In prayer I pour out my heart to God, as I feel and all that I feel; but in order that I feel aright—feel what I should feel—I require to be really with God—to be with him as my God—my God in Christ—

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my God and Father; to dwell upon his love, his unutterable, free, most gracious, most sovereign, most undeserved love; to have real transactions with God in his love; and how can this be if there be no withdrawalment from all things and all persons, to be alone with God himself?

It was said of Lord Anson, that he went round the world, but knew nothing of the world; may it never be said of you and of me, that in the course of regular duties, we go round about the Lord, but do not really, yea, intimately, know the Lord himself; and in order to this, we must be *much*, yea, *often*, with him.

In looking over my letter, I seem to have dwelt much upon one point. But it is one to which my mind has been much led. I think that I have seen some of the evils of its not being duly considered in the state of others; I am quite sure I have suffered many of them for the same cause in my own.

Beloved in the Lord, we shall soon be in the land of rest—we shall soon be with Him whom we love; whether all go to him, or he comes to us, to be *with Him* is the blessing of eternity.

Oh! to live for this! I hope that I can say—this is after all the language of my heart—the desire of my soul—“This one thing I do.” It is my heart’s desire for you also.

The Lord—the Spirit—make the *ministry*, the *lip*, the *life*, more full of it.

Nothing else is really worth living for. A dying minister was known to say when he came to die, “Brother, in looking back, I am ready to say, ‘we seem but half awake!’” And is it not really so?

May He quicken us, who, as the second Adam, is the quickening

spirit of his Church—quicken us by his Spirit, and in the Spirit.

I bear you much upon my heart before a throne of grace. Brethren, pray for me; ceaselessly, importunately, hopefully, as the Spirit of grace and supplication shall help you. Some of you prayed for me when I was young and full of vigour; pray the more for me now that I am no more young, but grey-headed in the work and service of the Gospel. Pray that all its glorious doctrines, promises, and precepts, may, by the power of

the Spirit, be felt, known, experienced, lived on, and lived out.

Pray that, as the weakness and infirmities of age come on, there may be deeper spirituality, more mental vigour, more vital strength—less of the world and self—more of Jesus, more of God, more living beneath the cross, more living in the cross, more taking up the cross.

Ever, ever, believe me, dear and precious and beloved in the Lord,

Yours most tenderly
and affectionately,

ON RELATIVE DUTIES.

It may be truly said, that the beauty of religious profession shines the brightest through the faithful and conscientious discharge of the relative and social duties of life. If there be any serious defect here, it dims the light that has to shine before men, and in so doing fails to glorify our Father which is in heaven. And yet how little is this matter practically regarded; and how many, even sincere and serious, Christians, unwittingly perhaps to themselves, are living in some habitual, but grievous neglect of duty.

In no department of duty perhaps is this more conspicuous than in the treatment of servants. There is a growing and general complaint, that servants are not what they once were, and that difficulties regarding them are seriously increasing; but it may be truly said, that as pupils are very much what the teacher is, so servants, to a

great extent, at least, are what the master or the mistress is. The fault in servants is very traceable to some fault in their employers.

I have been led into these remarks by two instances in point, which have lately come before me.

I know a lady who had lately occasion to engage a nurse. Two young women offered themselves, both with good characters: the one plain and neat, and tidy in her dress and general appearance; the other in her silk gown and satin mantilla, with her ringlets intermixing with her artificial flowers beneath her bonnet. Will it be believed that the lady, though considered a truly religious person, and making a profession of serious and scriptural religion, did not hesitate to engage the latter, and to confess afterwards to a friend, that she did not hesitate to do so "because she was such a handsome dresser."* I fear this is no isolated case. I

* If ladies thus act in the choice of servants, how can we wonder they are come to such a pass as the following fact exemplifies: a lady was requested by her cook, who had recently come into her service, to have leave of absence one evening; assigning as a reason, that she had to go to a dance in the town, and was engaged to lead off the Polka!!

fear there are many inconsiderate mistresses who regard it as a feather in their own cap to have their servants dressing well. How can they shut their eyes to the certain consequences? How can they wonder if the habits of pilfering are formed to support such an expense; or at any disgraceful entanglement into which such vanity may lead?

And let any Christian lady picture to herself the unmerited disappointment of the discarded candidate. I know what were her feelings, and how properly she expressed herself on the occasion. There was no anger or ill-nature; but there was heartfelt surprise, that a lady professing godliness could possibly act in such a manner. What a stumbling block, what a scandal was thus presented! What a discouragement to a young female, sincerely and practically endeavouring to fulfil her baptismal vow, and to renounce the pomps and vanities of this wicked world! What a shameful and intolerable act of Christian inconsistency, that the flaunty-dressing, giddy, young servant should be preferred, *because* of her vanity, and go to her place triumphing over her whose coveted and valued adorning was that of a meek and quiet spirit. Oh! that Christian ladies would lay these things to heart. You have a solemn responsibility in the servants entrusted to your care. There may be many a case where we cannot check a growing evil as effectually as we could wish; but, at all events, it should be your care and study not to encourage it.

It can only minister to a carnal mind to have all as dressy and vain below stairs as it is above. And "to be carnally minded is death." Yes, let the profession of religion be ever so high, and the knowledge of religion ever so extensive, and the

desire to be identified only with religious characters ever so ardent, "to be carnally minded is death." And as the tree is known by its fruits, so the carnal mind is known by its tendencies and doings. How sad it is, that even amongst professors there may be the plague spots of death! What need to pray that we may see if there be any wicked way in us, and that we may indeed be led in the way everlasting.

Another somewhat similar case lately came before me. A friend of mine happened to meet the old coachman of the late Lady——. "Well, John," she said, "you have lost a kind, good mistress?" "Yes, ma'am, my lady was very good to us all, and we had need feel her loss." "Yes, John, but in higher things I mean; you had great religious advantages in her service." "As for that, ma'am, my lady took vast good care of her own soul, but very little of mine. I lived nine years with her, and in that time I never once got to a place of worship on a Sunday. I had to drive my lady three times every Sunday to her church; and with my horses to see after, it was not possible that I could get myself."

I knew Lady—— well. I had watched the integrity and general consistency of her walk for a long period. I had often referred to her as a striking instance of the power of divine grace, which enabled her, amidst high family connexions and peculiar difficulties, to continue steadfast in the fellowship of the Gospel; and all that I had known of Lady—— would have led me to conclude that such a fact was utterly impossible. But how sadly mistaken was this venerable saint in such a practice! If it had ever been faithfully put before her, I am sure that she would have at once

seen the impropriety of this spiritual monopoly, and have been thankfully content to restrict herself to two meals on the Sabbath, that her servant might have one. But the thing never occurred to her, and in her ardent longings after the courts of God's house, and her own enjoyment of Christian privileges there, she lost sight of the manifest duty owing to her domestic.

How many similar cases exist in London, as well as elsewhere. Oh! that heads of families would duly consider the duty owing to their household. The Sabbath is the servant's privilege as well as the master's. What a striving then should there be to equalize the privilege as far as possible; to diminish work, so as to give servants the opportunity of improving the Sabbath hours for their souls' growth in grace.

If there be any serious, scriptural reflection, one would think it impossible that a Christian could have any peace or happiness within the walls of the sanctuary, while his servants are without. There is something diseased and un-

healthy in that appetite which can be running after distant churches for self advantage, to the robbing even of one servant of his Sabbath due. The master or the mistress incurs a fearful responsibility, in getting their own gain at their servants' loss.

The Christian's resolution should be not only to serve God himself, but to have his whole household serving him also. "As for me and my house we will serve the Lord." Oh! that the reproach could never apply to real Christians, "What do ye more than others?" We want more of practical religion. Sins and infirmities will always have to be lamented; but still we long to see Christian families aiming at practical, daily, consistent, habitual godliness. Let us ever remember, that the ordinances of religion are only the means to the attainment of an end, and not the end itself; and that they prove valueless, and a dead letter to us, however they may advance us in knowledge, if they are not carrying us forward into the details of social and relative duty.

W.

HYMN FOR THE SICK AND SORROWFUL.

THY terrors, Lord, at last I know—
The bed of sickness, grief, and
pain;
And thou alone, who laid'st me low,
Can'st raise me up to health again.

The dews of death my forehead
steep,
The worm prepares his work within;
Yet not for pangs like these I weep—
To me "the sting of death is sin."

O Lord, and shall a soul be lost?—
O God, and must that soul be
mine?

Remember what the sum it cost,
To make one child of darkness
thine!

Oh! bring the blood by Jesus shed,
With hyssop purge my guilty soul;
Here, wash my hands, my feet, my
head—

Nay, cleanse my heart, and make
me whole!

Reproach and murmur bid me cease,
To heav'n the thorny path approve,
Confess thy rod the pledge of peace,
Thy chastisement the bond of love!

NOTES OF A MONTHLY CLERICAL SOCIETY IN SUFFOLK.

April 22nd, 1845.

SUBJECT FOR DISCUSSION:—

"The Difficulties of the Parochial Minister."

THE minister, as God's commissioned servant, bearing the message of mercy to man, not only holds the position of great honour, but also of the highest responsibility. In seeking to be clear from the blood of those committed to his charge, and in his efforts to promote the best interests of the people, and the glory of God, difficulties of a varied character daily arise; varied, indeed, as the fields of labour which are ministerially occupied, and so requiring such a measure of wisdom and strength, that, with the Apostle, the parochial minister, conscious of his own weakness, often exclaims, "Who is sufficient for these things?" May all our support be from above! then in meeting difficulties as they may arise, we shall be emboldened by the assurance, "And lo! I am with you always to the end of the world;" and "patience having her perfect work," we shall be comforted by the promise, "My grace is sufficient for thee, my strength is made perfect in weakness."

Let us notice a few of the difficulties as particularized.

I. It was observed that among all the dissenting bodies, extemporaneous address was a necessary requisite; that, as the result, a larger amount of certain impressions was produced among the hearers, than was to be found generally amongst church congregations, habituated, for the most part, to written composition—the member, alluding to this particular, adding, that one of the greatest difficulties he had publicly to contend with, was his inability to address his congregation without the aid of a written composition; feeling that a general impression abroad, particularly among the poor and middle classes, is, that the extemporaneous preacher, often possessing no other qualifica-

tion than loud, confident, and rambling assertion, produces a far greater and more general effect, than he who from his manuscript delivers his more elaborate, calm, and reasoning address—the unconnected freedom of the one, often mistaken for the present and special gifts of the Spirit; the close arrangement of the other only indicative of a want of power, natural or spiritual, and of any real and deep concern for the souls of men.

In connexion with this head of difficulty, it was observed, that generally a freedom of address, with acceptance and profit to a people, was in a measure to be acquired by every minister, who, feeling its value, would address himself to the subject. Family exposition, and cottage lecturing, have proved excellent helps; and from experience it has been found that no natural talents, without a clear acquaintance with the doctrines of the Gospel and the letter of Revelation in its varied parts, can ever enable a man to speak with edification, or continued freedom, as an expositor or preacher. As to the advantages, or the contrary, of extemporaneous address, as compared with written, it was generally felt that either should be used as particular circumstances, arising from the character of particular congregations, should require; that sermons written in the spirit of prayer, well arranged—the weighty matter of the Gospel pervading every part—a man's congregation before him, as he discusses his subject in his study, and delivered from his manuscript, have been wonderfully blessed by God, and therefore should be used, when and where a man's own best judgment might direct. But, further, it was felt that where the subject is previously and accurately considered, and where either from nature, or industrious acquirement, a freedom of speech exists, together with a tolerable choice and command of suitable language, that then manuscript, with much advantage, might be laid aside.

That this mode of publishing the everlasting Gospel was more in consonance with the habit of the apostles and the primitive Church; and in the circumstances of our day, that the more general such a mode of preaching becomes, the more effectually could prejudices be met, mistakes be corrected, and the poorer part of our people be more easily and permanently kept in connexion with the ministry of the Church. Extemporaneous preaching without thought, consideration, arrangement, matter, correct expression, and where a man is groping for words, and dosing his people, not only with a repetition of sentiment, but also of meagre, rambling expression—this of all other preaching, the least for edification, and assuredly the most to be avoided.

II. It was noticed as a difficulty very general in almost all our congregations, (and for the sake of consistency and decency in public worship requiring immediate correction,) viz., “the unnatural habit of sitting instead of kneeling when in prayer, and of remaining silent—no response heard, where blessings are sought, sins confessed, or thanksgiving and praise offered up—the one indicating irreverence, the other apathy.” It was suggested that much might be done towards the correction of the evil, by providing kneeling accommodation as far as possible, by occasionally from the pulpit bringing the subject scripturally before the people, and by private conversation with the most influential of the congregation, urging their example, both with respect to the propriety of a kneeling posture, as well as the life and interest which a public and general response infuses into our holy, our fervent, and, at the same time, our chastened Church Service.

III. The character of ministerial and social intercourse with a people was represented as surrounded with difficulties to many. If the minister keeps himself wholly aloof from social interchange, he is often considered high, proud, not a copyist of the lowly Jesus. If the interchange is observed toward some, as spiritually more congenial to his desires and

tastes than others, partyisms, jealousies, and impediments towards his ministry often arise. If the interchange extends to all, irrespective of character, then to some a stumbling block is raised; the holiness officially pressed from the pulpit is represented as socially compromised. To meet the difficulty, it was observed that if, by the unconverted and influential of our parishes the interchange was urged, the minister going among them as such, speaking and acting as the minister, carrying his character with him, and as a witness for God faithfully maintaining it—such requests for such intercourse will soon cease to be made, his presence will soon be dispensed with, as no intercommunity of feeling or taste is perceived to exist. With respect to the other class, those who profess the Gospel, favouritism in intercourse should be avoided; and the social intercourse on the part of the minister, to be at all profitable, even to the latter class, should by all means be free from common worldly chitchat, or the gossip of the day; the minister always cautious to avoid expressing his opinion of any particular parishioner, if at all unfavourable, in the social circle. Intercourse carefully maintained, profitably exercised; opportunities for good prayerfully seized, were urged as well befitting the Christian minister.

IV. The existence of a wealthy squire in a parish was considered a great difficulty. When, unfortunately, he happens to be no friend to religion, being either a profligate, a man of pleasure, the patron of sinful amusements, or perhaps a man of mere cold morality; evangelical truth is to such rather a torment than a pleasure. Such a state of things often has been a source of much difficulty; but from experience it is found that “respect without compromise, faithfulness without rashness, patience marked with steadiness, holiness with visible consistency, decision free from unnecessary collision, and all accompanied with constant prayer for strength and guidance, have done much either for the removal of the difficulty, or, at least, for its mitigation.

V. A competent supply of qualified teachers for Sunday Schools, punctuality of attendance on the part of teachers and taught, together with the keeping of our children in connexion with the Church, after they leave our schools for service or other occupation either at home or abroad; all this is felt as a serious difficulty, presenting itself to our notice every day. Much rests with the minister as to the supply and character of teachers. If they are not ready at hand, he is to endeavour to make them; calling together the most hopeful and the best-informed of his people, much might be done by his instruction, and as the school grows, the persons there taught may be used for the office in due time. Conversion to God, sobriety of conduct, a love for souls, responsibility realized, and conduct among the children in every respect exemplary, were considered as essentially necessary in the teacher. The infusion of Church principles, the occasional kind notice of the pupil; if at a distance a line of friendly advice; when leaving school, a testimony from the minister as to conduct, with an exhortation toward its maintenance, the opportunity afforded them of calling upon the minister when leaving their service or visiting their relations in the parish; these were represented as well calculated to keep up the school connexion with the Church, children, teachers, and minister so kindly affectioned to each another.

VI. It was observed that the restless efforts of dissenters generally to mar the minister's exertions, to excite and keep up certain prejudices, to unsettle the minds of inquirers, and, by various ingenious modes, to cause them to leave the Church, and finally settle down in some of the particular schisms of the parish, constitute a difficulty of a very painful character. The remedy prescribed was, "steadfastness in the work of the Lord, the maintenance of a patient and unruffled temper, the culture of a forbearing spirit, the answer of a good conscience that his labours are not for a system, but for Christ and his kingdom, an honest simplicity of purpose flowing

visibly in a straightforward course for God's glory, and the true interests of his people, and without violently assailing the eccentricities of dissent, faithfully and lovingly to bring forward and urge the blessings and privileges of churchmanship." Such a proceeding, with the culture of such a frame of mind, will render the trials bearable, keep the labourer much in the spirit of prayer, cause the prejudices of dissent to be dissipated, and induce the people to abide within the range of wholesome and disinterested instruction.

VII. The indifference on the part of many of our parishioners as to church or meeting-house—in the morning a worshipper in the former, in the afternoon a worshipper in the latter, as personal convenience may suit—was felt as another difficulty; and how to remedy the evil is a difficulty in itself. If the subject be publicly brought forward, church-goers are oftentimes so connected with dissenters by marriage and other relationships, and so little bound in hearty zeal towards church membership as a system, that more evil than good often arises; our own people are likely to become dissatisfied, and every such dissatisfaction makes for the opposite interest. Private intercourse and quiet reasoning with the people so unsettled, are found a useful corrective. Suffolk people are often inclined to reply to ministerial and public remonstrance, "I won't be driven; you must not lord it; I will go where I please." Rebellious independence is very common. The fact that dissenters closely attend their chapels, and do not desert them for church, being urged, this tells well, as likely to produce a corresponding action with respect to steady church attendance, for in general the people are disinclined to occupy the position of such glaring and visible inconsistency.

VIII. Co-operation with dissenters in support of religious societies, such as the Bible Society, &c., is felt by many as a difficulty, and particularly at the present time, when the hostility of dissent publicly is so well known, and its workings in private so acutely felt. It is hard on a platform to be

addressed and almost fondled by dissent, as a "dear brother," whilst off the platform the "dear brother's" exertions for God and man are often either undervalued, misrepresented, or seriously counteracted; the "dear brother's" Church, in its constitution often, and in his own parish, violently assailed. These are difficulties indeed. Under all the trying circumstances of the case, it was deemed advisable that the co-operation should be maintained; that the relinquishment would tell rather against our Church; that the platform should be occupied without a particle of compromise, and the co-operation sustained in the same spirit, blended with much love, yet free from the fulsome complimentary habits of the day.

IX. The regulation of the minister's family in all its branches, so as not to be a stumblingblock to others, often proves a work of difficulty, a trial of a most painful character to the conscientious minister. The minister and his household should be the looking-glass of the whole parish, into which when they look they may behold Christianity beautifully represented, internally healthy, and externally active for God and man. But sometimes there may be the society-loving wife, the giddy, dressy daughter, the loose, immoral son, the irreligious, worldly relative, the ungodly servant; this is unsightly in a parish—it is the topic of conversation—hence a difficulty. What is he to do? He must rule his household; a father's love must not tolerate a child's indiscretion; remonstrance must be used wherever the evil exists; if need be, as the servant of God, rigid, instantaneous coercion; the abomination, for God's glory, and the good of his people, as example, must be put aside. A laxity and a want of decision in this department, even with good and godly men, have proved an indescribable impediment to, and a positive blot upon, the public ministry.

X. A worldly parishioner—an ungodly man—refuses to pay his legal right. If you force him, eternal enmity sets in; his ears are closed; if you act otherwise, you in some mea-

sure encourage his dishonesty—a bad example to others. This is a difficulty happily not of very common existence. Remedy—as much as possible all litigation with parishioners should be avoided. The case should indeed be extreme to cause a collision; if so, enforce the claim; if not, rather for Christ's sake, suffer loss.

XI. The characters whom we are sometimes obliged to admit to the sacraments of Baptism and the Lord's Supper, constitutes an additional difficulty. An ungodly parent presents his child for baptism. You are obliged to administer the rite. You have thoughtless sponsors. Obtain communicants for the office, perhaps you cannot. The sacrament is applied, Christian profession is made; but by sponsor or parent no possible hope can be entertained that instruction necessary to fulfil profession will be ever communicated: thus a difficulty. The case of the Lord's Supper does not bring with it such a trial though some formalists do communicate, yet the openly ungodly generally keep away. This sacrament acknowledged only for holy persons, and this even in the estimation and practice of the opposite characters. The application of our marriage service to all parties indiscriminately, adds to the difficulty. With too many, unhappily, it is not holy matrimony; and as with our burial service, so with this—the language of both, applicable to real believers, is often from necessity, as applied to all without distinction, lamentably misapplied and perverted. But here we have no discretion; and if we had, perhaps our difficulties would be only increased. We must therefore be more active in seeking to improve the objects of application, and thus, in this useful way, lessen the difficulty by labouring to diffuse more widely among all ranks the holy principles of the Gospel as the true basis of all moral and relative duties.

XII. Reproof, as well as instruction, is a necessary part of ministerial office. A necessity for its exercise will occasionally arise. Reprove a child in a Sunday School, let the cause be

ever so well founded—what is the result? The child is huffed, the parent catches the infection, the school is left, the meeting-house becomes the resting-place. Reprove the older person privately or publicly, the individual is huffed, he, too, deserts his church, and becomes an admirer of the meeting-house. Here is a difficulty. If you reprove, you are unwittingly causing expulsion; if you are silent, you are tolerating, if not encouraging evil. The advice is, at all events let us do our duty; be honest, be faithful, all in gentleness and love; though, alas! dissenting chapels, in the present day, are the centre and the open sanctuaries for many of the proud, the disaffected, and the rebellious, towards the independent and faithful ministrations of the Church.

XIII. It becomes a source of much grievance, when, from any cause, the reading-desk of the clerk is occupied by an ungodly man. Such cases are not very uncommon, but happily they are passing away. To guard against the evil, the minister should always seek to have the appointment of clerk resting with him. It ought to be so. In some cases it is not so, but vested in the parish, and evidently the result of previous neglect on the part of some previous incumbent. Should such a person hold the office, profaning the holy words of our service, every effort should be made to get rid of such a disgrace. Remonstrance with a vestry might operate much; if the annuity be stopped, the office will become burdensome. And in connexion with this trial, that is not less, where the churchwarden or both should happen to be men of the world, no friends to religion, perhaps as morally disreputable as the burdensome clerk; the only recommendation to office being that he happens to be the largest occupier, or that his family for years held the office, and therefore, as a matter of course, that he be elected and re-elected in perpetuity. Some work, pointing out the duties of the office, its deep responsibility, what should be the character of the office-bearer, might be

NOVEMBER—1845.

productive of much good, if more frequently put in circulation among them.

XIV. Preaching in a parish for a number of years—seeing a regularity of Sunday attendance, but seeing therewith no spiritual life—the old formality still visible, the people assenting to all you say, but no heart-reception—beholding profession blighted, where you were led to hope better things—all this becomes a difficulty, a heavy blow and great discouragement to the minister.

What is he to do? The advice was, Let him go on—sow the seed—redeem the time with double diligence—leave the result with God, praying for a blessing—let him warn and seek to restore the backslider. God sees all; “shall not the Judge of all the earth do right?”

XV. Schools, trusts, and charities, over which the minister has no direct control, are found to be in general a source of much difficulty; particularly when the master is inefficient, perhaps *uppish*. When no useful information is communicated; when funds are applied, not for the furtherance of the interests of the Church, or the advancement of true religion; this, indeed, becomes a cause of daily distress to the minister. No particular remedy suggested, more than being watchful in using every influence to fill up the vacancies in committee with advantage, to be active and laborious in the school, and seize every opportunity for effect as circumstances may arise.

Lastly. It becomes a difficulty to the minister, when the duties of public life are so multiplied, as to leave but little time for those of a private but not less important nature, viz., household visiting, private prayer, suitable study, school inspection, family supervision. These duties not being duly apportioned, in the result a sad drawback is felt. He who desires to be most useful will do all things most in season, assigning to each its proper time and place.

Other difficulties were mentioned, but time will not allow further comment.

May God grant, that, whilst in the

discharge of our high office, we must expect difficulties and trials from day to day, we be found faithful, patient, learning what the will of the Lord is;

and in all committing our ways to our Father and our God, pledged to direct and bless his servants in the path of duty.

ARCHBISHOP OF ARMAGH'S CHARGE.

WE strongly recommend to our readers the Primate of Ireland's admirable Charge, just delivered. It contains a lucid and faithful representation of the present condition of the Irish Church, with which the friends of the Church of England cannot, at the present time, be too well acquainted. We are only able to give our readers the conclusion of the Charge at present, but we hope to refer to it more largely hereafter.

At my advanced time of life, it may not be given to me to see the day when the perils that surround the Irish Church shall have disappeared, and the beams of temporal prosperity shine once more upon it. The clouds that now overhang and darken its worldly prospects may not be dispersed before my eyes are closed in death; but, if it should be so, I shall, nevertheless, bless God that the Church which I leave in earthly troubles and adversity, is in a state of spiritual health, and life, and order, and devotedness, such as, I believe, never adorned it in any former period of its history. These are favours bestowed upon it by God's mercy and goodness. These are blessings which are not in the power of states to give or take away. They are of higher value and nobler worth than any worldly prosperity. And is it when our Church is thus improved, that our brethren in England will allow it to be overthrown? To them we have a right to look for sympathy, for encouragement, and for aid. One in doctrine, discipline, government, and worship, the Churches of England and Ireland were united together, and, as we were led to believe, united indissolubly and for ever at the period of the union of the kingdoms. To the people of England, who, when our legislature was incorporated with theirs, entered into a solemn treaty with us to preserve our Church as the Established Church of the country; and who, as a further security for the permanence of that establish-

ment, called upon the Sovereign to promise to preserve "inviolably" the "settlement" of the "united Church"—to the people of England we naturally look for effectual aid in guarding the interests of that Church which they have thus pledged themselves to uphold. And, at the same time, we owe it to the people of England to remove the deceptions which are practised upon them by those enemies of our Church who circulate misstatements respecting it, and who seek to make it appear undeserving of their succour. It is due to them, on our part, to show that this Church, which is a part of theirs, is not the corrupt mass of abuses—is not the "bad" and "mischievous institution" which those who are labouring to effect its downfall represent it to be; but that it is, in truth, worthy of their protection, their sympathy, and their support. But we must not rely on an "arm of flesh," though it is our wisdom to appeal to those whose duty it is to render us aid. "Our help standeth in the name of the Lord." To Him we are to look as able to preserve us—"who hath delivered us, and doth deliver—in whom we trust that He will yet deliver us." Our prayer must be made unto Him; and, although we would endeavour to vindicate our Church in the sight of men, from aspersions unjustly cast upon it; yet when we draw near to God to offer our supplications to Him, we must humble ourselves before Him, ever acknowledging our unprofitableness in his sight, our

failures in performance of our duties—our sinfulness—our unworthiness. On His mercy we must cast ourselves, relying only on the intercession of our Saviour to obtain his forgiveness and blessing. Let us, then, lift up our hearts with our hands to Him that dwelleth in the heavens, and say,

“O Lord, we beseech thee, let thy continual pity cleanse and defend thy church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord.—Amen.”

LETTERS TO THE WIFE OF A YOUNG CLERGYMAN.

NO. IV.

PRAYER.

MY DEAR YOUNG FRIEND,—You have, I trust, long known the privilege of access to a throne of grace for your own personal wants, and I doubt not that you will now feel its increasing value in all your parochial employments.

PRAYER has been justly called the “Christian’s breath,” and it has also been said, that a “breathless state is a lifeless one.” As it respects our spiritual enemies, it may be added that,

“Restraining prayer, we cease to fight;”

and that the vigour of all our duties depends upon the earnestness and frequency with which we plead for divine aid. Every thoughtful mind must be struck with the wisdom and love which has adapted all the ordinances of grace to the constitution of our original nature, as well as to the wants of our fallen state. In this, as in many other ways, has God shewn us, that “He knoweth our frame, he remembereth that we are but dust.” You will never want subjects for prayer, if your own heart be kept alive to the great importance of your work. You must, therefore, first plead for a large supply of the Holy Spirit’s influence, that your spirituality may be maintained and increased, notwithstanding all the deadening effects of daily employment, even in the cause of God. You will soon find one of your great enemy’s devices to be, that you should mistake working *for* God, for working *with* God; and when he can effect this, he well knows

that we must soon grow weary in well-doing; because trusting to our own strength, our support is gone.

Is not this the real cause why so many young persons engage in a work like yours with much zeal and apparent devotedness, which gradually decreases, as the novelty of the employment lessens, or their family cares perplex them? I would not for a moment wish you to neglect home duties, nor substitute others in their place; on the contrary, I hope to point out a way in which, by them, the best interests of your flock, and the glory of your God and Saviour, may be most efficiently promoted. But the few hints which I wish to give on this subject, will be better introduced in another part of our correspondence. Remember, that under all circumstances, the growing spirituality of your mind, will be manifested by the increasing interest which you take in every part of your sphere of labour. This can only be secured by much earnest prayer. You will invariably find, that the most efficient labourers in the Lord’s vineyard have been those whose intercourse with God in prayer has been the most constant. If your stated seasons are more limited than they formerly were, let your ejaculations be proportionably increased. Who might have pleaded public duties as interfering with spiritual communion more than Nehemiah? But he shows us most strikingly how this difficulty may be overcome.

If you have not read the “Letters of Miss Ellen Plumptre,” you will, I

think, find them truly valuable, as showing you how great spirituality of mind may be maintained in the midst of the most indefatigable exertions in the cause of God; and this secret you will discover in the *Introduction*, which tells us, that "when in tolerable health, at least *three hours* each day were given to prayer and searching the Scriptures" in her own room; and by early rising, and strict method and punctuality, she found time for this as well as her many other avocations. This she spoke of as "God's time;" and any interruption would have been met with the observation, "should a man rob God?" In addition to the benefit which you will derive from much communion with God, in supporting your spirituality of mind for your work, you will find that nothing else so increases that benevolence of feeling, which is not less needful to stimulate your exertions when every thing around, and even within, tends to lessen them: so greatly is this effect produced, that although we do not now expect the miraculous shining of the face, as in the case of Moses (Ex. xxxiv. 29.), yet we may generally observe the most benevolent expression of countenance, and consequently the most happy one, in those Christians who cultivate the closest communion with their God. This was strikingly manifested in the case to which I have alluded; and it is equally so in many who carry out the same principle in ejaculatory intercession.

I cannot now enter into other subjects which you are peculiarly called upon to remember, but I must add one essential benefit, which you will derive from much secret prayer: it is the support and increase of your faith. It is through this channel that God usually maintains the life of faith in the souls of believers. And if benevolence of feeling be so essential to counteract the many disappointments which you must expect, surely faith is equally needful to realize the "substance of things hoped for," and to be the "evidence of things not seen." The apostle describes the man who is not a forgetful hearer, but a doer of the work, "as blessed in his deed." (James i. 26.) Why have we not more of this enjoyment? The same apostle would reply, "ye have not, because ye ask not." (iv. 2.) Did we ask for more faith, we should have far more enjoyment in our work, and be much less discouraged by disappointment. Our hope as well as our faith being in God, we could at all times rejoice in him; (Phil. iv. 4.) and we should then find the "joy of the Lord to be our strength" for increasing devotedness. May this be your daily experience, and you will then enter into the meaning of Moses, when he speaks of "the days of heaven upon the earth." (Dan. xi. 21.)

Believe me,

Your attached friend,

Bristol, Sept. 10th, 1845.

ON MEDITATION AND PRAYER.

MEDITATION and prayer are like the spies that went to search the land of Canaan; the one views and the other cuts down; and both bring home a taste of the fairest and sweetest fruits of heaven. Meditation, like the eye, views our mercies; and prayer, like the hand, reaches them in; or, meditation is like one that goeth abroad to gather what we want; and prayer, like a ship, brings in what we desire.

It is my misery that I cannot be so perfect as not to want; but it is my mercy that I cannot be so miserable as not to be supplied. Meditation cannot find out a real want, but prayer will bring it an answer of comfort. Lord! if mercy be so free, I will never be poor, but I will meditate to know it; never know it, but I will pray thee to supply it; and yet not rest till thou shalt do more for me than I am able to ask or think.

PROTESTANT MINSTRELSY.—No. X.

WARRIORS.—THE MONK OF ERFURT.

EARTH is not hasty to forget
Her valiant sons of yore ;
In many a grey old church are set
The shield and sword they bore.

Half hidden in a gorgeous gloom,
She keeps their ashes cold ;
And men go look upon the tomb,
As misers look on gold.

In many a quaint, chivalric scroll
Their mighty deeds are writ ;
And, even yet, the hearkening soul
By such old words is lit.

What did they ? For their king and
land,
And many an idler dream,
They poured, with an unfalt'ring hand,
Blood, like a water stream ;

And shuddered not to hear the cry
Of babes and women pale,
Shut in, betwixt dark walls and high,
Till bread began to fail.

So wrought they ; and their work has
life,
Through many a minstrel's skill ;
Such were they ; whom a world of
strife
Delights to honour still.

But who hath learned from minstrel's
song,
Or read from ancient roll,
Of deadly war, with craft and wrong,
In chambers of the soul ?

Yet was it in such hidden cell
The mighty strife began ;
When ancient powers and sceptres
fell,
And light through Europe ran.

A bondman, of a low estate,
To Europe's olden faith,
Thro' morning watch and vigil late,
Searched what the Scripture saith :

The scales fell from his earnest
eyes,
Light through the cloisters brake,

And stooping from unclouded skies,
God's Spirit with him spake.

He heard, and in the holiest place—
His Master's house within ;
He turned, and he beheld the face
Of the false man of sin.

The house without was fair and white,
But dead men's bones were there,
Unseen by the dim taper's light
Through clouds of incense rare.

He gazed, and then he lifted high
His newly kindled lamp ;
He gazed, and then he raised a cry
Of "treason" in the camp.

The valley and the lasting hill
Echoed the bondman's voice ;
It made the rooted mountains thrill,
The lowly vales rejoice.

But who shall say how fierce the pain
Ere Luther boldly rose,
Despising life, despising gain,
To slay his Master's foes ?

And who shall say how many a night,
When he was bowed in prayer,
There came an angel, clothed in light,
And bade him yet beware—

And told him, with unhallowed haste
A hallowed place he trod,
And stretched a lawless hand to waste
The holy ark of God ?

We know but dimly of the roar,
The gnawing, sharp distress ;
No trumpet tongue hath told afar
The secret bitterness.

God and the watching angels know.
And mighty deeds, untold
By minstrel's tongues on earth below,
May ring from harps of gold ;

Yet thro' the earth their name should
shine,

Who life and treasure gave,
To prune the fig tree and the vine
That o'er our thresholds wave.

‘Ελευη,

Review of Books.

THE TRUE CHURCH, as Scripturally shown in **FOUR LETTERS**, from a **MEMBER OF THE CHURCH OF ENGLAND** to two Ladies, who had left her Communion, and joined with the Plymouth Brethren. By A **LAYMAN**. London: Royston and Brown, Old Broad Street. Perris, Liverpool.

THE great enemy of souls has not been the least successful in his mysterious influences as an angel of light. And what a fearful thought it is that even under the abandonment of darkness, and the allowance of the light of truth, yea, and pressing withal high and spiritual and evangelical sentiments, Satan can succeed in laying waste God's heritage, and effect his ruinous purposes by dividing and scattering the flock. There is no new thing under the sun. Tares sprang up amongst the wheat in the earliest ages of Christianity. Luther and the other reformers had to contend with the fiery and radical Anabaptists; and thus, while demolishing what was of man, they had to begin to combat those who were demolishing that which was of God. The same peculiarity appears in our days; and our position is only that of our fathers in the faith. Now it is a certain mark that an opinion is not according to the truth, when its followers, instead of seeking to convert to Christ the worldly, the superstitious, infidels and idolaters, throw themselves into fields where there are already men of God, and seek to convert Christians to their own peculiar views. This is what the Irvingites did in their day, what the Plymouth brethren do at present, and what other sects do, which are founded on some human and particular scheme. This is very natural. All Christians, for whom Christ is above all, will go among Papists or among Pagans, to convert the unconverted; but as to the teachers of all sects of errorists, Papists, Irvingites, Plymouthists, their principal affair is to convert Christians—to themselves. Thus, while the Missionary Society of London sees Popery assail Otaheite, we see *our Church assailed by Plymouthism.*

There is something so insidious in the system of the Plymouth Brethren, that we had need to take care that we are not ignorant of its devices. In doctrinal points we believe that they are generally sound and scriptural. Then they aim at what all faithful Christians are coveting and longing after, namely, entire deadness and indifference to the world, simplicity in the whole system of living, practical, extensive, brotherly love. Who does not mourn over the lamentable want of all this in the Christian Church, and who is not ready to catch at anything and everything which professes to effect it? And with such pretensions, can we wonder that many a faithful soul should be entrapped, and resolve to make any sacrifice in order to have greater facilities for living a simple, loving, self-denying, heavenly life? A Christian, really anxious to do God's will, is ready to adopt any scheme which promises to help him out of his difficulties, and to afford advantages for a life of faith. And thus many are entrapped. But, to say nothing of other errors of the system of Plymouthism, its radical defect is sufficiently detected in the exclusiveness which characterizes it, and in the bitter acrimony and rancour which the brethren maintain towards all who differ from them. Overturn, overturn, is the watchword of the party. They live in the very element of destruction. "Down with it, down with it, even to the ground," is their language towards all who differ from them; and the brotherly love of which they boast is only a love for those of their own communion. Yet, withal, you may be in their company for hours, and never discover the cloven foot. There may be the exhibition of everything that is lovely and of good report, everything

that is calculated to meet the longings of a soul that is praying and thirsting after righteousness. We once fell in with one of the great leaders of the party; and in a journey of 60 miles in a stage-coach, amidst constant conversation on religious topics, not one sentiment escaped from him in which we did not fully accord, or which was calculated to expose the Shibboleth of the party: and yet on discovering who the gentleman was, and hearing more about him, it was lamentable to learn that the mischief he has done on the Continent, where he chiefly resides, is incredible: unsettling and subverting the good work of grace in Switzerland, France, &c., and sowing the tares of discord in all directions. One really is at a loss to conceive how such a character can turn with indifference from those who are sitting in darkness and the shadow of death, and devote his energies to a hurtful meddling with the companies of faithful Christians who are rising up around him. Yet we cannot forget that there were those in the apostles' days, who, instead of having their eyes fixed on the glorious and blessed object of winning souls to Christ, disturbed the Church by giving out that unless they were circumcised, Christ would profit them nothing. The selfishness of human nature unhappily manifests itself too often in religious zeal. The Plymouth Brethren are not singular in resolving the essence and vitality of religion into an assimilation with their own symmetry and rule. The spirit of exclusiveness may be seen elsewhere. Nor is there anything new in the restless dissatisfaction with existing Churches. We often think of the case of an elderly gentleman we met with some years ago, who had gone from town to town in search of a pure and unexceptionable Church to which he might attach himself with spiritual benefit. But all to no purpose. At length he was ready to proclaim his *ευρηκα*—the faithful Church was discovered. He ventured to settle himself for life; to build his house; and to hope for a quiet resting-place for the remainder of his pilgrimage. Sometime after, he was met in his

daily walk looking very disconsolate and pensive; and in getting into conversation, he confessed his disappointment. "That rascal of a fellow who seemed to be a pillar in our Church, and is one of our elders, he has cheated me at every point in the building of my house, and I am selling all up, and leaving the place in disgust."

How men forget, in an over-anxious study to weed and separate, that the tares *must* grow together with the wheat until the harvest! There will be symptoms of fallibility and imperfection in the best constituted churches. Our wisdom is to be thankful for what is good in that to which we belong, and to be willing to wait till we get to heaven for the Church which is without spot or blemish. The very spirituality which seems to prompt the movements of the brethren and others, we think should only lead to a directly contrary course; leading men to think less of external considerations, less of ecclesiastical imperfections and defects, and more of that divine and heavenly influence without which the most select church communion will be profitless, and with which a very imperfect and apparently inadequate channel will not fail to transfer the desired blessing. There is a grand defect in the apparent spirituality of those who are so ready to quarrel with ecclesiastical establishments. Real spirituality, they may depend upon it, would lead them to soar above the machinery. Real spirituality has its conversation, its business, its traffic, in heaven. It cannot waste its time in adjusting the channel—the water is what it longs for. Real spirituality looks chiefly to the ladder of faith, up which to send its aspirations, and down which to receive its needed succours; and every convenience and advantage beneath, which presents itself, is thankfully accepted and not hastily rejected, because it fails to prove perfect and infallible. It is essential to Protestantism to repudiate the boast of infallibility. Faults and imperfections there may be and must be in the Church of England, as well as in every human constitution; but before

it can be safe to wish for her destruction, we must bury in oblivion all recollection of our martyred reformers, and every trace of her faithful testimony to the truth in her standing articles for centuries; and every thought of the thousands and millions who, through her instrumentality, have been upheld and succoured amid the storms of life, and landed on the peaceful shore of heaven.

The Church of England may have her defects, and she may often have suffered from the unworthy and treacherous administration of her members; but with all their declensions, and with all the dark clouds of error which have often overspread her body, the head has ever remained clear and scriptural; her articles, embodying (their worst enemies being judges) the purest evangelical truth, have never changed; and her formularies of worship have never failed to guide effectually the devotions of the truly spiritual worshipper.

With these convictions, we cannot but wish to resist every effort to undermine the Church of England. We do not fear any very extensive mischief from the Plymouth Brethren; for without articles or creeds to form a standard of appeal, they have not the necessary material for duration: and

moreover their leading principles, such as having all things in common, and the levelling of all ranks and grades in society; the servant and her mistress being put upon a par, dressing alike, and eating at the same table; all this, however fine in theory, is found very awkward in practice; and like Irvingism and other similar religious eccentricities, we doubt not but that Plymouthism will speedily come to nought.

Still, in the meanwhile, it is our duty to check its progress, by detecting its fallacy and unscriptural character. And we know of no better guide and help in this work, than the little pamphlet now before us. Its appeal to Scripture is abundant and unanswerable; its spirit loving and affectionate; its statements one would imagine irresistible. We strongly recommend the adoption of this pamphlet wherever these mischievous intruders are at work. It is admirably calculated to reclaim the wanderer. It presents a precious balm, not to break the head but to heal and soothe. May the great Head of the Church abundantly bless it to the diminishing of one, at least, of the many hindrances to the peace and well doing of our Zion!

MEMOIRS OF PRINCE CHARLES STUART, COUNT OF ALBANY:

By CHARLES LOUIS KLOSE, Esq. 2 vols. Colburn. 1845.

In great chemical operations, such as extensive crystallizations, the smallest changes are watched with much interest, as indicative of approaching results to take place throughout the whole mass. The same vigilance is necessary now in the religious and political world. Little matters have at times a momentous connexion with consequences of the first importance. This book of memoirs, upon a subject once intensely interesting, but now apparently forgotten, is probably one of those minor indications. It seems, nay, it is, a trifle—a book of very slight research and pleasingly written. It contains little, if any, actually new information on the subject of the

Young Pretender's history, and it borrows openly, and very freely, from Chambers's "Jacobite Memoirs," but it has thrown the narrative together in a readable and attractive form, and many will renew their interest in its romance—stir up the embers of expiring feelings—look up their dusty relics, and look again with inexplicable flutter upon a "white cockade."

But the book appears to have two objects. The first is to deprecate any harsh historical judgments of Charles's principles and character—to exhibit him to the world as a more able and more moral man than he really was, and to induce men even yet to regret the disastrous retreat

from Derby, and to wish themselves again under the mild, unpretending, equitable, and constitutional government of the Stuart dynasty—in fact, to see all that any branch of this family could do, as being entirely “*couleur de rose*,” and to think that any convulsionary change which might throw them again on the eddying surface of things, would be a national advantage. We are not now going to take up the question. We are content to look back with much thankfulness on that period of our national history, in which wise and salutary legislative restraint has kept us free from that arbitrary use of power, which the Stuarts always exercised whenever they had any.

But the book appears to have a second and less palpably avowed object—to take very cautiously the first step towards a glance at the possibility that the Pretender’s family is not without legitimate living issue. Of course, with the utterly slender thread that there is to work upon, the first advances towards such a conclusion must be light and unobtrusive; but they may not be the less intentional, and intentionally guarded; and we shall be considerably surprised if this is not found to be the real object of the book—the postscript to the letter, the sting in the tail.

It is well known that before Prince Charles’s marriage with a German princess, he lived in intimate domestic relation with a Miss Walkenshaw, by whom he is said to have had two children. None of the contemporary notices of this fact approach, even in the remotest degree, the notion of a legitimate marriage. It never was so declared. And it appears, on the face of this very memoir, that when the friends of Charles, fearing the compromise of their own safety, as well as that of their Samson, by the faithlessness of this Delilah, required that she should be put away; he met it only with the assertion that he would not be interfered with by any one as to any step of his private life.

The Postscript of these two vols. is a very clumsy attempt to give consequence to Miss Walkenshaw; to establish the fact of a legitimate and recognized marriage between her and

the prince, and to leave it doubtful whether the fruits of that marriage are not now living.

In the year 1818 or 1819, two lengthy young men made their appearance in Edinburgh, taking up prominent theatrical positions and attitudes in the Episcopal places of worship, and calling themselves by some name, not now exactly remembered. They gradually obtained access to a certain measure of society; changed their name to Sobieski Stuart, or something of that sort; assumed the Highland garb, and the manners of royalty; and asserted, at length, their descent from the Pretender’s family. Those who know their whole history, are fully alive to the absurdity of the claim; but it is not the less likely that by and by it may be the subject of a longer Appendix to a third edition of these Memoirs. “The Tablet,” a Roman Catholic periodical of some note, has endeavoured to call the public attention to their claim.

It would seem almost idle to waste a sentence on such pretensions; but it is impossible to say what the Romanists may not think it desirable, in these changing times, to attempt. There never has been a pretence set up to the crown of this Protestant nation, but the Pope and the Roman Catholic states of Europe, and the Romish Clergy of Britain and Ireland, have supported it *vi et armis*. And the day may come again, when claims as absurd as those of Peter Simnel may be again maintained by them, and, as then, the usurping impostor welcomed by this hierarchy with all the solemnities of a coronation. It may be that, as this liberal age repudiates to its last shred the principles of the Protestant conservative system, it may suit the Jesuit system to push up a pawn into the vacant square, and make some long-legged Charles, or James, or Sobieski the point of a new game. It may suit them to say, that restrictions annihilated destroy some individual rights, and give a renewed life to others; and if they have not power to sap the foundations of our throne as at present occupied, at least to raise confusion round it.

It is well then to be on our guard;

to watch the incipient ripple of the moving mass; to bare the whole tissue of the scheme from its outset, before the mystery of some 40 or 50 years has wrapped its bald and beggarly origin in cloud. This work may be altogether innocent of such a purpose; but it looks very like a preliminary step; like a lady's letter, which says the most momentous thing just at the last. It says, Miss Walkenshaw was the wife of Charles Edward—she had children. Look out. It may be easy to say by and by, "*Apropos des bottes*—Here is the very man."

But to be serious. How precious ought our Protestant rights and immunities to be esteemed. It is the style of modern liberalism to disregard them. All the testimony of centuries is now accounted but an old almanac, and all its warnings, the prophesying of a Cassandra; but the day may come, and come speedily, when we shall measure the value of our national blessings by their irretrievable loss, and the value of simple, unadulterated truth by the weight of the rushing host, and the bloody spur of dominant error.

POPULAR LITERATURE.

THE whole subject of popular literature requires the deepest consideration. The press is pouring out every day a tide of books, which distract the attention, weaken the judgment, corrupt the taste, and defy the criticism of the public, by their very multitude. Every one, young or old, man or woman, fool or wise, thinks himself able to say something which may catch the people's eye, to raise himself either money or notoriety. The whole world has become a great school, where all the public have turned themselves into teachers; and the ravenous appetite of an idle people, always craving for some new excitement or amusement, and ready to swallow the most unwholesome food,

is daily stimulating the market. What should we say, if a man had the power of so volatilizing a grain of arsenic, that its effluvium should spread over a whole country, entering into every house and penetrating to the most vital part of the body? And yet, until it is shown that the human mind is good itself, and the source of good—that is not what we know it to be, save only when purified by religion, corrupt itself, and a corrupter of others—this power, which every man possesses, and which so many exercise, of diffusing their thoughts over the world, and insinuating them into the heart of a nation, is, in reality, the power of spreading a pestilential miasma.—*Edinburgh Rev.*

"LITTLE FIRES."

WE can do little more in a world like ours, (says the Rev. Mr. Todd, in his volume of excellent "*Hints to Young Men*,") than to kindle little fires here and there, which will continue to burn, and which will light other fires, after we have passed away and are forgotten. You may give bias to the character now forming, you may make an impression on the mind of some companion, perhaps unknown to him and to yourself, which will influence thousands yet unborn, for their good. I believe it is Lockhart, the accomplished writer of Sir Walter Scott's *Memoirs*, who mentions that in those days of mirth and revelry which came near being his ruin, the room in which

he and his associates met was opposite that in which Scott was writing. While thus assembled he used to watch that unknown hand turning off sheet after sheet—untiring, unceasing. In the midst of mirth and folly, he would turn his eyes and feel a pang of severe reproof by that silent, unknown everlasting hand! How little did Scott know that his diligence was rebuking and forming the character of a young man who would one day even honour him by writing his life! The hand that dropped the pebble into the smooth waters has passed away, and is forgotten, but the wake is widening and spreading till it has been felt in every part of the lake.

Intelligence.

MEETING AT LIVERPOOL FOR CHRISTIAN UNION.

W— *Rectory, Oct. 7th, 1845.*

I THOROUGHLY enjoyed the blessed meetings for three days at Liverpool, Oct. 1st, 2nd, and 3rd, for promoting Christian Union. God was with us in a remarkable manner, in an unanimity I never expected. * * * *

* * * * — behaved most Christianly and kindly, opening his house wide to us all. God bless you and yours, dear brother; let us fight manfully for the Lord and His truth.

E. B.

Liverpool, Oct. 7th, 1845.

MY DEAR FRIEND,—I am now about to proceed, in the fulfilment of my promise, to give you some particulars of the three glorious days we have lately enjoyed here in the truly "holy convocation" which was held in this town, for the purpose of promoting Christian union, on the first three days of this month:—which will be days greatly to be remembered by the Church of Christ, as a season when the Holy Ghost seems to have been as manifestly in the midst of us, (although not in visible tongues of fire) as He was in the midst of the Apostles on the day of Pentecost, guiding us at every step amidst the most conflicting opinions and statements, to come to an unanimous adoption of the simple truth of God's word, as the basis of union, and wonderfully making us all (although there were 17 different denominations of Christians present) of one heart and one mind, without a compromise of principle by any! So that it may be truly said, "What hath God wrought!" The name of the proposed Christian Association is to be "THE EVANGELICAL ALLIANCE," (the term "Protestant" being advisedly excluded, as involving too much of worldly politics in its

general acceptance;) and its object will be to accomplish all that the Plymouth Brethren have vainly attempted to do; namely, to gather all the people of God into one—but without their unscriptural rejection of the Sabbath, the sanctuary, or an ordained ministry; and also without requiring of any individual to leave that section of the Church of Christ to which he belongs! Do you ask, my dear friend, How can these things be? Our answer is, Come and see.

The basis of union, which may be called the creed, or test of discipleship, will be shortly published, and extensively circulated throughout the United Kingdom, the Continent of Europe, and America; and I will not fail, if spared, to send you a copy. It is so simple, that no one who holds sound evangelical doctrines can possibly object to it; and its extreme simplicity, especially considering the heterogeneous mass of opposite opinions and sentiments from which it has been extracted, was the astonishment of every one present; and thankfully acknowledged by all to be the entire work of the Spirit of Truth "guiding us into all truth," and abundantly poured out upon the meeting in answer to prayer.

There were about 250 persons present—ministers and laymen—of Churchmen the smallest number: but amongst them, dear Mr. E. Bickersteth, and Mr. Baptist Noel, who, I doubt not, were mainly instrumental in promoting the harmony which so happily prevailed. None of our influential local clergy attended, as you would conclude from Mr. Baillie's letter in the *Liverpool Standard* which I sent you; but there were several from Ireland, and other parts of the United Kingdom. Prayer was offered up by five successive ministers of different denominations, previous to proceeding in the object of the conference; and such an uniform-

ity was there in their supplications, that it was impossible to say to what particular section of the Church any one of them belonged; and at the same time they were so copious and distinct, that there was not the slightest approach to anything like "vain repetition." Surely never was "the Spirit of grace and supplication" more evidently poured out; nor the promise more faithfully fulfilled—"While they are calling I will answer, and while they are speaking I will hear."

I believe there was not a person who entered the room, who, although they thought it their duty to make the attempt, had the least hope of a successful result; nor one who left it without thankfully acknowledging, that "what is impossible with men, is possible with God."

I have thus attempted to give you a faint outline of the blessed scene; but it is utterly impossible for language adequately to describe all that was done, and said, and felt on the occasion. Could you have heard and seen the honest confession of sin, and heart-felt sorrow and contrition, which were openly expressed, with tears, by some of the most influential of the Dissenting ministers, who had in times past been the most violent in their abuse of our Church, and churchmen; and their determination, by God's help, to do all henceforth in a spirit of love and for the glory of God; it would have reminded you, as it did me, of the beautiful language of contrition described by St. Paul in

2 Cor. vii. 11; and would have made "rivers of waters" run down from your eyes, as copiously as they flowed from mine. Surely this was that "godly sorrow which worketh repentance unto salvation, not to be repented of." Surely it was a presage of the speedy fulfilment of the promise of that copious shower of blessing which shall be poured out upon the Church of Christ in the last days, when the windows of heaven shall be opened, and "there shall not be room enough to receive it." (Mal. iii. 10.) Truly, I felt it "good for me to be there;" and would greatly have rejoiced to have had you and many others who are dear to me there also, that you might have been partakers of my joy!

Committees are now sitting at London, Liverpool, Glasgow, Edinburgh, and Dublin, for the purpose of preparing an authorized Report of the proceedings, for publication; (as reporters were excluded, to prevent garbled reports from being circulated;) and also to carry out the objects of the conference, preparatory to a public meeting, which is intended to be held in London next summer; and previous to which a general meeting of the several committees is to be held here in January.

You are at liberty to make what use you like of this communication. And if I am spared, you shall be supplied with further information, as it may arise.

Believe me always, very gratefully and affectionately, yours,

THE NEW GERMAN REFORMATION.

THE accounts which we are enabled to present to our readers of the progress of the Reformation in Germany will be found most satisfactory. They are chiefly derived from the Augsburg and Leipzig papers.

ULNE.

Sept. 21.—The journey of M. Ronge from Stutgard to our place, resembled more the triumphal march

of a conqueror, and the inhabitants of Esslingen and Goppingen distinguished themselves in particular in the reception they gave to the hero of our days. Our town, where he is to stay for some days, would, however, not remain behind, and it has performed its duties of hospitality in the true spirit of Christian love and charity. A deputation of aldermen and distinguished citizens went out to

meet him; and on his arrival in our town, he was received by the population with an almost endless shout of joy. The mayor welcomed him in the name of the inhabitants, and a young lady of noble birth, and the youngest member of the new community, offered him a crown of laurels. M. Ronge, and his fellow-labourer in the vineyard, M. Dawist, twice addressed the people from the hotel where they have taken up their residence, and were listened to with very great attention. Our common council has granted for the use of the German Catholics, 500 florins, of which 100 florins are to be employed in the fitting up of the Corn Exchange for a place of worship. However, this latter will no more be necessary, as the ministry has now granted the petition, signed by 1800 citizens, and allowed to the new community the use of the cathedral for Divine service. It is said that the King of Wirtemberg is much displeased with his ministers for having refused a similar request to the German Catholics at Stuttgardt; and that it is owing to this that an order of a more favourable nature has been lately issued by the government of that country, according to which the German Catholics there are allowed the free exercise of their religious creed, except the permission for their ministers to officiate at the altar, and for the public papers to call their sermons other than speeches.

BADEN.

The private informations from this country agree in stating that the German Catholic Church is there making continual progress, and that in a short time the secession of its Roman Catholic inhabitants will be effected on a very large scale.

FRANKFORT.

The cause of the new Church is said to be taken up by the people there with the same ardour as the cause of Germany itself. The com-

munity of German Catholics is daily increasing, and the offerings made by the Lutherans and Reformists, for the use of the New Catholic Church, are already very considerable.

WIESBADEN.

The government has refused the petition of the German Catholics to have a suitable place for Divine worship granted to them. All those, however, who, having separated from the Church of Rome, desire to form a new Catholic community, are to be tolerated on the general principle of religious liberty established in the kingdom. However, this community is to be deprived of the rights of co-operation, and of legally nominating its chiefs. Its ministers are only there to be allowed to perform the ceremonies of baptism and marriages when the clergymen of the Established Church have refused to do it on being applied to.

POSEN.

No reason has been assigned why the government has refused to grant to the German Catholics a suitable place for performing Divine service, and the new community has been obliged to fix upon the prayer-room in the Protestant church-yard for that purpose. M. Cost, the officiating clergyman, prayed and preached in the German tongue, and administered the Sacrament to a great number of his congregation under both forms.

STUTTGART.

A letter from Stuttgardt, dated the 15th instant, says—"The arrival of M. Ronge attracted a numerous assemblage at the meeting held to-day. After a speech from the President, and a few words from one of the Stuttgardt committee, Ronge got up, and, amidst the deepest silence, spoke as with an inspired voice. The President then proposed that Germany

should be divided into western and southern provinces, and this was declared by acclamation. Twenty-four communes sent representatives. The votes were taken by communes, by which several delegates had four votes, and several others had only one vote between them. The organization of the commune was reserved for another meeting. There already exists a similar organization at Breslau, and Leipsic, which will be taken for this. The right of women to vote was adopted by a majority of 13 to 11. Independent women, widows, and those who are unmarried, may, consequently, take part in the discussions of the German Catholic commune. All the communes have the right of managing their own affairs according to their local habits, manners, and interests. A committee has been appointed for receiving the adhesions of Roman Catholic priests, and for placing German Catholic priests in the different communes. Elberfeld, Heidelberg, Ulm, and Saarbruck, form this committee. The next Concilium is to be held at Frankfort-on-the-Maine. It was further decided that a Synod should be held annually, but more particularly this year, on account of the quantity of business. The meeting broke up at seven o'clock. The last assembly will be held at Cronstadt."

THE exhibition of "the holy coat" at Treves brought matters to a point. Ronge's appeal to Germany found an echo in innumerable hearts; and while multitudes who read it burned with indignation, not a few pondered the matter more deeply, and determined to separate. Churches were almost simultaneously formed at Breslau, Berlin, Dresden, Leipsic, and many other places; and several priests of respectable character and standing joined in the formation of

what is now termed "The German Catholic Church."

Since then a mixed multitude have attached themselves to the new communion. Various motives have operated in producing secession, and all shades of doctrine have found a common home in the new Church. The confessions which have been published differ very considerably in many most important points, and the character and standing of the members of the Churches differ still more. It is essentially a *middle class movement*; it is mainly a *city movement*. The peasantry is not affected by it, and the nobility do not countenance it: it is chiefly sustained by tradesmen, merchants, and persons of limited but independent incomes. The latest estimate that has been made of their numbers, reckons their churches, large and small, as amounting to about 160; and the number of seceders from the Romish Church at 50,000.

The amount of *alienation* from Rome is, however, far greater than can be represented by the actual numbers of the separatists. A deep and settled feeling of disgust pervades the middle classes generally in relation to the recent movements of the Church of Rome, and hatred of the Jesuits mingles with aspirations after a greater amount of political liberty.

The great source of hope for the new reformation is the avowed adhesion to the Scriptures of the entire party. The paramount duty of English Christians in relation to them, is to pray earnestly that they may be preserved from false doctrine, and be speedily led into all truth. The friends of the Bible Society may now greatly rejoice that Dr. Pinkerton is so firmly established at Frankfort: and in the extent and success of his labours they may find, if they need it, an additional reason for supporting that admirable institution.

FRANCE.

To the Editor of the *Christian Guardian*.

Boulogne Sur Mer.

MY DEAR SIR,—Though I have not

travelled far, yet sometimes a detail of first impressions in another country

may be worth recording. Although this town, from the long residence of the English, has acquired, in some respects, an English character; yet there are, of course, some features of French nationality, that a stranger must observe. One of these is the exceeding quietness, goodnature, and politeness with which the common transactions of life are carried on among the multitude. I have been here a week, frequently walking the quays of this seaport, and never yet noticed a single quarrel, or a noisy raising of the voice. It is not to be supposed, for a moment, that this is the result of religious principle; or that the religion of the two countries, in respect to its practical influence, can be put on a level; yet it is surprising how far superior, in this respect, the intercourse of the people with each other appears. If it is only conventional, if it is only the conclusion of prudence, that it is better to be good-natured than to dispute, that the stream of life runs smoother under the oil of a polite civility; it certainly is a gain, and might be imitated by us with profit. The Frank has the advantage of the Saxon.

Another characteristic of the people is neatness of dress. There is evidently a national good taste in dress. It is a matter of minor morals; but is certainly highly conducive to domestic comfort and happiness. The dress of the lower order of women is not at all expensive. It is of a coarse fabric; but the gown is neatly put on, the kerchief is gracefully folded round the head, the stocking is well drawn up, and the shoe neat. In the same class of people in our own country, how often we see much better things thrown on and hung on with carelessness and indifference; as if the day were utterly gone by when the wife thinks it necessary to please her husband. The national character of slatternly dress is as marked in England among the labouring classes, as is the reverse here.

I have been equally pleased with the readiness of the people to communicate to strangers. I know enough of the language to place myself in communication with the

people of all classes; which I have done frequently because I really wanted information, and at other times because I wished to converse. I have met with no impatience of such approaches, but the greatest willingness to meet my enquiries with all the information that could be afforded, and that with a degree of kindness and gentility of manner that I fear a foreigner would look for in vain in our land. Why should such blame attach to the first country in the world? Why should a country with whom moral and religious principle stands highest, be wanting to itself in these lesser matters?

Another pleasing feature of this place is the public institution for education, including a school for music and for drawing, and a museum, open at all times to strangers on application, and to the town on a certain number of days in the week. Boulogne is only a provincial town, with about as many inhabitants as Northampton; yet here is a museum of minerals, coins, and natural history generally, which would do credit even to Liverpool. The collection of birds and their eggs is very good, and scientifically arranged. There is a very respectable collection of butterflies, beetles, and serpents. In fact, the whole assemblage is such as to afford extensive means of instruction. Which of our country towns, or even maritime towns, where of course the facilities of collection are greater, is in possession of such a source of pleasure and improvement? or rather where, in such localities, does the public spirit exist that would give rise to such an institution? It is true, that in some places, such as York and Leeds, under peculiar circumstances, there is an approach towards such a collection, but very much limited to the peculiarities of the locality; and also that there are in many of our towns Mechanics' Institutions that make a sorry attempt at a museum; but they are languishing for want of patronage, and they are viewed with jealousy by the aristocracy and the clergy; and in many such cases a beginning, which might well have been led on to something better, has ended in ridicule and

disappointment. It is to be feared that a want of attention to general science in our higher orders, hangs as a clog upon the eager progress of the classes below them. This is a dark feature of the times, and if it is to be continued, and to increase, more evil may arise from it than has been generally anticipated.

All these things, however, have reference to this present world, and in these matters the people certainly appear wiser than the Protestant children of light. But if you look for anything better, I fear we shall be sadly disappointed. Speak to them of God, and of practical influences from Christian truth telling upon the life and the affections, and there seems no response, no community of thought. Religion seems with them a mere formulary routine, altogether disconnected with morals and duties, and that system of forms is most melancholy.

I entered on a week-day the chief and central church of the town. Excepting at one end, it bore the aspect of an assembly room, in which the route chairs in use the previous evening were all scattered about. But at the east end there were three highly decorated altars. The means of worship which is here provided, is intended to meet the tastes of different classes of the people, and to supply them with an object of reverential attention suited to the character of their particular superstition. Over the central or high altar is a crucifix as large as life; over the altar to the left, is a full length figure of the Virgin, holding the infant Jesus, the dress of both being highly silvered and gilt; and over the third, is a picture, painted with some ability, and evidently intended to produce excitement, of a human heart, in the clouds of glory, bound with a crown of thorns, a flame issuing from the top of the heart, and in the midst of it a cross. Beneath are two worshippers, looking up to the heart, with an intensity of anguish and devotion expressed in their countenances. The central exhibition is intended to maintain the great feature of the Christian system, for those who, either intel-

ligently or otherwise, yet look to it amidst the overwhelming superstitions of the Romish system. The statue of the Virgin is the grand delusion of the whole scheme; turning away the mind from the true and elevated notion of the incarnation of Deity, and fixing the devotional thought on female beauty and female influence, and merging the true character of Mediatorship—the power to interfere exercised by one who, being possessed of both the divine and human natures, can “lay his hand upon both,”—in the mere imaginary control of a mother, though finite, over the infinite mind of her eternal and almighty Son. This is the essential idolatry of the system; and if there is any devotedness to religion at all, it seems to consist, among the women, in the intensity of sympathy with a female mind, and its intelligence of their particular sorrows; and among the men, in reverence for an abstraction of female beauty. The third altar is for the pietists, and the mystics, and the enthusiasts. The Romish clergy, who have much to do with the people, know well, that deep-seated in many a heart, both in the freshness of morning life and unoccupied affections, and also among those whom the misfortunes of life have scathed and blighted, there is a craving for some mighty object to absorb all the powers of the mind, and administer fulness where there was only emptiness before. This yearning is the true consequences of the fall. It is the absence of God. It is the want of return to the true rest. The priests feel intimately the reality of this emptiness; and though many of them in their own case have recourse to very different means of dispelling it, they find it necessary to supply to a certain portion of persons naturally prepossessed to enthusiasm, a means of inflammatory religious devotion. This is the origin of “the worship of the sacred heart.” There is something enthusiastic in it, which serves where the worship of the Virgin has failed to fix the wandering affections of the few who appear to have any abstract and reflective devotion at all; and the system is provided

to meet the tendencies and the sympathies of both sexes; for besides the picture on the altar, there is at one side, a picture of a female—the Virgin—opening her breast, and showing within that thorn-bound, bleeding, and blazing heart; and on the other side, a picture of the Redeemer, exhibiting in his lacerated bosom the same object. How entirely they have misunderstood both the disease and the remedy. They have dosed the diseased heart with strong medicines, which instead of having in them anything sanatory, are cordials that only excite to destroy. It is sad to see the desolate worshipper struggling in sincerity after this mystic and inebriating enjoyment. It is only more sad to see the priestly director, infidel to the power of his own nostrum, yet rejoicing in that measure of influence by which he entangles his victims, and hampers a flight that might otherwise have carried them beyond his range.

A very large convent has lately been established, the buildings of which are erected immediately above the Haut Ville, or High Town, in a style of great splendour. It is established in direct connexion with this mystic worship; and the nuns are called "The Ladies of the Sacred Heart." The object is not only to sustain the Romish cause, but to catch hold of those weak and ignorant enthusiasts, who in consequence of inefficient religious education, strong feelings, and, frequently, Puseyistic clerical agency, are found in such numbers in our own communion, a ready prey to Romanism. The English saunter up there in idleness, and listen to the masses, well performed, think an impassioned thought or two, and inconsiderately barter the privileges of a rational religion, for a dreamy and unintelligible devotion; and the dominion of God over the heart, which cannot but be wise and good, for the paltry and blasphemous imitation of it by the usurping creature.

Oh! how lamentable it is to walk through the churches here, and see the range of confessionals, composed each of them of a close box, in which the priest sits concealed, that no one

may watch his emotions, and an open box, in which the penitent kneels at his feet—to see, in fact, a system, which requires absolute publicity to the female in the most trying of all circumstances, in order both to preserve her purity, which would otherwise be endangered; and also to prove to the world that, at least so far, that purity has not in overt act been violated. The celibate priest and his penitent are thrown into close contact, and the legal arrangement for this purpose is manifestly a provision to guard against the inevitable tendency of the system.

It is gratifying, however, to learn that there are elements in operation which must, to a very great extent, counteract the agencies now at work for the restoration of Popery and its moral horrors. Among others, there are two men, of the first talent, professors in the University of Paris, who are delivering, both from the chair and the press, lectures calculated to rouse the common sense and moral feeling of the people against the system by which they have been held in bondage. These are MM. Michelet and Quinet. It is difficult to obtain their works in provincial towns. Those booksellers who are at all subservient to the *partie pretre* will not sell them, but shrug their shoulders, and assume an ignorance of their existence. Such works must, however, make their way. Michelet has recently issued a very powerful paper on "The Priest, the Wife, and the Family;" in which the insulted feelings of nature rise in sublime indignation against that invisible agency which governs every thought and feeling of the domestic hearth, to the practical exclusion of its master. He shows with great eloquence of style, that the celibate priest is, by the very necessity of his celibacy, hostile in all his feelings to the domestic and social comfort of married men; and yet that to him is committed the absolute dominion over the mind both of wife and daughters, so that the attempt at any moral or religious thought or conversation within the range of a man's own little circle of home influence is at once treated with indiffer-

ence or distrust; and that because domestic peace is thus committed to the guardianship of its natural enemy, it has, in Popish countries, no existence, and never can be restored but by the destruction of the confessional. Those who have seen the priest, and marked "the lurking devil in his eye," may well believe this.

The last work of Quinet is on "Christianity, and its actual influence on the history and character of the world, and of our own times." In this inquiry the author pursues, with an enthusiasm peculiarly his own, truth, absolute, unadulterated truth. He says, "If needful, I prefer to stand alone with a clear conscience, rather than to have all the civilities of the world with me, and carry within me a divided mind." Speaking of the ruling authority of established opinions, he says, "It is a rule in military law, never to lend an ear to, or to obey, any order, message, or summons, from a force that has become prisoners of war. In surrendering their arms, they have lost the moral right of requiring to be heard. Now the doctrines which called on us for abject submission, are the prisoners of the Church and of the world. Being, therefore, free ourselves, we send back these messages of captivity fettered as they come, and unanswered, to the place from whence they issue." And again, "In the deep of the soul we can adore only that which is adorable, we cannot flatter, we cannot crown anything that is not divine. With such views it is very possible that you may not rise in worldly dignity, but you will be the children of God, you will be men of the truth; and that is at this very hour the rarest dignity on the face of the earth."

Yet with all this boldness of enquiry, there is a manifest reverence of a very high order for revealed truth—a solemn conviction that it is truth, and a desire to see its proper influence restored. "We knock," he says, "at the door of the Church, and ask that He, whom they call to our dishonour the God of the people, may not lie motionless upon his cross of wood, but that he may awake to might in the power of his doctrine,

and magnify himself by reigning in the breasts of men."

This is the spirit which, most undoubtedly—if in God's providence it be allowed to obtain dominion—must be the element of a wondrous change. Mysticism and superstition and false, unwarranted influence and power, must fail before it; and the light of that truth by which God has determined to govern the world must rise, as the mists melt before it, to the cloudless effulgence of meridian day.

Here, however, I pause. I shall hope, on a future occasion, to give you a longer paper on the main views of these very valuable writers. Based as they are evidently on a solid reverence for Scripture, they wield a two-edged weapon of fearless research, before which falsehood cannot make head; and then victory, come when it will, will not be the victory of precedent, or established authority, or the voice of the majority, or a reverence for tradition; but it will be that which we must come to at last, and which the honour of the Almighty source of truth does absolutely require for the vindication of his government, the victory of truth, unsullied and unallied, over every phase and form of error.

Thankful shall I be if your very valuable publication, which has ever walked onward steadily in the right line, shall have its share in the work by which truth becomes omnipotent, and in the meed of praise by which its final triumph is acknowledged.

I am, &c.,

LATIMER.

RENEWED APPEAL ON BEHALF OF
THE CHRISTIAN INSTITUTIONS
IN PARIS.

Dr. Merle D'Aubigné has said—"It is in France, it is in Italy, that the force, the nerve of Popery is to be found. If Popery is overcome there, it is overcome in all the world. Rome knows very well how to choose the place where she intends to engage battle. She chooses first Belgium, then Tahiti, and now Ireland; tomorrow it will perhaps be England,

Let us choose, likewise, the place where we shall fight the battle with Rome. A great battle is now taking place in the world—a battle of the Word of God against the word of man. The result of this battle will decide the fate of the world.”

The French Evangelical Society is exclusively devoted in its labours to the Departments of France, and cannot embrace the evangelization of Paris; but as “Paris is France” by universal consent, the work carried on in the capital is of equal importance with that in the provinces. The Christians in Paris, with ardent, unabated zeal, and sacred disinterestedness, have to bear the responsibility of the Evangelical Society, with some of whom it originated, as to funds and management, and also to give their time, energy, and property, to the extension of the Redeemer’s cause in Paris.

In strengthening the evangelical efforts in Paris, and multiplying the number of agents there, the spring-head of power and influence is being enlarged, which must exert an influence on the more distant fields of labour.

A few particulars relating to each of these spheres will now be given.

In some of the Departments the desire of hearing the Gospel and having Protestant worship has spread like electric fire. The whole of the Saintange, a district not far from Bordeaux, which was deluged with the blood of the Huguenot martyrs, has arisen, and declared for the faith of their ancestors. Nearly a hundred communes in a circle have professed Protestantism, and requested preachers and schoolmasters. 196,000 copies of the Scriptures have been sold almost exclusively amongst the Roman Catholics of France. During the past year, above 300 colporteurs have been labouring over the surface of the country. In places that had not been visited for several years, groups of persons, from 10 to 40, were found, who, by the simple reading of the Bible, had been led to desert a false worship, and were edifying themselves by the Truth, without any living voice to aid them.

At Sens, a very large Roman Catholic town, about 60 miles S.E. from Paris, (the seat of an Archbishop,) where there has never been Protestant preaching, the labours of the colporteurs have roused the desire of the people to have Protestant worship. M. Audebez, of Paris, (one of the ministers of the Chapelle Laitout,) accordingly visited them, and has, for some months, been preaching to them almost daily, so eager are they for the truth. A congregation of 1200 persons has often assembled, and it is believed that in the course of a year, as many as 50 ministers will be required for as many congregations. Schools are forthwith to be established. Premises that will provide a chapel to contain 1000 hearers, a dwelling-house for the minister, and schools for both sexes, have been purchased, and one individual has anonymously given £600 towards the expense. Thus God can raise up men and funds when he needs them for his designs! A military officer, now resident in Sens, whose services have been acknowledged by military honours, has since this awakening visited Paris, and seen the friends who had been the means of sending such blessings to him and his fellow-citizens. He was quite affected by what he saw and heard there; being invited to the houses of Christians, he found himself in a new world, where all seemed pure and spiritual enjoyment, so that he longed for the return of the evening hour, when he should again meet with them. He says that a moral revolution has been effected in Sens. Indeed, the work of the Committee is almost overwhelming. Sometimes at one of their weekly sittings, they spend five hours in hearing letters from their agents. What must such a mass of communications involve of thought and subsequent exertion!

These Christian friends, labouring also for Paris, though struggling with pecuniary difficulties, are in good spirits, and full of zeal and faith; determined to go ahead in their Master’s affairs. God is rendering their different modes of propagation so extraordinarily efficient, that their hope and courage triumph over alarm

and difficulty. Their Schools, in which about 1250 Roman Catholic children receive daily Scriptural instruction, are in a very encouraging state. One of the oldest police magistrates in the Faubourg du Temple, thus speaks of those in his quarter. "Most certainly the influence of your school is very great. It is felt, not merely by the mass of children who had previously been left to themselves, (the greatest part vagabonds, against whom I was obliged at every instant to be executing the law,) but the beneficent influence has extended to the families of these children; and I can testify that since the opening of these invaluable schools, I have observed a very favourable change in the moral character of a great number of persons who have either directly or indirectly been brought into connection with your masters and mistresses. A great many families are quite reformed, either out of respect for their children, or for the lessons they have been taught at the school, and many bad habits have been corrected which formerly they practised without scruple."

The following anecdote, extracted from a letter of M. de Pressensé, confirms the preceding testimony as to the collateral effects of these schools. About eight days since, as our friend M. K. was on his way to meet the Committee, he found himself obliged to take a cabriolet. Two were on the stand—one of these was of the ancient form, where the driver is within and beside the passenger. Our friend chose it, because it would afford him an opportunity of having some religious conversation with the coachman. He began by talking on indifferent subjects, and then gradually turned his remarks to the peculiar occupation of his companion, showing by his questions that he felt an interest in his welfare. This led the coachman to speak with the greatest candour; and among other thing, he said his employment was laborious, and far from lucrative; especially when a man will not deceive his master, but give him an exact account every day after his receipts. After this and many similar remarks, M.

K. could not but express his surprise, and asked the man where he had imbibed such just and Christian principles. He was immediately answered, "In the Bible, in which he read frequently, and which had inspired him with the earnest desire to do all he could to conform himself to the law of Christ." These were the literal expressions used. M. K. then enquired if he had met with a Protestant. "No," said the coachman, "I am a Catholic." "How, then, have you the Bible in your possession?" "The Bible in which I read," said he, "is not mine, but in my family. I have a young nephew and niece; each of them has a Bible, and when I go home, I borrow it either from one or the other, to read." "But how came these children to have the Bible?" "Why, sir, these children go to a large school in a distant faubourg—most likely you have never heard of it. There some excellent gentlemen have founded a school, and every year they are so good as to give articles of encouragement to the scholars, and it is in this way that my young nephew and niece have obtained their Bibles. These children, sir, have been taught in that school that the Bible is a good book to read; they were taught this particularly in what is there called the Sunday-school. Seeing the great pleasure they had in reading this book, I was tempted, by curiosity, to look into it myself; and thus it happened that I was brought to wish to conform myself in everything to the law of Christ. But that which has fixed and strengthened this desire, is, that at the same school, on Sunday and Wednesday evenings, ministers come to explain the Gospel, and they do it in such a manner as to touch and melt the hardest heart. Whenever I am able I go to these meetings." After a pause, M. K. said, "Well, my friend, I know perfectly well the school of which you speak, and you see before you one of its managers." The coachman, struck with astonishment, and filled with respect, turned hastily towards M. K. and taking off his hat, offered the effusions of a grateful heart, and prayed that God would reward him and his

colleagues, for the blessings they had been the means of diffusing in his quarter. The coachman has since been to see one of the ministers of the chapel, has purchased a Bible, and expressed a wish to know when he could be received to have some private conversation on religion. The minister found him a very interesting man.

The schools in the Faubourg St. Antoine also go on most satisfactorily, and begin to realize the benevolent designs of their founder. By those who have seen earlier papers it will be recollected that every attempt made to introduce the Gospel into this depraved district of Paris, was rendered nugatory by the opposition of the populace. It was therefore resolved to try what the gentle influence of a girl's school would effect. A very valuable mistress was providentially found, who has gained the affections of both children and parents. The latter are now willing to come and hear their children instructed from the Scriptures, and an interesting congregation is assembled every Sabbath evening, and a number of the hearers appear to be savingly impressed. A colporteur is stationed in the district, and devotes much of his time to these parents. He is able to hold weekly prayer-meetings in more than one of their houses. But this undertaking will not be complete, until a school for boys can be added to it; for while the sisters are taught to know nothing as to the way of salvation but Jesus Christ and Him crucified, the brothers in the same family, if they are instructed at all, are taught to rely upon and adore the Virgin Mary, and to defend all the errors of Romanism. What is very remarkable, as many as 400 families of the Faubourg desire that a school may be founded for their boys. Still as public Roman Catholic instruction is provided *gratis*, it is not possible to require these people to pay for Protestant training. Hence the need of continued help being sent; but doubtless this will be granted promptly, as it should be borne in mind that the door of access to these persons is open now, but may at any time be

closed, if priestly influence can carry its point with the government.

[The Editor will have much pleasure in forwarding any contributions for this interesting work, which he strongly recommends to the benevolence of his readers.]

TRACTS IN FRANCE.

THE following occurs in the communication of a friend. After expressing his surprise and sorrow that during last year, (1844,) he could find no depository of the Society's English works at any bookseller's at Paris, nor obtain them from his Christian friends there: he writes, "But what was a real matter of grief to me, was, that although I could not myself supply these people with tracts, the wife of one of the English foremen had arrived from England, bringing with her a parcel of Tracts, which had been given to her; looking these over, I found some of them written with a view to oppose the pure and simple truth of Scripture, and the whole assortment of them of a hurtful character. Here, then, was a really interesting little band of intelligent English people, with their blooming and lovely children growing up around them, and the parents themselves declaring to me that they would willingly make considerable pecuniary sacrifices in order that they might have some means of grace. At this spot, when I could not supply them with the wholesome food of religious truth, the enemy had been more upon the alert, and had come first, in order to sow tares. Since that period, I am aware that a depository has been opened at Mr. Delay's, the Protestant Library in the Rue Tronchet at Paris. "Let me add a word to English Christians visiting France. In different parts of France, there are many interesting English families connected with the fabriques and railroads. These are much more numerous than travellers might at first imagine. If a Christian friend, when travelling, would enquire at different fabriques for the English connected with them,

he would find family after family, not of the lowest order of work-people, but many of them of the superior class of our own manufacturers, brought over to conduct the French establishments. He would find among them many persons of most respectable outward appearance, of much intelligence, and a very earnest desire to receive English books and tracts of a religious nature. Such will listen with pleasure to a word of advice on the subject of religion from the lips of their own countrymen, and in their dear native tongue; and if, by means of advice given, only prayer can be introduced into the family, or the head thereof be prevailed upon to collect his household on the Lord's Day, and to read to them a portion of God's word, and a tract or sermon, with appropriate prayers, a little well of salvation has been opened in a land of dearth, and of the shadow of death, which may be a means of rich and inconceivable blessings.

"The writer is acquainted with the case of an English clergyman, who was obliged to reside upon the Continent from ill health, who found a number of English families connected with an establishment for preparing iron rails for French railways. His compassion was powerfully excited by the wants of the English little ones; they were sent to Roman Catholic Schools, which afforded the only means of instruction in the neighbourhood. He immediately opened a school for them, and gave them what little instruction he could impart during his sojourn in that place.

"Visitors may do much, where such an effort as this is not practicable, by the bestowal of a hymn-book or a text-book for the children, to supply them with some little scriptural light, where much darkness is existing around.

"The writer must request leave to add, that tracts and books, even English, may be sent with great facility by the French post, from one part of France to another. The payment is about one halfpenny a sheet; a farthing for the half-sheet. If Christian friends have, therefore, at any time, found an interesting case of a fellow-

countryman whom they wish to benefit, and have not a suitable tract or volume with them at the time, it may be easily sent afterwards by post from some other part of France, at which they are able to procure it.

"The writer has heard the number of English work-people on and connected with the railroads estimated at 20,000. He has no means of ascertaining whether this be above or below the real number. He mentions this for the mere purpose of showing that we may reckon the English work-people in France by tens of thousands. More cases, then, of spiritual want of their own countrymen lie scattered about the path of English travellers in France than they are perhaps aware of."

It is hardly possible to describe to you, to make you conceive rightly, unless you were on the ground, the extraordinary politico-religious fermentation through which France is passing at the present time. An unobservant person, or one who travels hastily through the country, might see nothing of it, might know nothing of it, and might come back with the news that all is quiet; but one who looks about him, observes, inquires, converses, reads the journals and the new books, sees that a great movement is at hand. Rome is rousing herself for the conflict, but at the same time great masses of resistance are preparing against her, in quarters where formerly there was no opposition. Rome is gaining power over the Court, the Jesuits increase, they are bold and hardy in their movements, religious persecution is let loose, the Jesuits steal children, and are not yet called to account for it, priests are imprisoned for becoming Protestants; but amidst all this there is preparing a stronger defence of religious liberty, a wider progress of the truth, a more general and better sustained conflict against Rome, than ever has been witnessed in this country.

This year the public mind has been strongly agitated by the conflicts between the Jesuits and the University,

on the subjects of public instruction. The Jesuits pretend to support what they call liberty of teaching, but it is only that they may get all the education of France into their own hands. The University contends that education is to be taken care of by the state, the government having a controlling power over all educational seminaries. The University contends for freedom of teaching apart from the tyranny of priests; but while doing this, it gives altogether too much power to the government over the system of education; the Jesuits profess to espouse the cause of liberty, but in reality it is only the liberty of ruling by themselves.

Books and pamphlets have been published on the one side and the other. A profound and eloquent discourse by M. Thiers, in the Chamber of Peers, occupies an important place, but I am sorry to say it is mingled with doctrines that tend to absolute despotism, while on the other hand, by this barrier of state despotism it would defend the University from the monopoly of Jesuits and Priests. But it is not thus that they are to be conquered.

Quite separate from this question between the Jesuits and the University, another discussion has been aroused in regard to the Jesuits themselves, and their detestable maxims, character, and policy. MM. Michelet and Quinet have published together a work, entitled, "Des Jesuites," of which, besides an edition in octavo, four smaller editions were exhausted in two months. One who reads this work does not wonder at its success, for it is full of fire, and animated by the spirit of liberty. It speaks out, without the least restraint, in tones that thrill the bosom of the nation, awakening an impulse which in the end will work with irresistible power in France in the cause of religious freedom. When such works begin to appear, one might almost say, in spite of all temporary triumphs of the Romish priesthood, there is an end of religious tyranny.

The work consists of lectures given to the students by these two professors, with notes and appendices.

What they call "the force of things," that is, I suppose, the current of events, led these two authors, almost simultaneously, to treat of the same subject in their teachings, at first in entire ignorance of each other's movements. Afterwards, in view of the opposition they met with, they agreed to publish their notes in a volume together. Michelet is one of the most celebrated historians of France. It was in the midst of his historical lectures, having encountered the subject of the Jesuits, and treated it with freedom and severity, that he met with those interruptions, which caused in the end the publication of the volume. The notes of the first lecture commence thus: "It is God alone who knows the future; but if he means to strike us again, I pray that he may strike us with the sword. The wounds of the sword are clean and frank, which bleed, but heal. But what can a nation do with disgraceful, concealed sores, which grow old and gain upon the system daily?"

"From such corruptions the worst to fear is the *spirit of police in religion, in the things of God*, the spirit of pious intrigue, of holy informers, of sanctified accusation, the spirit of Jesuits. Rather may God lay upon us ten times all forms of tyranny political, military, than suffer such a police to pollute our beloved France! A tyranny has this at least of good in it, that it often rouses the national sentiment, and they break it or it breaks itself. But if this sentiment be extinguished, if the gangrene gets into our flesh and bones, how then will you get rid of it?"

"An ordinary tyranny contents itself with the outward man, the actions. But this police attacks the thoughts. The habits of thought become gradually changed under it, and the soul is injured in its depths. But a soul lying and flattering, trembling and vile, which despises even itself, is it still a soul? It is a change worse than death. Death kills only the body, but when the soul thus dies, what remains? Death lets you still live in your children; but here you lose both your children and the future."

Speech of a French Gentle-
man at the Bible Meeting
at Stone, Bucks.

I WILL venture to mix my voice with others to extol the excellence of the Bible; to increase, if possible, the esteem with which I have no doubt you already value it; and to induce you to co-operate for its diffusion throughout the world. And this, indeed, I ought to do, with a deep sense of gratitude for the benefits which I have derived myself from its free use; so far as to have abandoned the path of error and of bondage for that of truth and liberty; for you must know that once that holy book was, as it were, sealed to me. I had, indeed, the permission to read it, but it was on the condition of attaching to every part of it the interpretation of the Church of which I was a professed member. I think I have already said enough to make you infer that I was a Roman Catholic. Yes; my friends, the restrained reading of the Scriptures is the principal characteristic of the Romish Church: she shuts the fountain of life to her children, or, if she allows them the use of the Scriptures, it is on the condition of having their living waters mixed with her corruption. When, through providential circumstances, I was led to search the Scriptures, under the guidance of a revered friend, what a change was wrought in my soul! Then I could understand that there is something of Omnipotence embodied in inspiration. Quotations from the Bible appeared as a clap of thunder, a flash of lightning, or the clear and steady radiance of day; or as if the Almighty himself had broken silence and delivered utterance intelligible, authentic, and decisive to all. I was no more in the awkward predicament of believing things repugnant to the word of God. Had it not been for the free use of the Bible, I might still, probably, have lived in a state of bondage, a devotee to the "commandments of men" and vain ceremonies.

SWITZERLAND.

THE evangelical seceders of Aigle have just been prevented from meeting for public worship. Under the pretext that a mob would assemble, the Préfet wrote to the Council of State, and was directed to try to persuade the seceders from meeting. As this was not done, the *gens-d'armes* entered the house, and, "in the name of the law," dissolved the meeting.

A lady at Sion has lately been fined 100 francs for having public worship in her house. A minister of the Gospel having called at her hotel, on his way home from the baths of Loesere, she, being a Protestant, was desirous of profiting by the visit of the minister, and of having worship held in her house. She gave due notice of this to the town council, who made no difficulty on the subject. About twenty persons were present at the service, including the English, the persons belonging to the hotel, and some Protestants of the town. A few days after, a complaint was lodged with the government against the town council of Sion for having permitted an act which violated the constitution. The government was obliged to take the matter up, and she was fined. On this the Roman Catholic bishop visited the landlady, and assured her that she was very wrong in having had the service in her house, and advised her to carefully abstain from such a thing in future. His lordship concluded by saying, that for this time he would pay the fine for her, which he really did.

Some months since an order was issued that no Protestant in Sion should be permitted to perform in public or in *private* any act of worship.

Ten days before the above condemnation was pronounced, the Diet refused to acknowledge the constitution of the Valais; because article 2 interdicted the Protestants from performing acts of worship in the canton.

Errata in the Remarks on the Bishop of Worcester's Charge, in our last No.

p. 460, col. 1, line 7, for *wisdom* read *evidence*.—ib. line 16, for *virtues* read *errors*.—p. 461, col. 2, line 8, for *lectura* read *lectern*.—p. 463, col. 2, line 2, for *far* read *for*.—p. 464, col. 2, line 49, for *heart* read *breast*.—p. 465, col. 1, line 8, for *Triune* read *Nicene*.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

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DECEMBER, 1845.  
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PAUL GERHARDT.

PAUL GERHARDT is generally allowed to occupy, among the hymn writers of Germany, the next place to Luther, whom he excels in vivid delineations of Christian experience. He was born in 1606, at Gräfenhainichen: and in 1651 was still living at Berlin, without any public employment. A tumultuous period, the whole thirty years' war, had then just elapsed; but of his life during that time nothing is known, though he appears to have composed many of his hymns in the course of those years. In 1652, he was minister of Mittenwald, where he married, and remained till 1657. In that year he accepted the third deaconry at the Church of St. Nicholas, at Berlin, which office he filled till 1666; when, in consequence of the lamentable disputes between the Lutheran and Reformed Churches, he received his dismissal.

After he had lived for three years in Berlin without any charge, he was appointed, in May, 1669, Archdeacon at Lübben. He exercised that function for seven years to the great benefit of his flock,

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and departed this life on the 7th of June, 1676. One of his own hymns floated before his expiring memory, and he died with some of its words ("No death can us destroy") upon his lips.

Shortly before his death he drew up his last will for the benefit of his son, who was then of the age of fourteen, from which the following is an extract:—

"Since I have now reached my seventieth year, and have also the joyful hope that my gracious God will shortly release me from this evil world, and conduct me to a better life than I have hitherto enjoyed on earth, I thank him, in the first place, for all the goodness and faithfulness which he has shown me, from my birth even to this hour, both in body and soul, and in all that he has given me. Also, I entreat him, from the bottom of my heart, that when my hour comes he will grant me a happy departure, will receive my soul into his paternal hands, and grant my body a soft slumber in the earth till the last day; when I, with all mine who have gone be-

fore or may remain after me, shall once more awake, and when I shall behold face to face my dear Lord, Jesus Christ, whom, though as yet I have not seen him, I have believed.

"To my only surviving son I leave little of earthly goods, but I leave him an honourable name, of which he will not have greatly to be ashamed.

"My son knows, that from his tender infancy I have dedicated him to the Lord, to be a servant and preacher of His Holy Word. Let him remain steadfast thereto, and not turn back because of the difficulties he may meet; for God can amply make up for outward sorrow by inward, heart-felt joy and spiritual delight.

"In your common life do not follow evil company, but the will and commandment of your God. Especially,

"1. Do nothing wrong in the hope that it will be concealed; for nothing is so finely spun but it comes to the sun.

"2. Be not angry, except when duty requires it. If you observe that you are heated by anger, remain quite still, and do not speak a word till you have repeated the Ten Commandments and the Creed.

"3. Be ashamed of fleshly, sinful lusts; and when you at length reach the proper age for matrimony, marry, seeking the direction of God, and the advice of faithful, prudent people.

"4. Do people good as though they were never to repay you; for what man cannot repay, the Creator of heaven and earth has long since repaid, when He created you, when He gave His beloved Son for you, and when He admitted you to the privileges of holy baptism.

"5. Fly covetousness as hell. Be satisfied with what you may have earned with honour and a

good conscience, though it be not very much. But should God grant you more, pray him to preserve you from a fatal misuse of temporal blessings.

"To sum up all—pray diligently, study what is honest, live peacefully, do your duty with integrity, and remain constant in faith, and then, at the last, you will die, and depart from this world willingly, joyfully, and happily. Amen."

The following poem, which we have translated as a specimen of his hymns, is remarkable as having been the favourite of the celebrated Schiller, whose infant mind his mother nourished with these sacred songs. It is also related that a beggar-child was preserved through many temptations by repeating the stanza, commencing "Spread both thy pinions wide."

EVENING HYMN.

Now all the woods are still,
Beasts, men, town, field, and hill—

The world is all at rest:
But thou, my heart, arise!
To Him who made the skies
Give the song He loveth best.

O Sun! where canst thou be?
The Night hath exiled thee—
The Night, stern foe of Day!
Go, then: another Sun—
Jesus—has now begun
Upon my heart to pour His ray.

The day has fled afar:
Like gold, each little star
Shines in Heaven's azure hall:
So shall I stand and glow,
When from this vale of woe
Me my forgiving God shall call.

When we to rest retire
We strip off our attire—
Type of mortality:
When I lay that aside,
Christ will, instead, provide
A glorious robe of state for me.

The head, the hands, the feet,
Are glad at last to meet
Of toil the welcome close:
Rejoice, heart! thou shalt be
From earth's griefs soon set free,
And from the toil of sin repose.

Now, weary limbs, go spread
Yourselves loose o'er the bed
Your languor longs to press;
The time will come when they
For thee on earth will lay
A bed more hard than this, and less.

Mine eyes for sleep prepare;
Full soon they close: now, where
Do soul and body dwell?

Protect them by Thy love,
To guard, stand Thou above,
Oh, watchful Eye of Israël!

Spread both Thy pinions wide;
Jesus, my joy; and hide
Thy timid young one there:
Would Satan on me spring,
Oh let the angels sing,
'This child to injure none shall dare.'

You, too, my friends, to-night
May nought of woe affright!
May God beside you stand,
Bless you with sleep profound;
And place, your couch around,
His golden shield and angel-band!
M. N.

TRUTH; ITS POWER AND IMPORTANCE.

(Continued from page 482.)

BEFORE entering upon the practical application of the principles formerly laid down, it is worth while to glance at one portion of that community, which is usually called the Christian world. That large and wide-spread politico-ecclesiastical power, called by themselves Catholic, by the indiscriminate crowd, Roman Catholic, and by men precise in the use of language, Romanist or Papist, stands in a very peculiar and anomalous relation to the written word, the revealed truth, of God. That position which they have most deliberately assumed, they have fenced round with every sophistical artifice of which it is capable; but it is, after all, neither more nor less than an attitude of hostility to the object, the substance, and the authoritative testimony of the inspired volume. They have adopted a system of doctrine which, by their own admission, cannot be brought fully out of the text of Holy Scripture, or

shown to be in accordance with it; but which has, therefore, to be sustained by the false and utterly unwarrantable assumption, that there is an indefinite, but very convenient quantity, of recondite inspiration in the bosom of the church, ready to advance and sanction any new view or opinion that circumstances might call for; and by the solemn decrees of a council which, in the face of the rising reformation, deliberated for a series of years, they have committed themselves irretrievably to these errors. We say irretrievably, because they are, as a body, so deeply and desperately committed, that an abandonment of their complicated scheme of doctrine must involve the real destruction of their vital system. To recede from their artificial and dishonest system, would be to denude themselves of all their peculiarity, pomp, power, and pretension, and to fall back undistinguished into the universal Church.

In the ages before printing was invented, and when copies of the Scriptures could only be multiplied at the great expence of labour and time which writing required, it was possible for the Romanists to keep their position undisputed, except by a few retired students and clergy, who had access to the manuscript volume; and who might be silenced by intimidation, preferment, or death. In that long period of darkness occasional flashes of divine light appeared; in that long reign of ecclesiastical tyranny, occasional struggles of common sense, enlightened by revelation, occurred. But it was only when, in the providence of God, the art of printing was called forth, and the countless multiplication of copies of the Holy Scriptures became inevitable, that the key of the Romanist position was effectually assailed. Then traditional doctrines and superstitions stood confronted with the written mind of God. The Author of inspired Scripture and the Church of Rome were manifestly at issue. It was quite impossible to find the Romish system on the face of the record. It was as impossible, for a fair and honorable mind, not to see that the direct testimony of the written word was an unequivocal condemnation of the leading features of their system, and that the prophetic portion of that sacred book drew with exquisite accuracy the leading features of their scheme, as the lineaments of a great apostacy which should for a time prevail in the earth. So that to an impartial mind the Papal system, as opposed to the printed Bible, stood out in bold relief, as a system of unscriptural error, and superstition, and of practical impurity, which the written truth of God had by anticipation most distinctly and solemnly condemned. In the face, therefore, of the published Scriptures, there

remained but to choose one of two courses; either to submit to the divine authority of the book, or to proscribe it. And in obstinate persistency in error, or in fatal delusion, they chose the latter.

They have evidently regarded the record of divine truth as a witness against them. They have used their utmost ingenuity to pervert it, and turn off the keenness of its edge; but manifestly regarding the book as the vital enemy of their policy and their teaching, they have done all that could be done to suppress it. This was a difficult task, because a direct condemnation of the Scriptures would have been a palpably antichristian act; it would have set the Romish system in avowed contradiction to the source from which it would be supposed to originate; and therefore a course had to be adopted which would be effectual to suppress the general spread of the printed Scriptures, while it did not appear directly to condemn them. The line of policy chosen, was to call in question the wisdom of a general spread and study of the Scriptures; to found on that assumption, the rule of limiting, by authority, the reading of the Scriptures, and of allowing it to take place only by a written license; and then as a general custom to withhold the license! This was the wary course chosen by the Council of Trent. The 4th rule of the Index affirms "*that more injury than good would arise from reading the Holy Bible; that consequently the permission to read must be granted by a written faculty; and that whosoever shall have or read the Bible without that faculty shall be refused absolution of his sins till he deliver it up.*" This rule has been repeatedly approved of by the Pope; and there is no point of Papal practice that has been more clearly, resolutely,

and repeatedly affirmed. It has told also for its objects ; for when Dr. Murray of Ireland, in giving evidence before Parliament, was asked, Have the Scriptures any practical circulation in the vulgar language in Spain? he replied, "They had not then," *i. e.* when he was residing there. And in the same way Dr. Doyle, who was educated in Portugal, when asked, "Did you ever see in Portugal any translation into the vulgar tongue, whether allowed or not?" answered, No, I did not." The wily measure has succeeded. The approach of the written word to the private Christian in Popish countries is completely suppressed. And when also the people come in contact with Protestant influence, which might induce them to read the Scriptures, the most stringent measures are adopted. Dr. Doyle was at the same time asked, "Would you allow any of the peasantry of Ireland who might persevere in reading the Scriptures in the authorized version to be received to the sacrament?" he answered, "No; I certainly would not." "Should you think it improper for such an individual to bury the word of God?" "I should be highly amused with such a proceeding." "Would you think him highly deserving of approbation?" "I would reward the man." Dr. Doyle had previously said, "Though the authorized version has many errors, I consider it one of the noblest of works—one of the ablest translations that has ever been produced." And yet sooner than a man should read it, he would reward him for burying it; nay, if he did read it, he would refuse him the sacrament at a dying hour!

Now this is not a matter of mere dry controversy about a subordinate point. It is desirable to exhibit this awful apostacy in its true light. God has in pity to a

fallen and ignorant world, sent forth his written word to be a permanent and infallible testimony from Him to mankind. "Thy word is a lamp unto my feet, and a light unto my paths." "O send out thy light and thy truth, let them lead me and bring me to thy holy hill." And here is a community which professes to be exclusively the church of Christ, which has adopted a system of seductive superstitions and of priestly domination over the passions and consciences of men, but which unable to maintain themselves and their delusive inventions in the light, or by the light of Scripture, have consequently withdrawn that light from the people. As far as their influence extends, God's illuminating and saving truth, and the human heart are severed! The intercourse of men with God through the written word is stayed. A seeming phase of Christianity, but without any renewing saving power, may make progress in the earth, just as far as the repression of God's gracious message is successful; but precisely to the extent of its success is the increase of the kingdom of God prevented, and the testimony of truth to pardoning and renewing mercy within man's sad heart is suppressed! A weary and broken-hearted world is left without its comforter.

This is the acmé of Romish rebellion. Whatever had been their doctrinal or practical errors, had they held up by the side of them the witness of the Spirit to the truth in the written word, man might have compared and judged, and the existing error might have righted itself. The appointed remedy for all error would have had full and fair play. They played however a deeper game. They hid the light under the tiara. They assumed an authority for repress-

ing the revelation which Almighty mercy had sent forth. They kept back the record of the true pardon, that they might sell a lying absolution, which would be of no avail in the day of judgment.

It is scarcely possible to take too strong a view of the sin of the Romanist authorities in their persevering adherence to this impious policy. For the sake of veiling the evil character of their chief superstition, they place themselves as a barrier between man and the means of remedial teaching, which the Almighty God has adopted. They know that their system of demonolatry and of idolatry is directly condemned by the volume of inspired instruction: and conscious that they cannot face the reproof of its pages, they treat them as the King of Judah did the written prophecies of Jeremiah—they cut the roll in pieces with a penknife, and cast it into the fire upon the hearth: and “yet they are not afraid!” If the view which we have taken of the divine record be the true one—and as to the main features of it some of the Romanist documents on the subject of the Scripture admit that it is—what a tremendous development of guilt there will be, by and bye, as to this hostility to and suppression of the divine message! And if it be true, that the purpose of God, according to the prayer of the blessed Redeemer, is to sanctify men by this word of truth, how sure it is that they who have been prominent and earnest in the suppression of that word, and in the hindering of its testimony, and of its agency on the hearts of men, will be themselves found unsanctified. When the garb of a priestly and sanctimonious disguise shall be stripped off, and each one shall appear in his true moral character before that Judge, where deception is no longer

possible, then it will be seen—according to the strong testimony of those priests who have lately fled from the Romish communion*—that the enemies of inspired truth were not and could not be holy, any more than the human body could continue incorrupt without the life of the soul in it; that, like the abettors of tradition in the Jewish church, they might enlarge the borders of their garments and make broad their phylacteries, and cleanse the outside of the cup, and pay tithe of mint, and anise, and cummine; but that like them also, they were inevitably and necessarily, as the result of their position of hostility to truth, “whited sepulchres,” appearing beautiful unto men, but within full of dead men’s bones and of all uncleanness—full of hypocrisy and iniquity. This may sound to many uncharitable; but we arrive at that sad conclusion, by a fair and reasonable channel; and if so—if we have fairly described the real character of the Romanist position, then, the more awfully uncharitable the charge may at first appear, the more awfully serious it is. The amount of their guilt is that which charity trembles to utter. It is not a mis-reading, or a perversion, or corruption of the word of God; but it is an apostacy from the message itself, and from its appointed dominion. It is a conspiracy against the living power and mercy of the message of grace and life from God to man. Oh! let them look to it! “Is not my word a fire, and a hammer that breaketh the rock in pieces?” “Whosoever falleth on this stone shall be broken, but on whomsoever it shall fall it shall grind him to powder.”

But to return. We have shown that in the very nature of things, the true meaning of God’s revealed

* See M. Maurette’s Advice to Rome.

will may be known, and ought to be known. It is the gracious privilege of men, that they may know the mind of the great invisible God. It is in the Scriptures; contained there in a series of statements, precepts, facts, and inferences from them; just as much as the meaning of any other book is contained in the whole mass of sentences strung together; only with this advantage, that the infinite wisdom of God's eternal Spirit, has in this instance dictated the very language:—"holy men of God spake as they were moved by the Holy Ghost," and has absolutely chosen the best of all channels by which such a given amount of divine truth would be most properly conveyed to the human mind.

Then as to the mode of ascertaining the true meaning of Holy Scripture; there are two points worthy of most serious notice. In the first place, the meaning of any book is in the plain, grammatical sense of its several sentences rightly interpreted, balanced, and compared; so that at the outset, the reading of the Holy Scripture is as much a matter of scholarship and of accurate reading and exegesis as any other book, such as the poems of Homer, the treatises of Aristotle, or the terms of Magna Charta.

We draw a distinctive line between the student of the original document, and the plain reader of a popular version. Passing for a moment from the one, we say that the deliberate and true interpretation of the original is no light matter. It is a duty solemnly enjoined on the scholars of the Christian Church. The educated man, and, above all, the educated minister, whose advantages in life have given him the opportunity of acquiring facilities for investigating each sacred page with deep and learned criticism, is most solemnly bound

to apply himself to that work with diligence. The facilities for interpretation are as much a matter of providential overruling and arrangement as are the inditing and the preservation of the text itself. We must believe this. We cannot but believe that all that is necessary to perceive and understand that, which the Author of revelation intended to be understood, has been provided. The material for a proper criticism, both for the correcting and clearing the text, and also for expounding it, is around us and within our grasp; it is within the grasp of a proper and diligent study. And when we look at the Herculean labours of such men as Wetstein and Mill and Kennicott, Walton and Castell and Trommius, of Buxtorf and Schleusner and Griesbach—books that are in these days so little touched, that the very dust on them is become obsolete—men and ministers who arrogate to themselves a character for learning, may well blush for the amount of their own critical reading of the sacred writers.

A very large portion of mankind, however, must unavoidably read the Holy Scriptures only in a version rendered into their own mother tongue; and here, doubtless, we see much of the good providence of the Author of revelation in guiding the minds of men to intelligible versions of the Word. But there is a duty which has not been properly fulfilled; and which would have been better fulfilled in proportion to any measure of increased sense of the responsibility lying in this respect upon the Church of God. They who believe—as all the reformed Churches do—that "Holy Scripture contains all things necessary to salvation"—who vindicate the right of every private Christian to read Holy Scripture for himself, and who do therefore

provide for him a version in his native tongue, are most awfully pledged to see that that version is a good one—is the very best that learning and talent and acknowledged piety and diligent collective research can make it. Shall the body of learned Christians rest satisfied from age to age in this respect, if passages bearing upon man's duty and his eternal interests remain obscure, not because their Author made them obscure, but because the Church has not used the best secondary means to illuminate them? Granted unequivocally, that our own authorized version is pre-eminently good; that above 200 years ago all the best ability of the land was brought to bear on the revision of it; that it stands forth in a stereotype, bold and sharp and bright, so that, as to all material points of doctrine and practice "he who runs may read it;" yet it may be asked, Have the Church authorities, the learned part of the clergy, done their duty in this matter? Will any competent scholar say that all has been done which might have been done to give the plain and simple reader of an English version all the help that he might have in searching the written will of God? Has this unspeakably important subject weighed sufficiently on the minds of the right reverend bench? In the midst of secular parliamentary discussion, have they rightly felt the burden of this matter, and given it the advantage of their late and early investigations? In the course of two centuries and a half, much valuable criticism and much prayerful enquiry into the meaning of the text of Scripture has occurred. Has there been no permanent or occasional commission to watch with holy eagerness over these researches, and to give the authorized version the benefit of

this growing light? Can the bishops of this day say that all has been done which ought to have been done to take away from the cause of God and Protestantism the saucy reproach of Rome, that, after all, the Holy Scripture is an obscure book? If all had been done that might have been done, would it have been possible, in the 19th century, for any unlettered layman, who can only read his mother tongue, however well-meaning in purpose, and pious in his own submission to the authority of Scripture, to have disturbed the English reader with a parade of 20,000 emendations of the sacred text? Surely, after making all due allowance for the justifiable hesitancy to disturb the hallowed permanency of a national version, there is enough on the face of Dr. Conquest's title-page to show, that the authorities of the Church might have moved profitably in this matter, if they had deeply felt the paramount importance of the Protestant principle; and that amidst the cares that pressed down the mitre upon their brow, other things not so vitally momentous have appeared to claim more forcibly, perhaps too forcibly, prelatial attention. But surely, there can be few positions taken more safely than this, that if it is right for the common student of Scripture in the vulgar tongue to search for himself, it is of the very first moment to see that the version put into his hands should be as nearly as possible a clear, calm, unvacillating reflection of the original.

The duty of the private Christian is a very plain one. It is to deal, in the first place, (humbly and reverently, of course,) as he would with an act of parliament, or with the charter of the liberties of his country. The collective substance of its meaning must be the grand point with him. And this is to be

obtained, not by guessing, nor by sudden discovery, nor by the exercise of a fanciful ingenuity in twisting plain passages, and bringing out mystical meanings; but by calm and patient and diligent reading and re-reading, comparing passage with passage, history with precept, prophecy with fulfilment, type with antitype, spiritual things with spiritual, till the whole harmonious system of this volume of a thousand years stands out in bright, intelligible prominence before him.

We have spoken hitherto of the mode only by which either the learned or unlearned student is to attain to the simple grammatical meaning of the text of Holy Scripture. There is another point to which we purpose to advert, which is of deep importance to both. There is something more to be found in the Word of God than the grammatical meaning of its several sentences, or the collective wisdom of its whole announcement; there is divine teaching; there is intercourse with God; there is the agency of the Holy Spirit through the written truth, upon the human mind. This is the grand object and purpose of the written record. The Almighty, by the agency of his Spirit, has led certain "holy men of God," at different periods of the world, to put forth certain truths and statements which their minds had previously received. These truths and statements are not merely to be read, comprehended, and thought upon by other men; but they are to be the rational channel through which that same divine influence is to come upon their minds also, and to enter in and dwell there as a new life, a renewing agency. This is the great and essential distinction between theoretic and spiritual and saving knowledge. The Spirit of

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God operates by the word to produce new principles, feelings, tendencies, and actions; to alter, by his own indwelling, the relation in which the creature stands to God: and to make all his moral acting thenceforth, not an independent creature-agency claiming individual merit before God, but an emanation from the heavenly source with which it has become vitally identified—an offshoot from the communicable holiness of God.

Now, it is a great matter to have arrived seriously at this view of the Holy Scripture. It is the exclusive channel of spiritual quickening and renovation. Whether men receive it through the secondary agency of books which quote the word, or ministers who preach it, or prayer-books and liturgical services that embody it, the work is the same; and it stands alone; the Holy Spirit accomplishing the eternal purpose of grace, dictates the written word, and then flows through it as a channel into the human soul to rescue it from the fall and condemnation, and to make "it a partaker of the divine nature."

How infinitely this exalts the Scriptures! In what an exclusively dignified position it places "the Word." "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intent of the heart." Now it is of the first moment for the Scriptural student, whether learned or unlearned, whether reading in the original languages or in a modern tongue, to be fully and reverentially persuaded of this fact. Here, in these sacred heaven-descended words and thoughts, I must expect to meet God, and to realize the vivifying influence of his power and grace.

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I must bow in the spirit of a submissive worship before this Shechinah of the divine glory, and expect life and holiness and peace to emanate from it into my soul. There is much in this preparation of the heart. In nature there is an invisible and somewhat mysterious influence flowing round the earth, called the magnetic. It is found in every latitude and every climate of our world. Its influence everywhere upon the needle of the compass, wherever the mariner sails, proves its universality. This is well known; but there is another fact not so generally known—that all over the globe every piece of iron placed in a particular direction, called the magnetic meridian, has a tendency to receive this influence, and to become magnetic, and to develop magnetic qualities; and that any piece of iron placed in a position at right angles to that, which is called the magnetic plane, acquires an incapability to receive magnetic influence. The influence is there—is universal. It accumulates on the one, it leaves the other untouched. In the one position, every successive vibration increases the magnetic power. In the other, every vibration diminishes it.

And so it is with the influence of the Holy Spirit through the written word. There is an humble, tractable disposition, which places the soul in a right relation for receiving and cherishing this heavenly guest. There is also a state of mind, even towards the sacred word itself, a hard, unbroken, self-sufficient, and critical spirit, which neutralizes and rejects it. The unquestionable fact in nature beautifully illustrates one of the greatest mysteries of God's moral and spiritual government; and calls upon us to take that right position towards this only channel of heavenly influence, which shall

make the gracious possibility of the gift a blessing and not a curse. To the Romanist and the Socinian, the possession of that word, from which they withhold due reverence, does not preserve them from "believing a lie," or receiving "strong delusions;" nay, through their own ready and wilful perversion of the sacred page, it seems to confirm them in their error. So when the ark of God was captive in the hands of the Philistines, it was to them but a source of affliction. "The hand of the Lord was heavy upon them;" and it smote also with equal severity the profane curiosity of the men of Bethshemesh, and the irreverent familiarity of Uzzah; while it was a source of blessing to the house of Obed-Edom, and all that pertained to him. No reverence can be too high for the channel of supernatural communication. The spirit of the 19th Psalm is that which becomes the scriptural student. We should regard it as the sun of the moral world, the commanding and unrivalled source of light. The external and internal evidence of the inspiration of Scripture is so properly and really sufficient that no extraordinary display of divine presence or power, no hand-writing on the wall, no illumined cross in the sky, should have more direct and authoritative control over us than the written word. "If they believe not Moses and the prophets neither will they be persuaded though one rose from the dead." We should wait before it as submissively as if we saw materially in it, what it really is—the cherubic manifestation whose flaming sword turns every way, to keep, that is, to preserve in covenant-mercy, the tree of life. The phenomena of nature may tell much of the attributes of God, but there is here a still small voice which calls

on man to wrap himself in the mantle of patient, meditational attention, and to say, "Speak, Lord, for thy servant heareth;" and to wait in humility at the footstool of the throne of grace, for the renewal of that holy and indispensable gift, "the breath of life." They who

do so will find an intercourse opened for them between heaven and earth, and will say at length with joy, "This is none other than the house of God. This is the gate of heaven!"

LATIMER.

(To be continued.)

THOUGHTS ON THE BIBLE SOCIETY.

(Continued from page 485.)

IF it is so important to distinguish between the glorious object of the Bible Society and any infirmity or supposed awkwardness in its machinery, it is not less so to regard it in its twofold character of home and foreign operation. I am persuaded that the Society often suffers from a too exclusive view of its home proceedings. I admit that the parochial minister has a right to regard himself as responsible for the due supply of Bibles amongst his flock; and I admit that the Society for promoting Christian Knowledge would not fail to meet every demand that may thus be made upon them; nor should I be otherwise than glad to see every parish throughout the land supplied through this channel; nor would I blame the clergyman who resolved to discharge his duty to his parishioners through this medium, and through it alone. Yet still our parishes have not got thoroughly supplied with Bibles through the parochial clergy; nor has the zeal of the Bible Society in its home operations provoked the members of the Church by way of emulation to do their duty herein. One glance at the Reports of the Bible Society may suffice to show how necessary have been its efforts in

our own country, and still continue to be. And who would dare to wish this blessed work suspended or curtailed?

Yet, after all, what are all the operations of the Bible Society in Britain compared with those abroad? and is it reasonable or Christian to be so taken up with what appears to be exceptionable in its home proceedings, as to lose sight of the grandeur and extensiveness of its foreign operations? If the clergy will supply the wants around them in their own way, by all means let them do so. Only let every one in our beloved country possess a Bible, and we care not from whence it issues.

But can a clergyman really contemplate the wants of the world at large, and for a moment hesitate to avail himself of that sole existing instrumentality by which they can be supplied!

Every thought is comparatively of little moment in the contemplation of the universal dissemination of the divine word throughout the world. And we repeat it again and again, we are so anxious that it should be duly and calmly pondered, that there is no other machinery in existence for supplying the world's wants but the Bible So-

ciety; so that until there is another institution in existence with its 160 translations and versions, they who stand aloof from the Bible Society either on principle refute the necessity and duty of circulating the Scriptures throughout the world, or, professing to acknowledge this duty, incur the responsibility of hiding their talent under a napkin, and run the risk of being regarded as slothful servants. "To him that knoweth to do good and doeth it not, to him it is sin." Oh, that my dear brethren in the ministry would consider in their excessive sensitiveness regarding contact with Dissenters, which leads them practically to lose sight of the grand object which it has in view, that the Great Head of the Church does not disdain to promote his designs by such alliances; nay, in his mysterious wisdom he has been pleased to accomplish his greatest works by unhallowed and unworthy associations of fallible beings. The very planting of his Church on earth was not, even under all the delicate and difficult circumstances of the case, to be effected by an entirely faithful and devoted band of fellow-helpers; but amongst the twelve apostles a traitor was permitted to have his place, even to the end. I am putting the case in an extreme point of view, and must not be understood as placing the Dissenters for a moment on a footing with Judas; but I think the argument is conclusive; and that we have a right to ask, if Christ saw fit to employ a Judas in the establishment of his kingdom on earth, is it for a Churchman to stand aloof from the most probable and most unexceptionable method of extending that kingdom, because they who differ from him are nevertheless anxious to participate in its accomplishment? Will the most bigoted Churchman ven-

ture to deny that Christ is pleased to own Dissenters for his servants, and to bless their work? Can he cast his eye over the world and survey the great things which they are doing abroad, and for a moment doubt this? Then if Christ is manifestly employing Dissenters for his work in the world, who are we and what are they, that we should refuse to go hand in hand and heart in heart with them in the furtherance of an object which we all admit to be unexceptionable and essential? Oh, that the matter could only be rightly regarded in *this* point of view.

But if ever there was a time when the Bible Society presented itself as of the most urgent importance, it is the present. Popery, in its various influences, is making a fearful, though we believe an expiring struggle. But its dark, chilling clouds are overshadowing Christendom, and chiefly Britain; how important, then, that the word of God should shine forth everywhere as the sun in the firmament; how important to be in haste to fill the world with Bibles!

And if we look at our Missionary settlements, a spectacle presents itself which saddens and disturbs our feelings beyond anything that has hitherto had to be contended with. It is not the prejudice and the impracticable ignorance of the natives; it is not the difficulty of the languages; it is not the sacrifice of health and life; no, all this and much more has been overcome. The Stronger than the strong man armed has manifested himself as mighty to save. The Spirit has been poured out, and we have almost seen "nations born in a day:" but the sight which makes us weep, is that of the Jesuits and Popish missionaries going forth to disturb the native churches, and to uproot, if it were possible, all that

our missionaries have effected. Contemplate the evil. Think of the dilemma. Who, among professing Christian teachers, is right, and who wrong? Where is the standard of appeal? In what balances shall contending pretensions be weighed? Who sees not at once the importance of sending the word of God into the midst of these Christian Churches, that the faithful servants of Christ may stand forth with the Scriptures in their hands, and refer their congregations to the law and to the testimony? And who knows not, and is not overwhelmed with joy to know, that the native Christians under such an influence have stood firm to their first teachers, and from the Scriptures refuted the errors of Popery. And who can contemplate all this, and be indifferent to the vast, the pressing, the indispensable importance of circulating the Scriptures as fast as possible in every language under heaven? And who will venture to say that there is any existing instrumentality but one for the purpose?

There is another point which I would venture to urge before I close, and that is the importance of bearing in mind the value of the Bible as a grand instrument of conversion. It is not that it is otherwise than a dead letter and a savour of death in itself and by itself. But it is God's word; and he is pleased to put great honour upon his word, by making it quick and powerful and sharper than a two-edged sword. He employs it as an instrument of regeneration. "By his own will begat he us by the word of truth," says the apostle James. It is not to say to what an extent the naked word in the hands of the Spirit has been blessed to the conversion of souls, and it not to say to what an extent it may be the instrument of effect-

ing throughout the world, far more than missionaries can accomplish. If forthcoming in sufficient numbers, it can run up into the interior of unexplored countries, and spread over heathen towns and villages, bringing them in many cases to the saving knowledge of Christ, and in others preparing the way of the Lord, and making ready for the preaching of the Gospel at the mouth of missionaries. We know from past experience how the Scriptures by themselves thus work, and who can tell to what an extent their enlarged translation and diffusion may be blessed to the world's more extended conversion?

Then let us work while it is called to-day, and work in this most God-like and legitimate of all services. Is it possible that we can revert to such considerations, and not surmount all our little difficulties in seeking to share the privilege of promoting such a blessedness. Ah, who can have his eye even half open to it, and not tremble to incur the responsibility of letting his hands hang down, when they might be up and working.

I say nothing of the real happiness which I feel in common with many others to be able to meet those who differ from us, on any such occasion, without any compromise of principle; I wish at present to confine myself on higher and more easily accredited ground. Nor do I think it necessary to advert to the more limited objection which some make to the Bible Society on the score of its incorrect translations. I have not failed to have my eye on all that has been said on this question. I have before me the list of faulty translations which have been put together chiefly from the Portuguese; and really I must say it cannot fail to prove a matter of much satisfaction

to the Committee of management, that the sum total comes to so very little. Really, after hearing all that was said on this subject in hostile quarters, I could scarcely refrain from laughing outright to see the upshot of the tremendous charges and accusations. It is almost provoking that good and conscientious men can make their quotations on which they can only say, not that they are directly bad and vicious, but that they are so worded that Papists with their preconceived notions may pervert them for the support of their own falsities. Why, what Scripture, however confessedly pure, will not the prejudiced and unstable wrest?

Would that I could indulge the hope that these few remarks, the result of long observation and thought, might be the means of producing some such effect as I once witnessed on a memorable occasion.

In a tour of Bible Meetings, which I took several years ago, I came with my friend, as the deputation, to a town where, we were previously informed, that, we should meet with great difficulties from the Vicar, one of the first scholars of the day, and a dignitary of the Church; who, after having been, as a young man, zealous in the cause of the Bible Society, had forsaken it, and employed his powerful pen in opposition to it. We were courteously received at breakfast by the Vicar; and after much conversation, not of the most hopeful character, he yielded to our entreaties, and went with us to the meeting, not to take a part, or to

be seen on the platform, but merely to hear and to weigh what the speakers had to advance. It was a critical and nervous undertaking to speak under such circumstances especially considering that his decision had probably to be formed by what transpired at the meeting; but, though he had been beset with entreaties that he would not forget how he had pledged himself to Dr. — and to Mr. Prebendary —, to stand aloof from the Bible Society, and how decidedly he had written against it, he advanced to the centre of the platform, after we had done speaking, and avowed his approval of, and interest in, every word that had been uttered: and then with peculiar energy and power, he proceeded to observe— “We have heard that the priests in Ireland burn the Bible. God forbid, that I should seem even to approximate to such an unhallowed deed as this. We have heard, that the Pope issues his Bulls against the Bible and Bible Societies. God forbid, that I should seem to have any sympathy with Rome. From this day, I pledge myself to support the Bible Society, to the utmost of my power, and may it go forward and prosper.”

It is now more than twenty years since Mr. Prebendary — thus pledged himself, and it was a pledge never broken.

And of all the important steps which this good man has taken through life, I believe this is one of which he will least repent, when he comes to that moment on which the value of Bible truth is best realized.—Ed.



CAIN AND ABEL.

CAIN offered to the Lord as a self-righteous man. He presented the fruits of the earth and other offerings, as if he were worthy, and doing God service. Abel offered to the Lord as a sinner. He brought the firstlings of his flock. Abel could not venture to approach a holy God without a sacrifice, without the blood of atonement. And Cain and Abel represented the whole mass of mankind. They were the heads of two classes, into which all are divided. There is nothing new under the sun. Human nature is ever the same. All who profess to be worshipping God, are doing it either in Cain's self-righteousness, or in Abel's simple dependence on the atoning sacrifice.

These thoughts are suggested by a circumstance which occurred lately under my own observation. A young man, in his absence from home, at a watering-place, was tempted from motives of curiosity, after having been twice at church, to go to a meeting-house in the evening near his lodgings. Having discerned "Presbyterian Chapel" inscribed over the door, I suspected from what is too well known of most chapels throughout England, that all was not sound there. On asking him what he had heard, I was confirmed in my suspicions. The hymns sung had no mention of Christ. The sermon, was a dry moral essay, which any heathen might have given; and the prayers struck him as very peculiar, they ended thus: "All this we ask as disciples of Jesus Christ." This at once developed the cloven foot. The sound and evangelical Presbyterianism of former days had dege-

nerated into Socinianism. And here at once was recognized the distinctive difference between Socinianism and the Church of England. We, as churchmen, offer up all our prayers through Jesus Christ, the great Mediator and Intercessor; we, as sinners, have no hopes of their acceptance but through his atonement and merits.

The Socinian wants no Mediator. He is worthy to go on in his own footing into the presence of the God of heaven. He prays as a "disciple of Jesus Christ," but not as a guilty, unworthy sinner, depending upon the efficacy of his atoning blood. He takes Christ as a leader or master, but not as a Mediator. A disciple of Jesus Christ, and yet failing to glory in nothing but his cross! But here is Cain over again, offering his fruits of the earth as an unsinning being, not needing sacrifice! Our blessed Church, on the other hand, compels us to reiterate, again and again, our supplications to the Lamb of God, that taketh away the sins of the world, and will not suffer us to offer up a single prayer to heaven save through Jesus Christ, the only way to the Father, as Mediator and Intercessor, himself God over all, blessed for evermore! What thanks we owe to our Reformers for their unequivocal stand against Socinianism. What would a sinner, incurring an infinity of guilt because of sin committed against an infinite Being—what would he do without a divine Saviour to impart to him an infinity of merit. But Socinianism is a cheerless vapid system. It has nothing in it to meet the wants of an immortal being. I wondered

not to hear that the congregation was scanty and the worshippers undevotional.

There was a loquacious, radical Member of Parliament with his lady there, and I happened to be thrown into contact with them the following day, and seldom have I fallen in with persons pretending to be gentlefolks, more ungodly and irreverent in their conversation; wantonly trifling with the name of the Supreme Being, almost in every sentence, as if he were an equal. Socinianism must naturally

lead to this. It recognises not man's true condition as a sinner, and without this there can be no true reverence. The humblest man will be the most reverential man.

But what can we hope from such senators; from one indeed whose laxity of principle and ungodliness is sadly manifest in the House of Commons? What need we have to pray that God, who has all hearts in his hands, will fill all in authority with his fear and love!

CHRISTIAN UNITY.

Our interests are the same. Our very life is hid with Christ. If he lives we must live. If he conquers, we must conquer. If he reigns, we shall reign. Where the head is the members must be. They must partake of its destinies, and rejoice in its enjoyments. So it is with the people of Christ. They are Christians, having everything they value, in connection with Christ, and derivative from him. This is their conscious, chosen condition. They feel themselves to be interested in the same results, and pursuing the same ends with their glorious Lord. Does his cause prosper?—they are happy. Does his kingdom appear to languish?—this is a distress to them. The treasures they value and desire, are with him, and in him. And they are always to be made happy by his triumphs. Are we Christians? This is our condition; we are dead, so far as selfish interests of our own in opposition to Christ, are concerned. And we are alive only to Christ, and in him. How happy

is this identity of interests! When we profess this title, we avow this union. When we seek this title for others, this is the privilege we seek, and this the character we desire them to attain.

O, my readers, seek the exercise and exemplifying of this principle, more constantly and actively in yourselves—remember that, being Christians, your all is in Christ. Be anxious for the happiness that comes from him. Be jealous of joy which flows from any other source.

There is an identity of character. This is real and entire in your relation to God. If you are Christians, you are seen in Christ, and accepted in him. Justified because he is justified. His perfect obedience covers you, and you receive the crown of this righteousness, which the Lord, the righteous Judge, will give you in his day. This is the foundation of all hope. The believing soul is made the righteousness of God in Christ. His holiness is yours. You are partakers of his divine nature, and are drawn to him, and

drawn to serve him, from this very identity, this union in character with him. As you are enlightened more, you will see more fully, and enjoy more completely, and exhibit more entirely, this perfect sanctification which you have in Christ. This identity of character will be exhibited in you, more and more. Your life and conduct will habitually show that you have been with Jesus, and have learned of him. Men will behold in you the marks of the Lord Jesus—and his people will glorify the grace of God in you. Try continually to show forth this identity of character. Maintain the spirit and mind which belonged to Christ. Be occupied according to its directions. Be amused and refreshed under its government. Be connected only according to its permission. This your title requires. Are you Christians? Then, where you are, Christ is. The members cannot be torn away from the head. You carry him about with you as *Christophers* [Christ bearers] wherever you go. Go nowhere, then, where you cannot ask his presence, and be sure you carry him. Remember always this identity is inseparable from you.

There is an identity in spiritual strength. The branch receives its sap from the vine. It draws it up continually, in an unceasing current by night and by day. Thus the Christian draws his life and strength from Christ. He lives in constant exercise of faith upon him. He lives in the habitual enjoyment of prayer to him; not only stated, occasional prayer, but the constant lifting up of the heart to him. Thus we are able to conquer and mature, as we rest upon the Lord Jesus, and learn to lean wholly upon him. Are you Christians? Manifest this identity more and more. I know and experience how difficult it is to maintain this simple faith. So much fear, and unbelief, and conscious guilt interposes upon the mind, that we find it often very hard to repose simply and with joy upon Christ. But this is our duty as well as our privilege. We are thus to live upon Christ, in all trials and all conditions. Strive to carry out this identity. Be one with Christ in your warfare, as well as in your joys. Lean upon him without fear: and strive to do it more and more.

CAUTION FOR THE TIMES.

WHEN all is agitation around her, when the intellect of man is working out new trains of thought, and devising new systems of philosophy, when the sphere of sense is itself expanding, and nature seems to be developing her hidden mysteries,—it is hard for the Church, and still harder for the Christian, to be satisfied with the ancient truth of God, and to rest upon revelation as given once and forever in its completeness. The tempta-

tion is toward developement,—developement of doctrine, or developement of practice,—the one running into rationalism, the other into superstition. In either case it is the worldly spirit creeping into the Church, and manifesting itself, according to the genius of the country, or the age, or the individual, in bold speculation, or ascetic devotion. Whichever may be the shape it takes, it is alike injurious to the power of the

Church, alike fatal to her impression upon the world. Infected with either tendency, she cannot do her errand of mercy; or if she does, mingles so much error with her work of truth, that it soon corrupts and perishes. While, therefore, brethren beloved, we are seizing the opportunities which God, in his providence, is affording us, let us be careful so to maintain the Church which has been entrusted to our keeping, that when we shall send her forth, we may be sure that she will teach the simple truth of God, and impart to the nations whereto she is sent, not merely herself and her forms, but the spirit of Him who is her head and very life! An awful responsibility rests upon us, the chief shepherds of the flock of Christ, when we contemplate such fields as those in which we are now preparing, through the instrumentality of these our brethren, to make

an impression for eternity. It is fearful to calculate the mischief which may be inflicted even for this world—still more fearful to weigh the misery which may ensue in regions of everlasting woe—by the promulgation of error in the stead of truth—by the corruption, in however slight a degree, of the Gospel of God's grace, at a moment of such intense interest, under circumstances of such solemn grandeur. As the Lord opens the world before us, and we become more prominently the stewards and dispensers of his mysteries of grace, let us strive and pray that we may be permitted to guard with jealousy his Holy Ark, and present her ever to the world under one unchangeable aspect—CATHOLIC, for every truth of God—PROTESTANT, against every error of man!—*Bishop Elliott at the Consecration of the Missionary Bishops.*

LETTERS TO THE WIFE OF A YOUNG CLERGYMAN.

NO. V.

PRAYER.

MY DEAR YOUNG FRIEND,—Have you not already felt the privilege of having an enlarged sphere of usefulness opened before you? Do you not daily see more of that wisdom and love, which so planned the scheme of salvation, that at every point the natural selfishness of our fallen nature is met, and when the Holy Spirit blesses the means, it is subdued? This truth is fully manifested whenever the spirit of prayer is excited. We cannot pray for ourselves alone—we are as it were impelled to plead for others; just in proportion to our increasing affection for them, and our conviction of the worth of those *blessings* which we feel that they need.

If, therefore, “pray for your minister,” be so incumbent upon every member of a Christian congregation, what must it be upon you? So far as you enter with him into the spirit of his work, will you feel the need of the petition, that God would “renew, quicken, and preserve him, as a vessel unto honour, sanctified, and meet for his master's use.” Whilst renewed bodily strength is wanted to sustain the continued efforts of one who desires to “spend and be spent” for Christ, renewed spiritual support is not less needful to resist the fiery darts of him whose special aim is directed against the “standard bearers of the cross.” Does not your daily intercourse also show you what continual supplies of grace are required

to "quicken and preserve the ministers of God, as vessels unto honour sanctified, and meet for their Master's use?" Inward corruptions, constitutional temperament, and outward temptations, all conspiring to prevent this.

The nearest connections, and the warmest affections, cannot be always blind to the truth, that the Gospel "treasure is in an earthen vessel;" and may we not rejoice in this, if it lead us with increased fervency to the throne of grace, and give us a deeper conviction, that "the excellency of the power is of God, and not of man." The more we realize the value of the "treasure," the more we need this teaching; otherwise we must fall into the awful sin of "idolatry," of which we are often unconscious, until God shows it to us, by the fall, or the removal, of its object. Another series of petitions for him, with whose usefulness and happiness yours are so closely interwoven, is "that he may always be faithful as a preacher, diligent as a pastor, and exemplary as a pattern." You cannot offer this in sincerity, without being reminded by conscience, how much is required of you in it; and how much you are condemned by it! Have you never felt a secret desire that some plain truth had been withheld, lest the faithful declaration of it should cast a shade over that popularity which is so gratifying to yourself, forgetting that perhaps the eternal interests of others were concerned? I merely refer to truths here, not to modes of expression; because an affectionate hint as to these is not unlawful, if given in a Christian spirit, and with earnest prayer that it may be dictated by a real desire for the glory of God. "Acceptable words" are not unlawful, if not intended to conceal unacceptable truths.

"Diligent as a pastor," is another important prayer; and should be followed by the solemn enquiry, "Do I promote or impede this? What is the motive that influences my precautions as to over-exertion?" It is not always wrong to remind those whose delight is in the work of the Lord, that they serve a Master who is "too great to

need self-destruction to accomplish his purpose, and too good to require it of his servants." But it is never right to do it for mere personal gratification or convenience. The clergyman's wife in England, as well as the missionary's wife abroad, may profit by the injunction—"to fan the flame of her husband's zeal, and never damp it by foolish fears nor softness; nor break his lofty resolution by a selfish interference; but to think more of his obligation to God as a minister; than of his duty to her as a husband." It requires far more than natural strength of mind to do this; we must look for Divine aid to assist us. But whenever an affectionate hint is given, we should be specially cautious of the spirit which accompanies it. This is generally indicated by the tone and manner: a peevish manner, proves an unsubdued and fretful state of mind, which is the most unlikely to influence any but those who are too weak to resist it. I shall only add one more petition for the present subject of your intercessions, which is, "that God will be pleased to bless his minister with such encouragement in his work as may prove a constant stimulus for renewed exertion." With this petition, also, your duty and privilege are closely connected. Your daily intercourse with the different members of your flock will furnish you with such proofs of usefulness, as may be very encouraging to you both. But take care that they are not used by Satan as a means of temptation, by which your spiritual benefit may be lost. Do not be too soon elated by sudden impulses, or external appearances. When you see anything hopeful, first carry it, by ejaculation or private prayer, to Him who alone can give you wisdom to act wisely, and supply grace by which your fondest expectations can be realized. Never forget the various disappointments which the parable of the sower teaches us to expect. (Matt. xiii. 18—22.) In this spirit you will encourage, without injuring, one who needs the utmost watchfulness to defeat the devices of Satan, either in his own heart or in his work, which this great enemy knows to be so closely connected. On

the other hand, when the Head of the Church sees fit to disappoint your hopes, do not discourage or weaken the hands of God's minister, by your trials added to his own; but rather use both, as motives for personal humiliation before God, and for earnest prayer that your mutual faith may rise above all present appearances, and realize the apostle's experience, when he would say—"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge in every place." (2 Cor. i. 11.) By such means you will be enabled not only to soothe the natural feelings,

but to strengthen the faith, and animate the zeal, of him whose spiritual welfare and ministerial usefulness it is your high privilege to promote; and your mutual prayer to God, may be—

"Let thy bright rays upon us shine,
Give thou our work success;
The glorious work we have in hand,
Do thou vouchsafe to bless."

That you may long "see the pleasure of the Lord prospering in your hands," is the sincere prayer of
Your attached friend,

Bristol, Oct. 2nd, 1845.

SKETCH OF THE LATE ELIZABETH FRY.

(From the Norfolk News.)

ELIZABETH FRY, whose decease was noticed in our last paper, was the third daughter of the late John Gurney, of Earham Hall, near Norwich. When a child, she was remarkable for the strength of her affections and the vivacity of her mind, and early learned the lesson of enhancing the pleasure and happiness, and soothing the cares and sorrows, of all around her. As she grew up, philanthropy became a marked and settled feature in her character, and she took great delight in forming and superintending a school on her father's premises for the poor children of Earham, and all the surrounding parishes. The effect which her gentle authority and kind instructions produced in these objects of her care, was indicative of that remarkable gift of influencing others for good, which was so distinguishing a feature in her character in after life.

Notwithstanding this and some similar pursuits, she was in no small degree attached to the vain pleasures of the world, and was herself peculiarly attractive to such as were making those pleasures their object. Her dignified, yet lovely person and manners, her cheerful, entertaining con-

versation, and her melodious voice, were admired by many; and her genuine kindness and sweet temper conciliated the regard even of the more worldly of her friends and companions.

But infinitely higher and better things than the follies and vanities of polished life awaited this interesting and fascinating young person. Her health was materially affected by a complaint which appeared to be of a serious character; and thus the instability of all temporal things became, unexpectedly, matter of personal experience. Soon afterwards, under the searching yet persuasive ministry of a friend from America, (the late William Savory), she became deeply serious. Her affections were now directed into the holiest channel; the love of the world gave way to the love of Christ; and she evinced the reality of her change by becoming a consistent member of the Society of Friends, to which she belonged by birth, adopting the plain dress and simple mode of speech by which that society is distinguished. Such was the way in which she believed it to be her duty to take up her cross—for a sore cross it was to her naturally gay and

lively disposition—and to follow that blessed Lord and Saviour whom she was now made willing to confess before men.

This change, however, was far indeed from disqualifying her for those social endearments which a widowed father and ten beloved brothers and sisters claimed at her hands.

On the contrary, she became more than ever the joy and comfort of the home circle, until the year 1800, when, at the age of twenty, she married Joseph Fry, of London, and settled in a commodious house, connected with her husband's business, in the heart of that metropolis.

Here new scenes of interest and duty awaited her. She became the mother of a numerous young family, over whom she exerted the tenderest maternal care. Yet her domestic relations did not prevent her labouring with constant zeal and assiduity for the benefit of her fellow-creatures. The poor found in her an unfailing friend; and numerous indeed were the instances in which cases of distress were first personally examined by her, and afterwards effectually relieved. She was eyes to the blind, and feet to the lame; *and the cause which she knew not she searched out.*

The leading object of her benevolent exertions was the amelioration of prisons. Her long and persevering attention to this object, which continued to be dear to her until her end came, commenced with a circumstance which is already well known to the public, both at home and abroad. At an early period of her life in London, she was informed of the terrible condition of the female prisoners in Newgate. The part of the prison allotted to them was a scene of the wildest disorder. Swearing, drinking, gambling, and fighting were their only employments; filth and corruption prevailed on every side. Notwithstanding the warnings of the turnkeys, that her purse and watch, and even her life, would be endangered, she resolved to go in without any protection, and to face this disorganized multitude. After being locked up with them, she ad-

dressed them with her usual dignity, power, and gentleness; soon calmed their fury and fixed their attention; and then proposed to them a variety of rules for the regulation of their conduct, to which, after her kind and lucid explanations, they all gave a hearty consent. Her visits were repeated again and again; and with the assistance of a committee of ladies, which she had formed for the purpose, she soon brought her rules to bear upon the poor, degraded criminals. Within a very short time, the whole scene was marvellously changed. Like the maniac of Gennesaret, from whom the legion of devils had been cast out, these once wild and wretched creatures were seen neatly clothed, busily employed, arranged under the care of monitors, with a matron at the head of them, and, comparatively speaking, in *their right mind.*

Every morning they were assembled in one of the wards of the prison, when a chapter of Scripture was read aloud in their hearing, either by the matron, or by one of the visiting ladies. On one particular morning of the week, it was Elizabeth Fry's regular practice to attend on these occasions, and to read the Bible herself to the prisoners. This office she performed with peculiar power and sweetness. The appropriate modulations of her deeply-toned voice gave great effect to her reading, and the practical comments which she often added, after a solemn pause of silence, and sometimes a melodious prayer in conclusion, were the frequent means, under divine influence, of melting the hearts of all present. The prison was open, on the appointed morning, to any visitors whom she chose to admit; and her readings were attended by a multitude of persons, both English and foreign, including many of high rank and station in the world, who were all anxious to witness this extraordinary scene of order and reformation. It might often be observed, that the poor prisoners themselves, and the visitors of every class, were equally affected. All were addressed as sinners, all directed to Him who is the Saviour from sin!

In carrying on her measures of

reform in Newgate, she was generously supported, not only by the City authorities, but by Lord Sidmouth, the Secretary of State for the Home Department, and his successors without exception. With these gentlemen she had frequent personal communication, as circumstances arose which required it, particularly with Sir Robert Peel, who never hesitated to afford her all the help in his power. On one occasion she was summoned to the Mansion House to meet the late Queen Charlotte, who treated her with marked kindness, and publicly signified the deep interest she took in her philanthropic objects. In prosecuting those objects, indeed, she was at all times kindly supported and patronized by the Royal Family, to most of the members of which she was personally known, and warmly and faithfully attached.

The attention of Elizabeth Fry, however, and of the other ladies whom she had formed into a visiting committee, was by no means confined to Newgate. The female criminals in some other prisons of the metropolis soon came under their care, and after the successful formation of the "British Ladies' Society for the Reformation of Female Prisoners," (which has now continued its useful efforts and interesting annual meetings for more than twenty years,) a similar care was extended, by means of associated committees, to most of the principal prisons in Great Britain and Ireland. Subsequently, the plans of Elizabeth Fry were adopted, (chiefly in consequence of her own influence and correspondence,) in many of the prisons of France, Holland, Denmark, Prussia, &c.; and have been acted on with much success at Philadelphia, and elsewhere, in the United States. The great objects of the British Society, and of those who followed in its footsteps, were, in the first instance, to place the female inmates of these several prisons under the care of matrons and other officers of *their own sex*; and, secondly, to arrange a plan for their being constantly visited and superintended by benevolent ladies, whose mild yet assiduous Christian influence might be the

means of gradually weaning them from their evil ways, and of restoring them, as useful members, to society.

Numerous and satisfactory were the instances of such reform, which took place under the immediate notice of Elizabeth Fry; but here it ought to be emphatically remarked, that she and her associates uniformly held up to view, that Christianity, in its practical and vital power, was the only true source of a radical renovation of character. Thus, while they ever insisted on cleanliness, industry, and wholesome order and classification, their main dependence (under the blessing of Providence) was on the reading of the Holy Scriptures, and on kind, judicious, persevering *religious* instruction.

She was a warm and steady friend of the afflicted slave, and many a time has she animated, sustained, and encouraged Sir Fowell Buxton and his associates, in their unwearied efforts to obtain emancipation. The cause of the Bible Society was also peculiarly near to her heart. She possessed a deep and large knowledge of Scripture, which was her daily private study, well understood its value, and was constant and fervent in her endeavours to disseminate it among others. Here it may be mentioned that she took great delight in selecting a series of striking passages, one or two for every day in the year. This selection she formed into a text-book, which was published with her name, and has since been translated into French and German. Thousands of these little volumes did she herself distribute, as appropriate presents to young people and others, and in such a kind and skilful manner, as to render the gift, small as it was, precious to the receiver.

The formation of libraries for the use of coast-guards in all their numerous stations round the British isles, was an engagement which deeply interested her. Under the generous patronage of the government, and with the help of a large subscription from her friends, she completely succeeded in accomplishing this object. It is believed that there is not a single station of this description on our

coast, which does not owe a useful and instructive library to the care and exertions of Elizabeth Fry, and very numerous are the testimonies which she has received of the value and usefulness of the books which have thus been provided.

She was a faithful and diligent distributor of religious tracts, and larger publications of an edifying character, besides the Holy Scriptures. These, whether travelling or at home, she took care to keep so near at hand, and so nicely arranged, as to be always ready for use on every occasion. Few have been known, as the writer believes, to keep every thing around them in better order, or to arrange their daily duties, and, as it were, to *pack up life*, with greater skill. This was one secret of her success in all her pursuits. Another was the remarkable discretion which guided her in her communications with persons in authority. She knew exactly how far to go, and she went just so far, and no farther. A third was the imperturbable evenness of her temper, and quietness of spirit, which marked her whole course. She moved along in her walk of mercy at an easy steady pace, and was never ruffled, never in a hurry. Her expressive countenance wore the beaming smile of unaffected kindness; yet such was the calm dignity of her appearance and demeanour, that the love which she inspired wherever she went never failed to be mingled with a feeling of deference.

The law of love, which might be said to be ever on her lips, was deeply engraven on her heart; and her charity, in the best and most comprehensive sense of the term, flowed freely forth towards her fellow-men of every class, of every condition. Thus she won her way, with a peculiar grace, and almost uniformly obtained her object. There was, however, another quality, which powerfully tended to this result—patient and indomitable perseverance. She was not one of those who warmly embrace a philanthropic pursuit, and then as easily forsake it. Month after month, and year after year, she laboured in any plan of mercy which she thought it her duty to undertake

—and never forsook it in heart and feeling, even when health failed her, or other circumstances, not under her control, closed the door, for a time, on her personal exertions. This perseverance was combined with a peculiar versatility and readiness in seizing on every passing occasion, and converting it into an opportunity of usefulness. She was not only always willing, but always prepared, always *ready*, (by a kind of mental sleight of hand,) to do good, be it ever so little, to a child, a servant, a waiter at an inn, a friend, a neighbour, or stranger!

There can, indeed, be no doubt that her natural endowments were peculiarly fitted, under the sanctifying influence of Divine grace, to her arduous vocations in life: but it was this grace, or, in other words, it was the anointing of the Spirit of the Lord, which was in fact, her main qualification for every service in the Gospel—for every labour of Christian love. This it was which imparted a heavenly loveliness to her countenance, brightness and clearness to her words, a sacred melody in times of religious solemnity to her voice, and a strength and facility to her actions. This it was which mainly accounted both for the *fortiter in re* and the *suaviter in modo* for which she was so much distinguished. "*C'est le don de Dieu*," cried a German prince, who interpreted for her while she was addressing a large company of orphans in a foreign land. It was, indeed, the gift of God, supernaturally bestowed from the fountain of his grace, by which she was enabled so to move, speak, and act in his service, and by which her natural faculties—his gifts by creation—were purified, enlarged, and directed.

No one could more fully enter than she habitually did into the force and meaning of the apostle's words: "I know that in me, that is to say, in my flesh, there dwelleth no good thing;" no one could more readily or rightly answer his question, "What hast thou, that thou hast not received?" She was remarkably free from self-complacency, dwelling deeply in the sense of her own unworthiness; and from her inmost heart could she adopt the prayer of the Psalmist, "Not unto

us, O Lord, not unto us, but unto thy name give glory."

One example may illustrate the effect of her Christian influence. On visiting one of the State prisons in the kingdom of — in 1839, she found many hundred convicts working in chains, sorely burdened and oppressed. In union with her friend William Allen, she pressed the case, in the absence of the King, on the attention of the Queen and Crown Prince. Soon afterwards, the Queen was seized by her mortal illness, but did not depart from this world without obtaining the kind promise of her Royal Consort that Elizabeth Fry's recommendations respecting the prisons should be at once adopted. When the same prison was again visited by her in 1841, not a chain was to be seen on any of the criminals. They were working with comparative ease and freedom; not one of them, as the governor declared, had made his escape; and great and general was the joy with which they received and welcomed their benefactress.

In several of the royal persons with whom she communicated she met with truly kindred hearts, and it is not too much to assert, that some of them were united to her in the bond not only of warm and constant friendship, but of Christian fellowship. When the King of Prussia was in England, he made a point of visiting her at her own abode, on which occasion she had the pleasure of presenting to him her children, and children's children a goodly company, between thirty and forty in number! She was also gratified by receiving a most affectionate and sympathizing letter from him, in his own hand, within a few weeks of her death. The interest felt about her on the continent of Europe, as well as in the United States of America, was indeed as warm and nearly as general as in her own country.

After all, however, those loved her the best who knew her the most in private life. She was, truly, an attached and devoted wife—a cherishing and cherished mother—a loving and grateful sister—a dispenser of the true balm of Christian comfort, in

every hour of need, to her intimate associates and friends. Her love, which flowed so freely towards mankind in general, assumed a concentrated form towards the individuals of her own immediate circle. There was not one of them who did not live in her remembrance; not one who could not acknowledge her as an especial friend—a helper and sustainer in life. Delightful was her conversation in the family group, whether at her own dwelling, or in those of her relatives; always fixing the attention, always soothing the feelings, always tending to virtue and happiness, to love, peace, and union.

She was an ardent lover of the beauties of nature, and observed them with delight, in their smaller as well as larger features. A shell by the sea-side, a feather, or a flower, would fill her heart with joy, and tune her tongue to praise, while she gazed on it as an evidence of Divine wisdom, skill, and goodness. It was, indeed, a remarkable feature in her character, that she was as complete in the little as in the great things of life—as successful in matters of a subordinate nature as in those of higher moment. She cared for the bodies of her friends as kindly and as skilfully as for their souls. She was the refuge of those around her in every trouble, whether more or less important; and knew how to satisfy all who came to her, and all to whom she came.

Those who are accustomed to observe the ways of Divine mercy and wisdom will not be surprised that so beloved, so popular a being, should experience the full force of the Scripture declaration—"Whom the Lord loveth he chasteneth." Many and varied were her tribulations in the course of her pilgrimage; and it was through no light measure of affliction that she was prepared for her fulness of sympathy with the sufferings of others. A delicate constitution, and many sore visitations of sickness, the unexpected death of some of her beloved children and grandchildren, as well as the loss of other near relations and connexions, and some unexpected adverse circumstances, were among the close trials of faith and

patience, with which her heavenly Father saw fit to prove her in this valley of tears. And, indeed, they served their purpose, for she was preserved in deep humility and true tenderness of spirit before the Lord, under whose holy hand she quietly bowed in resignation of soul. She knew what it was to mourn and weep, but she never despaired. She was one who could truly sing the song of Habakkuk: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, and joy in the God of my salvation."

In the summer of 1843, she spent a few weeks in Paris, for the last time. Never, perhaps, did she manifest a greater brightness than during that period. Her numerous friends (of various classes) flocked around her with peculiar pleasure, and lively and precious indeed was her testimony amongst them to the truth as it is in Jesus, and to its practical importance and efficacy. It was a particular satisfaction to her on that occasion to renew her intimacy with several French ladies of truly Christian character, especially with her long-loved and faithful friend, the Countess P——, a lady of deep piety, and with a heart full of love to God and man, like her own. This was her last effort of the kind. Soon after her return home, her health was evidently much enfeebled, and towards the close of that year she became so alarmingly ill that the solicitude of her own family, and of the multitudes who loved her and knew her value, was painfully awakened. Earnest inquiries after her health were made from the highest quarters, as well as by the poor and miserable of mankind. Public prayers were offered for her recovery in some of the Protestant churches on the continent; and numerous, we doubt not, were the petitions put up in private on behalf of the cherished one, who had been "the succourer of many."

These petitions were graciously an-

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swered; so that it was by very slow degrees her friends were weaned from that peculiar dependence on her to which they were naturally prone. Although she continued very infirm in body, the sufferings which she had endured, from a painful irritation of the nerves and spasms, gradually abated. She was again enabled, to a certain extent, and with occasional relapses, to enjoy the company of her friends; again united with them in the public worship of God; again cheered and comforted the family circle; again laboured, as far as health would permit, for the benefit of her fellow-men. It was a joy and comfort to many that she was enabled to attend two of the sittings of the last Yearly Meeting of Friends, and the last Annual Meeting of the British Ladies' Society, on which several occasions she addressed the company present, with all her usual sweetness, love, and power.

About two months ago, she went with her husband and family, for change of air and scene, to Ramsgate, where a commodious residence had been prepared for her, within view of the sea. There she was surrounded by several members of her family, and took peculiar pleasure in the company of some of her beloved grandchildren, who had lately lost an invaluable father. But she was far from forgetting to be useful to others beyond her own circle. Repeatedly was she engaged in acceptable religious service at a friends' meeting in a neighbouring village; and she took great pains in disseminating Bibles and Tracts among the crews of foreign and other vessels, which frequented the harbour. "We must work while it is called to-day," said she; "however low the service we may be called to, I desire, through the help that may be granted me, to do it the end;" adding, "Let us sow beside all waters. I so greatly feel the importance of that text. 'In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'"

While such was her earnest desire,

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she placed no dependence for salvation on any works of righteousness which she had done or could do; but only on the fulness and freeness of the pardoning love of God in Christ Jesus—the one great sacrifice for sin—her sure and certain hope of eternal glory.

In the meantime there was a marked sweetness and loveliness in her conversation and demeanour, and a peculiar and increasing seriousness in her state of mind—a longing for a glorious eternity—which seemed to denote that she was rapidly ripening for a holier and brighter scene, a better and enduring inheritance. Speaking of her late afflictions, in a note to one of her brothers, she acknowledged that she did not count them strange, as though some strange thing had happened unto her, but rather rejoiced in being made a partaker in the sufferings of Christ, that when his glory should be revealed, she might be glad also with exceeding joy. “Ah, dearest—,” she added, “may we, through our Lord’s love and mercy, eventually thus rejoice with him in glory, rest, and peace, when this passing scene shall close upon our view!”

Her hour was, indeed, nearly come. In the afternoon of the 11th Oct., after a day or two of considerable suffering and debility, she was suddenly attacked with pressure on the brain, and while sinking under the stroke was heard to exclaim, “Oh, my dear Lord, keep and help thy servant!” She soon fell into a deep slumber, and became totally unconscious;

which state, notwithstanding some severe convulsions, continued, almost without intermission, until, on the morning of the 13th, she quietly drew her last breath. On one occasion, however, she woke up for a few moments, and said to a faithful attendant who was beside her bed, “This is a strife, but I am *SAFE*.” Safe she then was, doubtless, in the holy hands of the Lord, who was with her in the valley of the shadow of death. Safe she now is for ever, as we reverently, yet firmly believe, in the bosom of that adorable Redeemer, whom she ardently loved and faithfully followed.

Although she was scarcely to be numbered with the aged, her’s was a long life in the service of her God and Saviour. She died in her 66th year.

May we not entertain the joyful assurance, that, “when the Son of Man shall come in his glory, and all his holy angels with him,” this handmaid of the Lord, so remarkable for her loving spirit, and unceasing endeavours to benefit her fellow-men, will be found among those who shall receive the joyful sentence, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye visited me. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *ME*.”

EXTRACT FROM THE BISHOP OF HEREFORD’S LAST CHARGE.

IF some good men at the close of the last and the early part of the present century began a *movement* which was likely to work, and has since wrought, great and important results, be it remembered that they had a grand object in view. They found the Church with a name that she lived,

yet was dead; with little vigour in her ministrations, and few symptoms of spiritual vitality. Merged, for the most part, in dry, sentimental, heartless morality, the peculiar and distinguishing doctrines of the Gospel were rarely brought into fitting and scriptural prominence. It was a dark

unfruitful time when they set themselves to the task of awakening a careless and lethargic generation. And unlike the agitators of recent days, their trumpet gave no uncertain sound.

The fall and degeneracy and sinfulness of man, with the means of reconciliation to an offended God through the One only Mediator, and the necessity of a living faith in the full and free grace of the everlasting Gospel, were the leading topics of their pulpit labours. Doctrines these, then seldom discussed, though abundantly set forth in our Liturgy; but in their stead, long arguments on the Evidences, or calm, reasoning discourses on the beauty of virtue, on the dignity of man, on the merit and reward of obedience, lulled the unsuspecting listeners into placid security, and pillowed them in soft repose. In endeavouring to rouse their Christian brethren from this state of dull and torpid indifference, it may be that the chief movers did not always act with discretion and wisdom, or with that attention to Ecclesiastical rule and order and discipline, which it was their duty to observe and to inculcate, and that they rarely asserted, or feebly vindicated some grave principles. For all such faults let reasonable blame be allotted, after due allowance for human infirmity and error, for the want of sympathy in most of their contemporaries, for the vehemence of opposition which they had to encounter, and for the misrepresentation they were called upon to endure. Yet, it must be owned, they were doing a great work, and they prospered in it. To this even their adversaries bare witness, by adopting gradually most of their sentiments, and by acting at length upon most of their principles, under a conviction, doubtless, that those sentiments and principles, in the main, were consonant with the mind and will of God as revealed in the divine oracles. If, then, in the commencement and early progress of that religious movement, some unhappy disunion and dissatisfaction prevailed, we must grant that the struggle was for great and vital objects; the fundamental and essential

doctrines of the Gospel were at stake. There could be no halting between two opinions.

Compared with this, the present strife about the force of difficult and doubtful rubrics, about postures, vestments, and the like, sinks into utter insignificance, leaving behind only sorrow and a sense of shame at the bitterness which has marked its career. The time chosen for such disputes was most unfortunate, when reasonable men on all sides were beginning to entertain a better appreciation of each other's motives, and contending parties were fast drawing to a nearer agreement in principle and practice, promising the happiest result. This result had indeed been already in part effected in the improved tone and religious character of the country. This unhappy strife, for aught we know, may have been designed by the overruling providence of God as part of his Church's trial. Waters become unwholesome by stagnation, and the atmosphere is cleared and purified by storms. So it may be ordained for her good, that the Church should have no rest while "militant here in earth," nor till "her warfare is accomplished," and her work is done.

"The Priest's lips are to teach knowledge, and the people are to seek the law at his mouth." But this end can hardly be compassed if public feeling be estranged from our ministrations. It will be wise, therefore, to follow a conciliatory course, wherever this can be done without unbecoming compliance, and without any compromise of truth. All singularities of doctrine and of ceremony should be avoided. In matters "diversely taken," we should allow long custom to be the interpreter and guide. As there are confessedly some things in which the most scrupulous conscience and the nicest punctiliousness cannot carry out the letter, are we unreasonable in asking you to let long usage have its weight, and to be satisfied with fulfilling the spirit? and in asking you, likewise, not to insist on some others which cannot be universally enforced without a more than countervailing inconvenience, or with-

out a risk and probability of injurious and baneful offence? Surely this is at least to act conformably with the Apostle's injunction, and to "follow after things which make for peace, and things wherewith one may edify another"—especially among our own flocks. Such forbearance on our part will carry its own recommendation on its front; for it will show that we ear-

nestly desire the good of our people. It says to them, "We seek not yours but you." It will melt the heart of the gainsayer, and take away all his bitterness. It will be more satisfactory to ourselves than any state interference, and not less effective towards the settlement of troubles which have lately agitated some parts of the kingdom, and disquieted and alarmed other parts.

PROTESTANT MINSTRELSY.—No. XI.

EVEN-SONG.

"Although the day be never so long,
At last it ringeth to even-song."*

SEE how the merry townsmen are thronging forth to-day;
Hark! how the music soundeth, and I in prison lie!
O Sun! when wilt thou hasten across the clear blue sky?
O fair and sunny morning! when wilt thou wear away?
O summer day, so bright, so long,
When will they ring to even-song?

The woodman, in the greenwood, at early dawn was found,
At matins they made ready my fiery couch for night;
And I am weary watching the fading of the light;
And I am weary hearkening for footsteps hither bound.
O summer-day, &c.

I do desire the shadows, when I shall homeward go,
And pleasant angel faces will meet me on the road,
And from my bleeding shoulders lift off the fleshly load;
O evening, dark and stormy, haste with thy crimson glow!
O summer day, &c.

Farewell, ye sunny meadows! farewell, thou sunny plain!
Farewell, thou ancient abbey! where truth should nurtured be,
That through the evening shadows mine eyes will clearly see,
When in their kindled furnace I leave my molten chain.
O weary day, &c.

Oh, wherefore do they linger? My soul would fain go home;
The wood is laid in order, and wherefore will they wait?
I hear my master calling—He knocketh at the gate
So soon—the gate is opened, how gladly will I come!
O weary day, &c.

* The words of George Tankerfield, awaiting his martyrdom, while the Sheriffs were at a marriage feast. He had been sent to St. Albans, to be burnt in a field near the Abbey.

There is a merry bridal, therefore they wait so long ;
 Mine enemies are merry, but they forget not me ;
 At even they will tarry, a blither show to see.
 Oh, how my soul is weary, waiting the even-song !
 Thou weary day, &c.

Where is the wedding garment for me, a bidden guest ?
 My Lord hath made it ready, the garment that is meet,
 When at the heavenly supper, to-night, I take my seat.
 O Sun ! I pray thee hasten to yonder glowing west.
 Thou weary day, &c.

Hark ! hark ! I hear their footsteps ; the kindled torch I see ;
 It is my Master's signal, it is His bridal train ;
 Long time have I been bidden, and now my soul is fain
 To meet Him on the threshold—most blessed hour for me !
 Sweet summer day, so bright, so long,
 At last they ring to even-song.

Not in the ancient abbey, this night shall I bow down ;
 Upon a fiery pavement will rest my weary feet—
 Sharp taunts and evil laughter will be my vespers sweet !
 Yet through the evening shadows I see my shining crown.
 The fiery pain will not be long,
 In Heaven will be my even-song.

‘Ελενη.

Review of Books.

THE LIFE OF LORD HILL, G. C. B., Late Commander of the Forces.
 By THE REV. EDWARD SIDNEY. Murray, 1845.

THIS biography is not one of great and exciting interest, either as detailing the experience of a Christian mind, or the “hair-breadth escapes” of a soldier. It was perhaps hazardous to a village pastor to step so far out of his line and habits as to write a purely military memoir; in which he could hardly be expected to employ himself, *con amore*, even in recording the facts of this “just and necessary” war. And, in fact, the extreme modesty and freedom from selfishness of Lord Hill, and his intense and untiring devotion to his profession, have rendered those epistolary communications, on which Mr. Sidney relied for the substance of his Memoir, too brief and too cold to supply graphic and animated recitals of events, in themselves the most splendid. We are called upon, however, in the main, to survey a soldier from principle, not from the natural love of bustle and

tumult and the exuberance of buoyant energy and strength, quietly and steadily, modestly and unobtrusively, in a kind, conciliatory, and generous spirit, pressing forward through a long series of years in a peculiarly successful and glorious career; the friend and brother of his officers, the father of his men, the idol of the army, and the object of malicious envy to no one. Even when he reached the highest post of military honour that could be conferred on him, it was the wish of all the changing parties in power that Lord Hill should continue at the head of the army. This is surely a pleasing contemplation.

There is something in the natural temperament of that highly respectable family from which Lord Hill came—the Hills of Hawkestone—that was calculated to give rise to this assemblage of excellent qualities; but, besides this, it is to be remembered,

that true religion—the Gospel of our Lord and Saviour—has been long had in reverence among them; and that the names of several very eminent Christians are on record, who gave lustre to the family by their piety: and there appears good reason to suppose that, during his military career, Lord Hill was not without serious thought and sound religious principle; and that in the decline of life, when he felt more and more the comparative worthlessness of this world's fleeting honours, his mind was turned still more effectually to the glorious realities of eternity.

It is on this ground especially, that we notice the work. We cannot suppose our readers to take peculiar interest in the details of war. Not all the adornment of military skill and prowess, nor all the national interest which must be taken in such struggles as the last continental war for the world's liberty, can hide the melancholy reality of those scenes of deadly strife and carnage. And it is to be hoped most sincerely, that as education, and the influence of divine truth spread in the earth, and individuals see the battle-field in its true character, both nations and governments will be increasingly unwilling to unsheathe the sword. Whilst, however, imperious necessity still lays this duty upon men, it is well to know, from examples like this before us, that, in proportion as a man is a Christian, he does not make the worse, but the better soldier; that Christian principles, early imbibed, lead to the steady and honourable fulfilment of duty in all the trying vicissitudes of the military profession, till, in the close of life, they ripen into deeper views of a more awful warfare, a more momentous victory. It is a well-known fact in the army, that at the storming of St. Sebastian's, the soldiers who fell highest upon the breach in the storming-party, had carried their Testaments in their bosoms. And we cannot refrain from recording another equally interesting fact. At the siege of New Orleans, when it had become quite evident, even to the men, that any further continuance of that unfortunate attack would be only

the needless sacrifice of human life, the 93rd Highland regiment was ordered up. They were a body of veterans, and of known Christian character. They at once stated their readiness for the duty, however arduous; but, knowing what was before them, they asked for a delay of three minutes. This was granted. The whole regiment was at once prostrated for that period in silent prayer. They rose, and moved onward; and in twenty minutes more they were a skeleton regiment!

Now, however strange to some minds may be the union of true piety with legalized bloodshed, it is quite evident that it exists; and that true piety in the soldier's bosom is as much the principle of the heroic fulfilment of duty as in any other profession. Of this fact our army has supplied abundant and unquestionable proofs—such, that if the military authorities are to be led by undoubted experience, they would encourage the increase of religious instruction among the soldiery, as the true way of improving their *morale* both in "field and foray." It is at the same time both painful and pleasing to notice an allusion to the fact, that "Lord Wellington did not view with indifference the melancholy destitution of the means of grace" in the Peninsular force, and "twice vainly made urgent representations to government on the subject, asking for active and efficient clergymen;" and that when at last, through the spreading influence of a few pious individuals, many banded together to seek among themselves in private the privileges they could not enjoy in public ministrations, "officers who, during the campaign, regarded these proceedings with disapprobation, have—though deeply attached to our own excellent church, with its order, discipline, and doctrine, since spoken of the heaven then working in the ranks, with wonder and respect, and with grief at the apathy of the government."

It would have been desirable if some details of the life of this very amiable and worthy man could have been furnished by some companion in arms; for the daily traits of such a

character could not but be interesting. And as it is, we are left to learn the exercise of his principles merely from the routine and obedient fulfilment of the duties of his calling, and from the occasional acknowledgments in his short private letters, of the kindness of Providence to him and his. We learn, however, with much pleasure, that "Lord Hill was not at that ball at Brussels from which the chieftains were summoned to the field of Waterloo." "He was at his post, attending to the movements of the enemy, and his own duties. The night previous to the battle was spent by Lord Hill and his staff in a small house by the road side leading from Brussels to the field." Sir Digby Mackworth, who was on his staff, says, that, at the grand crisis of the day, "he placed himself at the head of his light brigade, and charged the flank of the imperial guard as they were advancing against our guards. Lord Hill's horse was shot under him, and, as he ascertained the next morning, was shot in five places. The General was rolled over and severely bruised, but in the *melée* this was unknown to us for half an hour. We knew not what was become of him; we feared he had been killed." "When the tremendous day was over, Lord Hill and his staff again re-occupied the little cottage they left in the morning. His two gallant brothers, Sir Robert Hill and Colonel Clement Hill had been removed wounded to Brussels. The party was, nevertheless, nine in number; a soup, made by Lord Hill's servant, from two fowls, was all their refreshment, after hours of desperate fighting without a morsel of food. Lord Hill himself was bruised and full of pain. All night long the groans and shrieks of sufferers were the chief sounds that met their ears." Sir D. Mackworth, fatigued as he was, wrote a very graphic account of this last tremendous struggle, which he has permitted to be inserted in this volume, and which he concludes with these words. "Lord Hill and staff retired to a small cottage, where we now are. We have but one room between nine

of us, including his lordship—all but myself asleep."

Now what we desiderate, is to know what were the feelings and communications of nine such men, on the eve of such a death-strife and after its close. How gratifying it would have been if the intercourse of thinking, and pious, and brave men, could have risen up before us. What was the expressed sense of a merciful protecting providence? what was the blessing and thanksgiving over their moderate meals, when so many of their fellow-men were groaning round them and so many had "bit the dust"?

The proverbial reserve of the English character is well known; and in religious feelings it is greatly increased from an unnecessary fear of what is called "cant"; but, surely, it could not be that in such crises, amidst such men as Lord Hill and his chosen companions, thrown together, day and night, in one room, some demonstration should not occur of the deep-seated feelings of the soul. In a letter to his sister, Lord Hill says, "let us be thankful for all mercies, and never forget that Providence which has protected us." Could we but have heard what each one who had escaped with his life, in the warmth of present gratitude, said to his fellow!

Lord Hill, however, said little in society on this or any other subject. In fact, his letters to his relations are little more than field-written despatches to head-quarters at Hawkestone; but his biographer says, that "having had the advantage, in early life, of instruction from several eminently pious members of his family, their example left an indelible impression on his mind." The great uprightness of his conduct, was the result of an earnest desire to have a "conscience void of offence before God and man."

"After his decease a paper of notes was found in his drawer, which, intended as it was for his own eye alone, affords remarkable evidence of the spirit in which he fulfilled the duties of his distinguished office." We give a few sentences:—

"Cannot God, who raised me without myself, cannot he raise me or keep me up though my ruin should be designed and attempted. And, perhaps, it may never come to this; for who knows but God may give a blessing to my honest endeavours. Now if I neglect that which I take to be my duty, or for fear of danger or any consideration put it off, I may justly expect * * * *."

"I know that I have not the least pretence to what I enjoy. I am His debtor, and can make no other return, but by doing my duty honestly, and leaving the event to Providence."

"Be strong and of good courage: fear not nor be afraid, for the Lord thy God he it is that doth go with thee. He will not fail thee nor forsake thee: and the Lord, he it is that doth go before thee. He will not fail thee, neither forsake thee: fear not, neither be dismayed."

"These (and other) passages," says his biographer, "show that he was a reader of the Bible, and that he desired to regulate his conduct according to its rules. He generally dined with Lord Teignmouth, the president of the Bible Society, on the days of its anniversary, and seemed to listen with interest to the conversation of the good men who formed the parties on these occasions. What he heard he treasured up in his own bosom; and it pleased God when sickness incapacitated him for all public duty, to make the word of eternal truth his joy and consolation."

"His attachment to his uncle, the Rev. Rowland Hill—the irregular, the eccentric, the holy, and the useful—was another very pleasing feature of his character. "He constantly showed him the most delicate attentions; and his first dinner, after he was commander-in-chief, was given to his uncle; nor did he lose any opportunity of adding to the comfort of his declining days. His funeral took place at Surrey Chapel, on the 19th of April; and though Lord Hill had been commanded to attend the King on that day, he begged his Majesty's gracious permission to be excused, that he might be present on the solemn occasion."

In August, 1842, Lord Hill resigned his important and arduous charge; and appears speedily to have laid aside all care about worldly concerns, and to have turned his attention mainly to another world. "On the Sabbath it was most pleasing to see the fervour of his devotion, and his anxiety to attend the services of the day. He took great interest in his village church at Hodnet, and assisted most liberally to put it into a state of tasteful but unostentatious repair. The last day I ever saw him in his own house, he invited myself and others to see the alterations he had made in the church. We went, and as he left the interior, he walked pensively round the tower. He was standing on the spot which he felt conscious would soon be his grave. He gave an indistinct answer to some question, and relapsed into silence."

"He seemed to have entirely thrown off all worldly cares, and to have fixed his thoughts on the mighty interests of the world to which he was rapidly hastening. He said little, but his solemnity during worship, and at the prayer of the family, was perceptible to every one present."

"All observed," says his eldest sister, "the deep feeling expressed by the invalid, when the glorious plan of redemption was dwelt upon, through the atonement of our Lord Jesus Christ: and those who attended his death-bed, had the comfort of believing, that the name of the Saviour was a comfort to him in his weakness. On one occasion, he selected the 51st Psalm to be read to him, as particularly suited to his feelings; and he said to one of his nephews, 'with regard to my religious feelings, I have not power to express much, and never had; but I do trust I am sincere, and hope for mercy.'"

How delightful it is to see the sun of a long life of successful military conflicts thus setting in religious peace! Lord Hill reached the highest honours of his profession, wore them meekly, conciliated all hearts in the use of them, laid them quietly aside, and meekly took his station, preparatory to his migration into another state of being, at the foot of the

Redeemer's cross. His life had been eminently a life of duty. War was not his element; but he engaged in it, convinced that religion, freedom, and the rights of nations and all that man holds dear, summoned him to the field. He went, and in the crisis of danger, this mild and tender spirit ever rose on the swelling career of war, to all the brilliant enthusiasm of the hero. In the steady fulfilment of

manifest duty, he seems gradually to have realized the truth of the text—"If any man will do my will, he shall know of the doctrine whether it be of God." He has "entered into peace, walking in his uprightness." If war must yet necessarily stain this world with human blood, may its horrors be ever mitigated by the moral energies of such commanders!

THOUGHTS ON THE BIBLE SOCIETY.

(Resumed from page 534.)

I HAD not intended to pursue this subject at present; but I am induced to do so by the request of a clergyman, who solicits my opinion on the only insuperable objection which yet remains with him. I did not before notice the difficulty with regard to the absence of prayer in Bible Meetings, because it is less frequent than other objections, and because it appears to me to be rapidly diminishing. So anxious am I that not a single footing of difficulty should remain, that I gladly resume the subject, and give the result of my own reflections on this difficulty. I readily admit, that I should rejoice to see our Bible Meetings assimilated to other religious meetings, in the opening with prayer: and I do not despair of seeing the day when the practice will become universal: it is certainly gaining ground throughout the kingdom. The objection to it however, I am persuaded, is by no means such as my correspondent supposes. It is not that all prayer, however conducted, whether by form, or not, is objected to because it would not be allowed by the Socinians, or would offend them; but it is because we have to do with Quakers, who object to stated prayer altogether; and with others

who will only allow of a form of prayer, and others who only admit of that which is extemporaneous. Here is the difficulty—where three parties view the matter so differently, who is to have the preference? The only way of meeting the difficulty has appeared to be to dispense with it altogether. Are we right in doing so? We cannot be right in failing to pray that every good work may be begun, continued, and ended in God.

But with respect to Bible meetings, while I have clearly seen the difficulty, I have felt it a duty to give all assembled credit for coming to the meeting in a spirit of prayer, as I trust I always endeavour to do myself; and if God had not been pleased to accept the spirit of prayer, and if the separate streams of individual supplication had not found their way into heaven, as successfully as an entire ocean of united prayer, I cannot think that such a return of blessing would have been vouchsafed, as we have seen so evidently in the prosperity of the Society, and the wisdom and success with which it has held its way, amidst varied and perplexing difficulties. It could not have prospered without God's blessing; and would that blessing have been

so signally vouchsafed, if God had been displeased with the individual and sectional character of the mode of seeking it.

Will any one say, that there is a single religious institution in existence which has been more eminently useful, or more unequivocally blest? I cannot then think that the mode of conducting its public meetings, has been such as to offend the God of heaven. And while I give my fellow Christians credit for going to a meeting in the spirit of prayer, and in the individual exercise of prayer, I cannot but think that God has accepted the offering. He may have seen much that was defective and faulty, but still he has seen that His glory was aimed at and his blessing depended upon, and that blessing has not been withheld.

Still, I repeat, that I should rejoice to see our Bible, like other meetings, commenced with united prayer. And I do not despair of seeing it. I think that the very elements of brotherly union, which originated the Bible Society, are in the course of events, in these singular times, so developing and gathering strength and energy, that ere long we shall have the devout and spiritual so filled with the spirit of grace and supplication, that in real love for its exercises, it will become a matter of perfect indifference through what instrumentality it is effected.

The formality which makes men sticklers for form or no form, will cease to be an insuperable barrier; and men united together in brotherly love will be ready to say, "Only let us pray together for blessings we all maintain to be essential, and we care not how or by whom our devotions are conduct-

ed." No, I do not despair to see this genuine, healthful spirituality getting the better of that formality which is as demonstrable in the prejudice against forms of prayer, as in the exclusive adoption of them. And it would be a blessed sight, and a blessed practical proof of Christian Union, to see the Churchman and the Independent, the Baptist and the Wesleyan, taking it in turns to open our meetings with prayer, each of them annually in rotation: each one adopting his own wonted method, but all alike in heart and spirit, as it respects the object of their supplications. In the meanwhile, let us not forsake the Bible Society because all is not herein perfect as we could wish it to be. God does not deal thus with his children; he does not cast them off because they are very faulty and provoking. He is long-suffering and very pitiful, and it is of his mercies that we are not consumed. Nor does he forsake and frown upon and strike with barrenness all schemes for his glory which are not entirely in accordance with the Divine mind. He sees strange and unseemly mixtures of truth and error, and yet he blesses. Let us then learn our lesson. In proportion as we love this blessed Institution, and wish that it should be without fault, let us cling to it, let us cherish it, let us watch over it. It is thus—and not by forsaking it—that we may bring it eventually to the point we are longing for. If all the clergy of the Church of England—Bishops, Priests, and Deacons—would only, one and all, take the Bible Society by the hand, (and the door is open for all to do so,) what would there be to fear, in the way either of hurtful or defective operation.--Ed.

TRACTARIANISM.

WE have just received most distressing accounts of the influence of this unscriptural leaven in Canada. The Bishop of Toronto has resolved to carry out his ultra-Church principles with a high hand, and to ordain none, however excellent and unexceptionable in other respects, who do not come up to his standard; all being regarded as dissenters, who cannot accord with his views of apostolical succession and baptismal regeneration, &c. The College at Cobourg was established for the purpose of preparing students for the work of the ministry in the diocese of Toronto, and it is under the special charge of the Bishop. The Society for the Propagation of the Gospel supports it with a grant of £500 a-year. The Bishop has determined that no students not maintaining his "Church principles," or, of what are called evangelical sentiments, shall progress to ordination. In consequence, the only three in the college of this character, have been compelled to depart—two withdrawing before they were formally expelled, the latter indulging hope to the very last, and ultimately expelled by the Bishop. We are well acquainted with the history and character of this young man; and deeply as we regret the scandal and offence occasioned in the Church by such a flagrant instance of episcopal tyranny and persecution, we can scarcely pity the individual, for to him it is given, as a privilege and distinguished honour, not only to believe in Christ, but also to suffer for his sake. And while we know his joy and thankfulness on being counted worthy to do so, we feel assured that he is only hardening in the furnace of persecution and affliction for more important usefulness in his Master's service. Still the case is one which cannot but awaken the deepest sympathy. Mr. E. was sent from England to the College at Cobourg by a few friends who contributed to his support: and just as we

were anticipating the commencement of his ministerial duties, the door is closed against him; his prospects, in that diocese at least, are blasted; and he is thrown almost penniless on the wide world with a delicate wife and four little children! We shall probably in a future number give further details of the case; for the present, suffice it to say, that he wrote most respectfully and humbly to the Bishop, assuring him of his readiness to meet his views as far as he could conscientiously, but in vain. The Bishop was resolved on his expulsion, and, unmoved by his Christian, submissive letter, forbids him the chance of amendment, and the opportunity of becoming better instructed.

Was this the tender, forbearing, long-suffering spirit which practical, Scriptural Christianity should have dictated! But we may depend upon it, the spirit which has latterly developed itself, and become characterized as Tractarianism, is a spirit that will be as persecuting and intolerant as Popery, as far as it has opportunity. Even supposing the young man to have been faulty, is it to be endured, that no effort is to be made to set him right; but that his very first direct communication with his Bishop is to be met, not with counsel and advice, but an abrupt and unfeeling dismissal! And the Bishop and Dr. Bethune, the Principal of the College, well knew the state of his poor family, and his pecuniary straits, and his distance from his home! Would that we could have supposed this impossible! But if priests and Levites pass him by, and treat him with their cruel neglect, there are not wanting those, especially amongst the pious officers in the English army, who have extended to him their heartfelt sympathy and pity; nor those in the Church, who knew how to appreciate his singular promise for ministerial usefulness, and are ready to hold out to him the right-hand of fellowship. In his last letter, dated

Oct. 10th., he was expecting to go with his little family into the diocese of Montreal, a distance of 500 miles, in an open waggon, and in the depth of winter. There are those amongst our readers who, we feel confident, will help him with their prayers, and also with their contributions towards

a sum we are raising for the expenses of his unexpected removal.

The Editor will very thankfully receive and forward anything that may be sent to him. He is also collecting for him books, for his own use and for distribution.

INVITATION TO UNITED PRAYER,

For the Outpouring of the Holy Spirit, on Thursday, 1st of January, 1846,—

BEING THE FIRST DAY OF THE NEW YEAR.

DEARLY BELOVED IN THE LORD,
—The privilege which I have enjoyed for the last NINE years, of inviting you to commence THE NEW YEAR, by UNITING IN PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT, is, by the kind providence of God, again vouchsafed to me. And it is with a heart desiring to express its thankfulness to the Giver of all good for countless mercies, that I would renew my annual Invitation for this general CONCERT FOR PRAYER, which, by Divine permission, will be held on THURSDAY, JANUARY 1, 1846.

The present is a period which very particularly calls for such a devotional union; for, surely the important events which have occurred during the present year, and which it is probable will be more unfolded in the coming one, are of a nature which, in a very special manner, make the abundant outpouring of the Holy Spirit, in his enlivening, enlightening, purifying, comforting, and sanctifying grace, especially needful. Oh! that our Heavenly Father, for his dear Son's sake, may first grant to his people the Spirit of grace and supplication, and then in answer to their prayers fulfil that gracious promise, "open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

To mention only a few of these remarkable events:—

First—The grant of the Firman for building a Protestant Church in Jeru-

salem by the Sultan, which has been at length obtained through the powerful influence of her Majesty's ambassador at Constantinople.

The following sentences are extracted from this interesting State paper:—"It has been represented, both now and before, on the part of the British embassy, residing at my court, that British and Prussian Protestant subjects visiting Jerusalem, meet with difficulties and obstructions owing to their not possessing a place of worship for the observance of Protestant rites; and it has been requested that permission should be given to erect, for the first time, a special Protestant place of worship, within the British Consular residence at Jerusalem. My royal permission is therefore granted for the erection of the aforesaid special place of worship. And my Imperial order having been issued for that purpose, the present decree, containing permission, has been specially given from my Imperial Divan.

"When, therefore, it becomes known unto you, Vallee of Said, governor of Jerusalem, you will be careful that no person do, in any manner whatever, oppose it."—Written on the first day of Ramazan, 1261.

This firman may strike the student of prophecy from its date, 1261, or that year of the Hegira; one year beyond the term for which it is said, "The Holy City shall be trodden under foot of the Gentiles." (Rev. xi. 2.)

It is the more interesting, as it re-

cords that the grant has been made, *for the first time* for a Protestant place of worship, and this, by the desire of the Queen of Great Britain, and the King of Prussia, reminding us of that well-known prediction, "Kings shall be thy nursing fathers, and their Queens thy nursing mothers;" and as it also affords a very pleasing example of the benefits to be derived from the spiritual union of Protestants in the cause of our blessed Saviour. Seeing then that full liberty is now obtained for erecting a Protestant church in Jerusalem, and this when our mission there has all the advantages of a representative of the Protestant Church, who is by birth a Hebrew, but by the grace of God a sincere believer in our Lord Jesus Christ; has at the same time a band of faithful watchmen set upon her walls*—who hold not their peace day nor night; seeing also that it is written, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts,"† who would not entreat the Lord to pour out the abundance of his Holy Spirit, "That out of Zion the law may again go forth, and the word of the Lord from Jerusalem?"‡

A second event which calls for this devotional union, is the very remarkable success which has attended the preaching of the Gospel in France, and the present movement of the Roman Catholics in Germany. In France whole communes have left the Church of Rome, and placed themselves under the teaching of Protestant Ministers. One French Pastor alone during the last years, was instrumental to opening six churches, and gathering in six Christian flocks, all of whose members were previously either Romanists or indifferent to all Scriptural religion.

As to the movement in Germany, however difficult it may be to speak of its exact nature, every one who takes an interest in the welfare of his fellow sinners must desire that it may lead to that saving faith in our Lord Jesus Christ, which may give peace here, and eternal glory hereafter. And this can only be obtained by the

gift of the Holy Spirit. Oh, may this gift be very largely bestowed for our blessed Saviour's sake; that those who are at present in bondage to the Church of Rome, may attend to the divine warning—"Come out of her, my people, that ye may not be partakers of her sins, and that ye receive not of her plagues."

Such a grant is the more necessary from a third event connected with the present year—the encouragement given by our Rulers to the Church of Rome.

No doubt they have done this with the best intentions, and from a desire to promote the welfare of her Majesty's subjects; but not taking the word of God as their sure guide, they have, alas! overlooked the unscriptural tenets of the Church of Rome, and the dangers to which those who are in her communion are exposed. But you, my beloved brethren, who unite with our Protestant forefathers in their belief regarding that corrupt Church, you regard those concessions with serious alarm, and poignant sorrow; the more so from the jeopardy into which our dear Protestant brethren in our Sister Island have been brought; and from the schism lately made in our Church by some of the Leaders of the Tractarian Novelties, who have left our communion, and united themselves to the Church of Rome; now more active than ever in spreading her pernicious errors.

Surely these are loud calls for prayer, that, enlightened by the Holy Spirit, we may retain our privileges as the Protestant nation, that our divisions may be healed, and that our beloved brethren in Ireland may stand fast in the faith—cheered by that gracious word, "Fear none of those things which thou shalt suffer." "Be thou faithful unto death, and I will give thee a Crown of Life."

There is yet one more event of which I desire to remind you, which in a very special manner should lead to this concert for prayer. The desire which has lately arisen in the Church of Christ for the Scriptural union of all sincere Christians.

This invitation must of necessity be brief—but this subject is of such

* Isaiah lxii. 6, 7. † Zech. iv. 6.

‡ Isaiah ii. 3.

vital importance, that I trust to your indulgence for stating the following reasons for every sincere believer exerting himself to the uttermost to promote this union.

1st. That the whole Church of Christ in its present position, is in a state of sinful disobedience to the command of our blessed Lord, to "love one another." The guilt connected with this state will lay as a heavy burden upon the conscience of every one who reflects upon the frequency and urgency with which this command is enforced, and the little regard which has, in practice, been shown to it. For who that sincerely asks himself, Have I loved my Christian brethren with the love wherewith my blessed Saviour has loved me, but must feel guilty? And feeling his guilt, he will desire that this burden may be removed. Whilst, therefore, he entreats forgiveness for the past, his aim will be that his love may be fervent for the future; believing that the insensibility of Christians to this burden may have been one great cause why our prayers have not met with greater acceptance.

2ndly. That the great Jehovah delights in union: whilst there is a diversity in all his works, his purpose is unity—"to gather together in one all things in Christ," to make Him the Head over all to his Church. The Lord has also revealed our future blessedness to us by unity—one Father's house—one city—one country—one kingdom—one King over all, who is King of kings and Lord of lords; therefore, as we promote union, we are in our degree following the divine mind—using our endeavours to bring all into one bond of brotherly love.

3rdly. That whilst the Lord Jehovah delights in union, it is very dear to the heart of our blessed Saviour, he not only giving this as his new commandment, but making it the subject of his last prayer. Doing this in this very affecting manner, that if the belief and knowledge which are mentioned in John xvii., 21 and 23, are saving belief and knowledge, then our Lord seems to suspend the blessedness of the world upon the love of

his people. If it be only a belief and knowledge of conviction, then the glory of our Saviour is connected with it—the love manifested by his people being the proof to the world of his Messiahship. Whichever mode of interpretation, therefore, is adopted, it proves that the advancement of Christian union is of the first importance.

4thly. That the promoting Christian union is in perfect accordance with the ordination vows of the Church of England, and with her devotional liturgy. At our ordination for the priesthood, the Bishop asks, Will you maintain and set forwards, AS MUCH AS LIETH IN YOU, quietness, peace, and love among ALL CHRISTIAN PEOPLE?

Previously also to receiving the Lord's Supper, the first prayer which we offer to the Divine Majesty is, "Beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess Thy Holy Name, may agree in the truth of Thy Holy Word, and live in unity and godly love." When, therefore, clergymen are promoters of Christian union, they are carrying out their ordination vow, and all other members of our Church are acting in conformity to their frequent prayers.

5thly. The great benefits which would follow such a Scriptural union. It would put to silence the cavils of those who now speak so loudly against the party spirit of Christians. It would much lessen those angry strifes and contentions, which, alas! at present subsist between different members of the Church of Christ. It would promote a kind and courteous spirit in the ordinary affairs of life; remove the prejudices which distance and strangeness occasion, lead to an earnest desire that those conscientious differences which now keep them from a full union, might, if possible, be removed, and produce friendly discussions upon such subjects, instead of hostile disputes—each desiring that the Lord would give clearer light to his people, that they might at length have "the same mind in all things."

6thly. It would enable Christians more readily to realize their final blessedness—that happy day when we shall see “eye to eye,” and when clothed “in robes made white with the blood of the Lamb,” we shall all stand before the same throne, and unite in the same song.

These are some of the reasons which I would respectfully offer to you, my beloved brethren, which should lead sincere Christians to use their efforts to promote the Scriptural union of all who love the Lord Jesus in sincerity. And as this cannot be expected without an abundant outpouring of the Holy Spirit, it forms a very powerful motive for uniting in this concert for prayer, on the first day of the New Year, the more especially as the spirit of brotherly love, mutual forbearance, and harmonious concord and unanimity, which, as I am informed by persons who were present, was manifest at the late meeting at Liverpool for promoting Christian union, warrants the pleasing hope that this gracious God, whose name is “Love,” and who is ever ready to hear the prayers of his faithful people, will vouchsafe a gracious answer to our petitions.

Bearing, then, in mind that the same general causes which have led to previous concerts for prayer, on the first day of the New Year in former years still remain, let me request you to reflect upon the various important events connected with the present period to which I have referred, as calling for special prayer for the abundant outpouring of the Holy Spirit; and giving them the weight which I trust they merit, cheerfully accept this TENTH INVITATION FOR PRAYER, ON NEW YEAR’S DAY, THURSDAY, JANUARY 1ST, 1846.

The following suggestions are respectfully offered, to assist those who are desirous of this union:

I. Let Christians follow the example of our blessed Lord, (Mark i. 25) who rose up a great while before day for secret prayer. Let them thus secure the blessing of Him who says, “Pray to thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly.”

II. Let them call upon the Lord in their families, for his Spirit to be poured upon themselves and their households, their neighbours, their country, including Great Britain and Ireland, and our Colonies, the ministers of the Lord, the Churches of Christ, and more especially the Jerusalem Mission, the remnant of scattered Judah and outcast Israel, and upon the Gentile world.

III. Where circumstances will admit of a morning service, let the congregation be assembled, and, in addition to the appointed prayers and a suitable sermon, let all who are devoutly disposed partake together of the Supper of the Lord—or, as may be more convenient, let the whole congregation meet in the evening for public worship, and let an appropriate discourse be preached.

IV. Let the ministers of the Lord meet on the following day, with their brethren of their own communion, in earnest prayer for themselves, their flocks, the whole body of Christ, and the world at large; and then especially consult together upon the most effectual means for hastening the coming of the Lord’s kingdom, and particularly for the continuance of such a general concert for prayer, that the year may proceed according to this devout commencement.

May the Lord accompany these means of grace, or such others as may be adopted, with his abundant blessing! Oh, may it indeed be a season of special refreshment from the presence of the Lord!

Let this be the prayer of all who read this paper; and as the new year is now approaching, it would be a great kindness if those who approve the object, and have influence over the press, would republish and circulate this invitation, which any one, into whose hands it may fall, has full permission to do.

Peace be with all who love the Lord Jesus in sincerity!

Thus prays their affectionate brother, and servant in the Lord,

JAMES HALDANE STEWART.

St. Bride’s, Liverpool.

Intelligence.

LIVERPOOL INSTITUTION FOR POOR INQUIRING JEWS.

At a Public Breakfast, in 1838, at which there were about sixty persons present, one half, at least, of whom were clergymen, The Rev. Chancellor Raikes introduced a subject which at once commended itself to the friends of Israel, namely, the great desirableness of doing something to relieve the temporal distress, and the consequent anxiety of mind, of poor, inquiring Jews, (whose numbers were evidently increasing,) and so enable them to enter upon the important consideration with less distracted minds. This subject was so acceptable to all present, and so cordially received, that a committee was immediately formed; and it was determined to take a house as an Asylum for the poor wanderers, and place in it, as Superintendent, a pious married man. This was intended as an experiment for one year; at the end of which it was to be continued, or given up, as circumstances might incline the committee to determine.

The success which attended the labours of the Superintendent, (a pious and learned baptized Israelite,) was of the most encouraging kind; and had equal success attended the pecuniary department, the course of the Committee would have been clear. But this was so far from being the case, that towards the close of the year the Treasurer was £200 in advance to the Society, and the annual subscriptions did not amount to one-fourth of the expenditure. Under these circumstances the committee were placed in a painful position, being most reluctant to abandon an Institution, which, under God, had been instrumental in bringing some of His ancient people out of the darkness of Rabbinical Judaism into the glorious light and liberty of the Gospel of Jesus Christ: and yet the deplorably inefficient state of their finances seemed to leave them no alternative. However, as faithful soldiers of

the Cross, they could not abandon the vantage ground from whence they had so successfully assailed the enemy, without a struggle.

The struggle, however, was not now with the enemy, but with the Captain of their salvation in earnest prayer, that He would incline the hearts of His Gentile people to "come over and help them" in their "work of faith and labour of love," amongst their elder brethren, the Jews. "Ye that make mention of the Lord, keep not silence, and give him no rest," &c. Persevering prayer was offered up for some weeks without any apparent answer, and the committee were called together to come to a final decision. During the few intervening days between the date of the notice and their meeting, several large sums, besides a number of smaller ones, were unexpectedly received by the treasurer, with promises of support if they would only "be strong and of good courage," and go on trusting in the Lord. With such encouragements the committee did not hesitate to take the house for another year—and their faith was abundantly rewarded—for in little more than a week the debt of £200 was paid off, and the annual subscriptions increased by £100. This increased income, however, was scarcely equal to one-half the expenditure; yet, notwithstanding, it frequently happened that the treasurer did not know from month to month where the supplies were to come from, they never failed during a period of two years and a half.

So much for the origin of the Institution, and the experience of the Lord's dealing with it. And it may be necessary to say a few words as to the employment of its inmates. They are required to rise at an early hour, and after cleaning the knives, &c., assemble for family worship at eight o'clock, after which they breakfast.

From nine to eleven they are engaged with the Superintendent, examining into the truths of Christianity. From eleven to one they receive secular instruction from Mr. Margoliouth, (another learned and pious Christian Jew, an under-graduate of Trinity College, Dublin,—now an ordained minister—and who, it is interesting to know, was the first inquirer that entered the Institution); this consists of reading and writing the Hebrew, German, and English languages grammatically; Mosheim's Church History; Lardner's Outlines of General History, Geography, &c. The study of these subjects occupies the remainder of the day until evening, when Mr. Lazarus, the Superintendent, resumes his labours amongst them, which continue till the supper hour, after which the day is closed with prayer, and they retire to their humble beds about nine. Their diet and lodging are of precisely the same character as those of the Liverpool Workhouse, which, with the strict discipline of the Institution, experience has proved to be sufficient tests of the sincerity of those who remain

after a few days' trial. The system of instruction, it is hoped, will qualify some of them for entering the new Hebrew College, Palestine-place, where they will be prepared for ordination as Missionaries; and others may be fitted to labour amongst their brethren in our large towns, which at present are entirely neglected.

Upwards of 600 Jews have called upon the Superintendent, to all of whom he has set forth the Word of Life.

One hundred have entered the Institution, and forty-five have been baptized at their own urgent desire. In addition to these, some who had left without having been baptized, have since been admitted to that sacred ordinance; and there is reason to believe that the good seed sown at the Institution has taken root in the hearts of many others.

[The Editor strongly recommends this valuable Institution to his readers. He will be happy to receive contributions, or they may be sent direct to the Secretary, J. Rigby, Esq., Sandon Terrace, Liverpool.]

POPERY.

EXTRACT OF A LETTER FROM DINGLE.

Sep. 22, 1845.

PRIEST Mathew came to town on Saturday night at 11 o'clock (20th September), to desecrate the Sabbath day by administering the pledge. A ball took place last night (Sunday) at the Temperance rooms. Invitations were sent to all the liberal Protestants. Two of the most respectable went. Dancing was kept up all night. I send you a specimen of a ball-ticket, not of last night, but of last January, to show that Sabbath night balls are not an unusual thing with the "True Church" members!

"On Sunday Night, the 16th January, will be held a Dance at Redmond Barnett's in the Green Cow, for the Benefit of Joanna Slattery. Ladies and Gentlemen at option."

DECEMBER—1845.

PROTESTANT ASSOCIATION.

Founded 1835.

THE object for which this Association was formed, and to which it is pledged by its principles, is, to uphold and maintain in their integrity, the Protestant Institutions of the country in Church and State; as will appear from the following fundamental resolutions, to which your attention is earnestly requested.

I. That the influence of true religion over a people forms the best security for their individual rights, and the surest basis of national prosperity.

II. That the British Constitution acknowledges in its principle and laws the Sovereignty of Almighty God, and the supreme authority of His Holy Word, and has provided for the Scriptural Instruction of the

people by its religious Establishments.

III. That in opposition to this principle of the Constitution, doctrines have of late been propagated that religion is unconnected with the duties of Legislation—that in the eye of the State all religions are alike—and that support should be equally given or denied to all.

IV. That under cover of these doctrines, the members of the Church of Rome are zealously exerting themselves to destroy the Protestant character of the Constitution, and that the first object to which they direct their efforts is the overthrow of the Established Churches, as forming the main obstacles to their ulterior designs.

V. That to counteract these efforts, all who venerate the Word of God, and value the British Institutions, should be called on to co-operate in pointing out to the people the peculiar dangers of the present time, and in taking measures to inspire them with a just sense of the benefits and blessings of the Protestant Constitution.

The present times are critical and alarming. Romanists, united and active in pursuing their objects, are taking advantage of the supineness and disunion of Protestants.

The Parliament of this Protestant country has undertaken to educate 520 students for the Romish priesthood. That is to say, 520 persons, whose sworn and religious duty it will be to teach and propagate Popery to the utmost of their power: to teach and propagate the Creed of Pope Pius IV.: doctrines, which this nation, by the solemn oath and subscription of its Sovereign, declares to be false, superstitious, and idolatrous; as also a large proportion of our legislators in both Houses of Parliament, have sworn them to be; to teach "blasphemous fables and dangerous deceits," and that which is "idolatry to be abhorred of all faithful Christians." (See Article XXXI. of the Church of England, and Note at the end of the Communion Service.)

In other words, by sanctioning, endowing, and taking into connexion with itself the Romish College of

Maynooth, this professedly Protestant State and Government involves itself in the guilt of teaching and maintaining,

1. The gross idolatries, Antichristian doctrines, and superstitions of the Church of Rome. (See the Creed of Pope Pius VI., and the Decrees of the Council of Trent.)

2. The necessarily demoralizing and soul subjugating system of the Confessional.

3. Perjury and Jesuitical evasion of all oaths and obligations.*

4. Intolerance and persecution: the extermination of Protestants, and of all whom the Church of Rome is pleased to call heretics. (See M'Ghee's "Laws of the Papacy.")

5. Sedition and rebellion against a Protestant Sovereign, and the prostration of the independence of Great Britain at the feet of the Pope. (See "Digest of Evidence on the State of Ireland," Part II.; and the Bull *Unam Sanctum*.)

6. Herewith, the most determined efforts to subvert the Church of England, and the profession of Protestant truth in these lands, and to frustrate the labours of Protestant Missionaries throughout the world. (To this the Romish priests are bound by their principles and oaths.)†

In addition to this, leading Members of Her Majesty's Government have expressly declared in Parliament, that on religious grounds they see no objection to the endowment of the Romish priesthood in Ireland.

For this, the present Government, it is evident, are only watching their opportunity, whilst others are prepared at once to go all lengths in the endowment of Popery. If the Protestants of Great Britain should become careless and supine, that opportunity will be given: and it will be seized without delay. There is no finality in the grant to Maynooth College. The contest is not over. It

* See "The Nature and Obligation of Oaths in the Church of Rome." Dublin: Grant and Bolton. 1844.

† See publications of the Protestant Association, Nos. 4, 5, 6, 15, 19, 25, 38, 40, 43, 46, &c., &c.: Vols. III., VII., and IX., &c., in which all the above points are fully proved.

is, in fact, only just begun. Protestants, therefore, must up and be doing. They must be vigilant, energetic, united.

Let it not be supposed that the blessings of Providence are to be secured without any labour on our part to preserve them.

The Church which will not contend earnestly for the purity of God's Truth committed to its keeping, will have its candlestick removed. (Rev. ii. 3.) The nation which will not maintain its freedom, will soon sink into slavery; and all the invaluable blessings which we enjoy, will soon become mere things that have been.

We wish not to be thought alarmists. Our desire is not to create dangers—but to arouse our fellow-countrymen to a sense of those dangers which do exist; and against which it is their duty to provide. What will be—what should be their course at the next election?

In this happy country, the people to a great extent make their own laws. Let them, then, return those men as their representatives in Parliament, who will legislate on Protestant principles.

The Clergy, especially—who are bound by solemn vows to “be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's Word,”—will, we trust, remember that, at a time like this, when Rome, ever restless, crafty, and encroaching, is redoubling her efforts to regain her power, and the carelessness and indifference of worldly politicians is giving every advantage and encouragement to that apostate Church—it behoves them, as they love the souls committed to their charge—as they value the Protestant Constitution and the best interests of their country—and, above all, as they honour God and his truth—to be faithful and diligent in the discharge of their high and solemn duties.

What, then, is to be done?

Ought there not to be, on the part of all Protestants, the deepest humiliation before God?—with an earnest and humble confession of our past

sins,—which have given occasion to the enemies of God and his Truth to prevail so far against us? And should not this be followed by humble and contrite returning to God, with increasing love and zeal for His blessed Gospel, and a stedfast determination to “contend earnestly for the faith once delivered to the saints?”—(Jude 3.)

The natural result of such a course will be, earnest and persevering endeavours, especially on the part of all faithful ministers of Christ, to proclaim and make known “the glorious Gospel of the blessed God,” in opposition to the soul-destroying and God-dishonouring dogmas of the Church of Rome;—that so the people of this Country may clearly know, and well understand, Why they are Protestants, What they should contend for, and What they protest against.

It is only by vigorous and persevering efforts to inform the minds of all classes in the Country on these subjects, and by calling forth, in every direction, the energetic expression of Protestant feeling, that any reasonable hope can be entertained of preventing further concessions to Popery, and the Establishment of the Romish Church in Ireland and elsewhere.

In order to this, the following plans are suggested—

1. The preaching of regular series of sermons on the Articles of the Church of England, more especially those which denounce the errors of Popery, and set forth the doctrines of the Gospel in opposition to them: such as Articles VI., IX.—XXII., XXIV.—XXXII. and XXXVII,

2. The wide circulation of tracts and books, which contain clear statements of the errors of Popery, and authentic information on the subject. The Protestant Association has already published several Tracts and Volumes, which may be had for Schools and Parochial Libraries, &c., at a reduced price.

3. The formation of Protestant Associations in every part of the Country, and the frequent holding of Public Meetings, in which the true

character, designs, and operations of the Church of Rome may be faithfully exposed.

It is earnestly requested that you will by an early reply signify your intention of becoming a Member of the Society, the subscription to which is Ten Shillings per annum; or, at

least, your willingness to correspond with the Committee, and to promote the objects at which the Association aims.

Signed on behalf of the Committee,

J. P. PLUMPTRE, *Chairman*.

JAMES LORD, *Secretary*.

CHRISTIAN UNION.

EDINBURGH.

At a public Meeting of the friends of Christian Union, held at Edinburgh, on the 3rd of June, 1845, Sir Andrew Agnew, Bart., in the chair, the following resolutions were unanimously adopted:—

THAT this Meeting express their high Christian regard for their dear brother Dr. Merle D'Aubigné.

That they desire to express their most cordial sympathy in his efforts to sustain the cause of pure Christianity—to extend the knowledge of Scriptural truth—and by his admirable expositions of the efficacy of the doctrine of Justification by Faith, to carry forward the work of Protestant Reformation on the Continent.

And, that this Meeting, while deprecating all attempts to bring about an agreement among Christians by the compromise or concession of principles conscientiously held by any, desire most cordially to reciprocate those sentiments of Christian Union of which he is the honoured advocate, and in which, at this eventful crisis, all members of the Reformed Churches can join with brotherly love, to strengthen

each other's hands, to resist error in every form, and promote the cause of their Redeemer's kingdom throughout the world.

Resolved—That this Meeting, with thankfulness to Almighty God, have witnessed the Christian union of sentiment which characterized the proceedings of the great Anti-Maynooth Meeting recently convened in London, where more than thirteen hundred Deputies, from nearly all the Churches of the Reformation in the three kingdoms, under the guidance of their judicious Chairman, Sir Culling Eardly Smith, Baronet,—*Determined* to exercise all legitimate influences in their several localities, not only for maintaining the Protestantism of the British Constitution, but also for promoting the cause of Christian Union so auspiciously commenced:

And this Meeting desiring to co-operate in so holy a cause, request their Chairman and the Committee to communicate this expression of their Christian sympathy to Sir Culling Eardly Smith, Bt., and the other leading Members of the sister Churches in England.

ANDREW AGNEW, *Chairman*.





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